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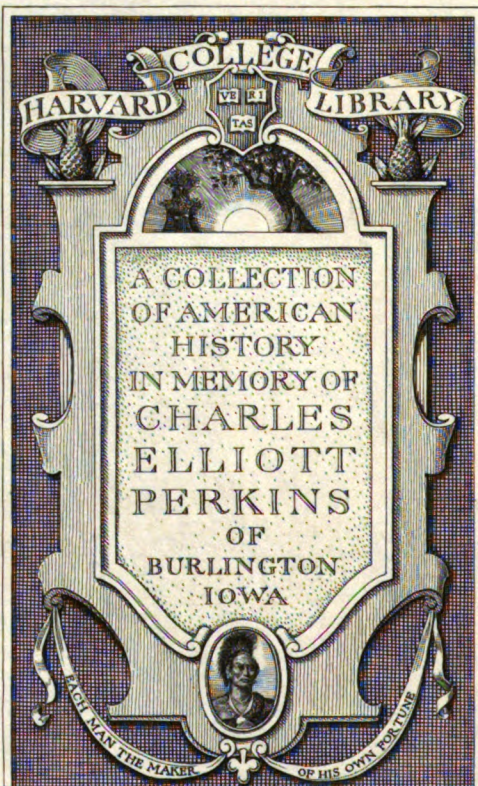
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THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1871.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent?—*Rom.* x. 15.

VOL. XLIII.

PUBLISHED BY
THE AMERICAN HOME MISSIONARY SOCIETY.

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

1871.

THE NEW YORK PRINTING COMPANY,
205-213 EAST TWELFTH STREET.

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DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

Harvard College Library
Nov. 1., 1916
Gift of
Miss Nellie I. Button,
Westfield, Mass.
Perkins Collection

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT?...*Rom.* x. 15.

Vol. XLIII.

MAY, 1870.

No. 1.

THE CONGREGATIONAL IDEA.

By Professor JOSEPH A. BENTON, D.D., of San Francisco, California.

[We gladly reproduce in these pages the substance of a Discourse preached by the Rev. Professor BENTON in the Second Congregational church of San Francisco, December 19th, 1869, in commemoration of "Forefathers' Day." The Discourse will be found worthy of a wider circle of readers than would be likely to see *The Pacific*, in which it was printed. It may also serve to remind our Home Missionary brethren of the recommendation of the "Jubilee Committee," "that during the month of May every Congregational pastor set forth from the pulpit our obligations to the Pilgrim Fathers, the influence of their faith and polity upon the character of the nation, and the duty we owe to the memory and principles of the Fathers, to maintain, enlarge and transmit the inheritance we have received at their hands."]

"And when they were come to Jerusalem, they were received of the church and of the apostles and elders, and they declared all things that God had done with them."—ACTS XV. 4.

THE text records the assembling of the first Council held by the Christian church, subsequent to the planting of churches of Christ beyond the limits of the Holy Land, and in various parts of the Roman empire, and among the gentile population. This council had a question of doctrine and duty to settle, as between some Jewish and some gentile converts. Its work was soon happily accomplished, and it was formally adjourned, because the special reason for its existence was no longer in force. Yet it remains on record as the divinely sanctioned means of disposing of all church questions, there being no record of any different method during the life-time of the apostles, and the earlier Christian fathers.

We hold that all the evidence we have concerning the Christian churches of the first century of the Christian era, and a part of the second century, shows them to have been separate, independent, and self-governed bodies, hearing what guides, teachers and preachers had to say and suggest, and then proceeding to the choice of officers, teachers, deacons and agents, or to the administration of discipline, by popular vote, expressed by the uplifted hand; although the mode of election seems not in all cases to have been uniform. In some way, however, positively or negatively, the believers all had a voice in the management of affairs, the use of discipline, and in the choice of officers, servants, pastors and teachers. This order of proceedings in the house of the Lord continued where it was introduced, for a hundred years, without much change. In the

latter half of the second century, we perceive here and there innovations, and usurpations of authority, and exaltations of this man and that, who was the pastor of some great city church, and especially of some church in which one of the great apostles had labored, in the laying of its foundations. And about the beginning of the third century we find that there were some who were called bishops and presbyters, somewhat in the modern sense.

And then the Roman empire was falling upon its evil days. Its glory waned; darkness crept in; education was more than ever neglected; the public morality degenerated; faith faltered; the churches grew cold and quarrelsome. Rulers patronized religion for the sake of the popularity it might bring; clergymen grew ambitious of place and power; Christianity, lifted into high places, was tainted with their corruption; the world bowed down to it, and it, in turn, bowed down to the world. As piety went out, prelacy came in. Losing its holiness, the church lost its liberty. Ceasing to govern itself by the light of the divine wisdom, it became the victim of those who were only worldly wise.

This gradual decay of piety, and encroachment of ignorance, and usurpation of power by ecclesiastics and rulers went on from the beginning of the fourth century, until it blackened out into the fearful shadow of the papacy at Rome, for a part of the church, in the sixth and seventh centuries. "The gradations of ecclesiastical organization and church management in this backward and baleful movement, were from congregational to parochial, from parochial to diocesan, from diocesan to patriarchal, and from patriarchal to papal." With the papacy began what is distinctively Roman Catholicism. There were no Roman Catholics in the earlier centuries. The name does not appear in history till after the best ages of early Christianity had passed away.

During all the primary centuries of the existence of the Christian church, that branch of it which existed in Europe was known as the Western or Latin church, in contradistinction from the Eastern or Grecian church. And during these early centuries the preëminence was largely with the churches of the East, even if it has not been so since. And when our pious Roman Catholics inquire of us where our Protestant churches were before the time of the Reformation, we can answer, by asking them where the Roman Catholic church was before the time of the Longobards? We can answer, again, by saying that they were in the bosom of the Roman Catholic church, all the while protesting against its crimes and trying to reform its abuses and to correct its errors.

By the time the Roman Catholic church had become consolidated under the papacy, in the seventh century, the Christian church elsewhere had fallen apart into various divisions, of a doctrinal or national origin. Most of these sections of the original church have survived all the changes of time and circumstance, and are found, in large or small numbers, in a more or less degenerated and unscriptural condition, near the regions where they flourished of old. These sections of nominal christendom are, chiefly, the following: The Roman church, the Greek, the Armenian, the Nestorian, the Syrian and the Coptic church. Of these, the Roman and Grecian branches are much the largest; and either one of them is more numerous than all the remaining four together. The Grecian church differs from the Roman in some matters of organization, ceremony, ritual and practice, but not very essentially in doctrine. It claims to be the original and true church, from which Romanism has separated itself schismatically, and is therefore heretical, in so far as it differs from itself, and sets up claims in opposition to itself. In general, it may be said that there is not much to choose between them and not much to choose in them, which cannot be found

elsewhere. They are interesting ; not for piety, beauty, goodness and Christian love ; but, as monuments of the past, studies of history, developments of human nature, instances of the vitality of the Christian ideal under the worst auspices, and as warnings against the insidious errors of prelacy, and the ambitions of a titled and worldly priesthood.

After the papacy had flourished three centuries, in its own bad way, administering ecclesiastical affairs as if they were political, and using church machinery to subjugate nations, and the Inquisition to enable it to set its foot on the necks of kings, and dreaming ambitious dreams of despotic sway over tributary continents, the Mohammedan fanaticism, in wildness and fury surpassed its own, and the Saracens swept over Africa, Asia Central, Syria, Asia Minor, crossed over into Europe, and at length thundered at the gates of some of the proud cities of Romanism. These were dark ages indeed. There was no inward light nor outward vision. "Darkness covered the earth, and gross darkness the people." The world swung out into chaos and night. The chill of death fell upon the nations. But the approach of danger aroused some, and the thought that the infidel and false prophet were in possession of the holy places of christendom disturbed others ; and then the voice of Peter the Hermit broke the slumber of Europe, and the Crusaders, for two centuries, were doing their work of rescue and of failure. When all was over, and Saladin remained the lord of an unbroken empire covering the great East, and the broken ranks of the Crusaders had straggled back to their homes, something had been gained, but not the precise thing sought. Some new forms of knowledge, of science, of acquaintance with the world, of facts of history, and store of classic books, came to the mind of Europe with the returned Crusaders.

Then, for three centuries, men wrote, and argued, and preached, and multiplied copies of ancient writings. In the church arose new lights. The "Reformers before the Reformation" fought their good fight and kept the faith. The better part of the church could scarcely refrain from bursting out into rebellion against the growing corruptions and abuses at Rome. Finally, in the sixteenth century, the profligacy of the times, the effrontery of power, and the public, wicked, and unblushing sale of indulgences for the sake of raising money, led to the great Reformation under Luther, to the renewing of the intellectual, moral and spiritual life of Europe, and to the changing of the destiny of mankind. The greater and the better half of Europe renounced the corruptions and errors of Romanism, and retained whatever was good, and protested against every thing evil which it could not remove. Romanism felt terribly the blow, from which it has never recovered, and never can. It called at once a grand Council, that of Trent, on purpose to meet and put down the Reformation. It met, time and again, for several years, but accomplished almost nothing beyond shaping the attitude of Roman Catholics toward Protestants, unleashing the hounds of persecution, kindling the fires of martyrdom, darkening the dungeons of the Inquisition, and making havoc of God's heritage.

Now, at length, after more than three centuries, the Roman church has called another grand Council of its forces, to resist and put down the schools of the age, the spirit of liberty, the spread of Protestantism, the advance of the world ; to assert the superiority of itself, as it was a thousand years ago, and decree itself infallible, even in its changes—for, it has been changing, is changed, and lives in dread of further change. In animus, in purpose, and in other regards, it may be always the same ; but, in how many things is the Roman church a different church ever since the great Reformation ! That movement reacted on

it powerfully. That reaction has been felt in no period more powerfully than during the last three years; nor has it been seen at any time more manifestly than in the altered relations of such powers as those of Austria and Spain—heretofore bigoted and blind in their devotion. Romanism can no longer be what it has been in the world. It must be again severed, or reformed. The Council at Rome, now in session, may precipitate such a movement; it can do nothing to hinder it. The very attempts it shall make to block the swift wheels of progress will bring the catastrophe down. Père Hyacinthe is the *avant courier*, the forerunner, we trust, of the goodly number who shall flee the errors they cannot support; and fleeing, shall hasten the impending crisis, and make sure the grand upheaval.

As already intimated, our Protestantism has the same remote ancestry as Romanism. It had the same history, after the first two centuries, down to the period of the Reformation. It was neither better nor worse than Romanism till that time. It has existed always, but for many centuries in the bosom of the Roman church. It existed there just as liberty has existed through ages of despotism, in the hearts of thinkers, in the persons of the pure and prayerful, in the society of the few who could love and trust each other, and talk privately of their views, desires, aspirations and hopes. It has existed in that which is known as the church *invisible*, in every age. It has waited, and watched, and never found its opportunity—existed even in times when it was thought to have no being. And when the secrets of the ages are unfolded, it will amaze most of us to learn how numerous have been the genuine protestants in every century and country against the abuses and errors of Romanism—how many hundreds and thousands there have been who have not bowed the knee to Baal nor kissed their hand to the pope.

That there is held by the Roman church a great deal of truth, that it holds most of the truths which are essential to salvation, that many pious and saintly souls have been reared within it, and that it has, at this day, valuable elements and worthy members, is not denied, but granted. But the full statement of the case is, that the truth is so much buried up in rubbish, overlaid with traditions, muffled with errors, and concealed behind forms and ceremonies, as to be rarely perceived and slightly felt. In some of the classic buildings of antiquity were walls that had been exquisitely painted. These, coming into the possession of ignorant monks and superstitious papists, were smeared over, washed over, plastered over, and painted over, time and again, with daubs of those ecclesiastic subjects fashionable in the middle ages. No one looking at such a wall could surmise what was underneath. Accident might lead to suspicion, and suspicion might lead to search, and search might, by the aid of chemistry and water, bring out the beauty of the original painting. Just so are the precious truths of the gospel held by the Roman church. They are held down so far, and are covered so deep, and are smeared over, and varnished over, and painted over, and curtained round, and so dimly lighted, that none suspect their existence who do not dig for them, and scrape for them, and wash them off, and thus bring them into the light.

Beautiful parchments have been found in monasteries and libraries, which were apparently covered with but the lucubrations of dreamy mystics, and written all over, and crosswise, with the fabled lives of imaginary saints and legends of the times when the world was different. On examination, some of these parchments have given evidence of a previous use and of a former record, partially erased, or obliterated. Learning, skill, science and truth have taken hold

of them, obliterated the recent writing, and brought out the original—and, lo! there is a beautiful manuscript of some renowned work of the classic Greek or Latin age. Just so with the scriptural doctrines of the Roman church. One who is skilled can find them; the unskilled cannot. They must be searched for underneath all this modern writing. One must use chemicals, alcohol and water—must wash, rub, obliterate, clean, and restore, before he can find the original and beautiful truths of Christianity on papal tablets.

At this day Romanism is in very much the condition in which Judaism was in the time of Christ: overloaded with glosses, and spoiled by traditions, and operated by the commandments of men. It has the Jesuits for its Scribes, the priesthood for its Pharisees, the educated laity for its Sadducees, and the ascetics for its Essenes. And it needs just as radical a cure, and just as thorough a supplanting as Christianity applied successfully to Judaism.

At the time of the great Reformation, such a change was largely wrought upon it—not to speak of other countries—in Great Britain. In one part of the realm the reformed churches took on the Presbyterian form of organization, and in the other, the prelatial, or Church of England form. After a generation or two, some persecuting papists came to the throne, and there were reactions toward Romanism. During one of these reactions, when the Church of England authorities were demanding conformity to rules, dresses, and practices borrowed from the dark ages and the papal supremacy, a very large element of the best and noblest people in the then Church of England, refused to conform to such rules and customs—so needless, useless and hurtful; to measures so new, made out of material so old, and long ago fitly cast away. And these people—earlier called Puritans, and later non-conformists—compelled to leave the church in which they had been reared, and forced, for conscience' sake, out into the cold world, or driven into banishment, and refused the consolations of religion in their own parishes, and denied Christian burial in the sepulchres of their fathers, went by themselves—where they could—and united themselves together, in Christian love, with prayers and tears, in what was called "*the congregational way*." The movement from under the oppressiveness of the Church of England, in the time of Whitefield and the Wesleys, did not occur till a century and a half subsequent to this.

Thus was Congregationalism revived, after a suspension of a thousand years. It has increased with every year, for the three centuries since its restoration, as a method for conducting church affairs. The churches thus organized are few, outside of the lands where the English language is spoken. In Great Britain they have become numerous, prosperous and powerful. They are doing more than any other single influence toward reforming the English government, church and people. Their tendency is toward individual liberty, freedom of thought, and republican institutions. And all seers can see that another century will find churches of this style dominant in the father-land, and kings, princes, and aristocracies dismissed to private life.

After the existence of Congregational churches for fifty years in England, and on the continent, their numbers all the while increasing, their trials and difficulties not rapidly diminishing, there was a movement toward America on the part of many. A few were able, in 1620, to make good their escape, and to land on this continent, as religious exiles—two hundred and forty-nine years ago the present week. Year by year they came afterward, until colonies were planted, from the bay of Fundy to the harbor of New Amsterdam. This region embraces what was afterward, and is still known as New England. Other settle-

ments and colonies were founded in America, but by people of different views and practices in church organization. Of these others we have nothing evil to say. Our attention is drawn most toward those in New England, where churches were ordered in "*the congregational way*," and all of whose civil institutions were moulded, as far as possible, after the model of the church. The early town of New England was a pure democracy, in which all laws and rules were enacted in an open meeting of the whole body of voters, after sermon, or prayer, or both; the minister being simply a voter and citizen, like the rest. When the towns came to be numerous, the commonwealth arose, and its officers must be chosen every year, and its legislators elected in open town-meeting, and no opportunity must be given for power to become too strong in high places—for corruptions, for extortions, for "rings," or any other fleecing combinations. This polity in the churches, and in the States, has been the salvation, strength and glory of New England. This polity has done much for the civil, social, moral and spiritual welfare of the Northern and Western States of the Union, and is now increasing as rapidly, at least, as any other polity on the broad continent.

What is this Congregational idea, which is thus working itself out into institutions, States, nations of freedom and power—whose motto is, "God and liberty," and whose purpose is the rehabilitation of mankind and the freedom of the world?

The Congregational idea is: that every society of believers, united for worship, edification and usefulness, is a church, competent to manage all its affairs, under Christ, choose its own officers, discipline its own members, and prescribe its own rules; and that it depends on none but Christ for its existence.

The Congregational idea is: that there is properly no priesthood in the Christian church—or rather, that every believer is his own priest, offering himself a living sacrifice; and that Christ is the great High Priest of his church.

Consequently, the Congregational idea is: that pastors and teachers are only officially different from the other members of the church; are made pastors and teachers by the action of the church itself; are on an equal footing before they are chosen, and are on an official footing of equality after they are chosen; and are, in general, the servants and not the masters of the church.

The Roman, or prelatical idea is: that the clergy are priests; that the clergy are the church, or make the church, and not the church them; that the church is only a school, which they keep, and that the people have nothing to do but to submit themselves to be operated upon as the priesthood may please. How slavish this idea! How admirable, how inspiring, how exalting, the other!

The Congregational idea is: that every church is a distinct, well-defined organization, with established rights, among which are those of admitting or excluding members, under the law of Christ, and of making their own officers, of every kind; so many, of such qualifications, and for such periods, as they themselves ordain.

The Congregational idea is: that every church shall be accustomed to meet in one well-known place; shall hold and manage its own property, and shall be free from all dictation from every source; provided that the just laws of the land and the true rules of morality be not in any wise contravened.

And the Congregational idea is: that every church, while independent of every other church in its local and internal affairs, is nevertheless bound by the bonds of Christian amity, concord and fellowship, to consult the neighboring churches concerning all such acts and proceedings as can have an important

bearing on the peace, prosperity and general welfare of those neighboring churches, since the good of all the churches should be dear to every one.

Such is the Congregational idea of a church, and such in substance we believe to be the scriptural idea of a church. It has the grand advantage of being as simple and as far removed from complication, intricacy and technicality, as any thing efficiently organized for power, progress and aggressive endeavor can be; and more quickly susceptible of alteration, correction and amendment than any different sort of an organization can be.

All people see and admit this simplicity and this ease of amendment; and if human nature were not so imperfect, and if *all* Christians were as pure and holy as the *best* of them are, all people would say at once that the Congregational way was altogether the purest, freest, simplest and best; nothing better being practicable. But some people urge that the Congregational system is loose, weak, ill-defined, uncertain and wavering; not firm enough for discipline, and not strong enough to keep out heresy. It may be freely admitted that this form of church government is not firm enough to administer discipline so as to satisfy all, nor strong enough at all times to keep out of heresy; nor is any *other* form of church government able to do these things. It is human nature and men's imperfections that are most at fault, and not the church polity. Among good, wise, holy Christians, any polity will work smoothly. Among the mixed people who constitute the mass of the churches, no form or polity works perfectly, and without friction. What we claim for the Congregational method is, that it has fewer failings and more advantages than any other; and not that it works with absolute perfection on imperfect materials, and in rude societies.

The same classes of objections which are made to Congregationalism are made to republics, and other free governments in the political world. But the world is learning that republics can live and thrive, and make their way through the storms of time, while the people's freedom remains. And every indication of freedom in the State, is a plea for Congregationalism in the church. And, on the other hand, the training of men to self-government in the churches, and to the notions of equality and brotherhood, is the best possible preparation of them for the maintenance of the rights and liberties of free men and free States.

And so long as Congregational churches shall multiply, grow and flourish in the land, so long will righteousness have advocates, and freedom have defenders. These churches in our land have never taken the wrong side of a great moral question; and, by their very form of existence, they must be arrayed against all the despotism, oppression, hardship, hoary wrong, the leagued wickedness, mocking infidelity, and gigantic crime of the world. And they deserve our confidence, our sympathy, our support, our encouragement, our coöperation, our good wishes, and our contributions; our smiles and our cheers, our sacrifices, our prayers and our tears—evermore! And the noble organizations whose work it is to assist in the planting and nurture of such churches all over the continent,—let them have fullest, heartiest support, for the sake of Congregationalism, for the sake of the Pilgrims, and, most of all, FOR THE SAKE OF CHRIST!

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. J. H. Warren, Agent, San Francisco.

A Southern Trip.

Two things have more recently stimulated the filling up of Southern California:—*first*, the taxing of the large ranches at something near the market value of the land, so compelling holders to sell quickly for tax-money; and, *second*, the predestined railroad. The southern counties are alive to the necessity of cheap and speedy communication with the central markets; and just as soon as the railroad from Stockton, *via* Visalia, to San Bernardino, is started—likely to be within sixty days—a movement will set that way which will call for our best efforts and most liberal appropriations. These railroads as they push out here and there keep your Agents on the move. I will give you some facts gained or confirmed by my recent southern trip.

Los Angeles.

In Los Angeles I was delighted to see the good work done by Rev. Mr. Ather-ton during the past year—a year of toil, self-denial, and happy growth. The Lord has blessed him exceedingly. The church and people are united in him, and he is an earnest helper in all things that concern our general interests in that region.

Los Angeles has now an estimated population of 12,000, with enough farming country around it to sustain a larger State than Connecticut. It is connected with its seaport, San Pedro, by rail, and other railroads will reach it very soon. It is bound to be a metropolis, and much sooner than I supposed. It will not be long before the Congregational church of Los Angeles will sit as a mother of churches and wield a power for good to be felt far and near. Though feeling very poor just now, they readily

agreed to take up a collection for the new enterprise in Anaheim, on my telling them the time would come when they would be called upon to help feeble, struggling churches, and they might as well begin now.

Anaheim.

I am glad the Germans failed to make money in wine. When I was there, many were so disgusted with the experiment that they were cutting up the vineyards into homestead lots.

They had no trouble in making wine, but the wine was such a drug it did not pay. It is a beautiful country; soil rich and fertile, adapted to wheat, barley, oats, potatoes, also for the culture of the lemon, orange, olive, fig, mulberry, grape, etc., and especially good for corn. While the Germans had full control of the country it seemed useless to undertake much in the way of our churches; but for over a year land in small quantities has been in good demand, and there is now a more hopeful population to work for and with. Rev. Josiah Bates has been there some three months—the first pioneer preacher. He finds many families, just moved in, ready to do all in their power to establish the ordinances of the gospel; but they are poor; most have spent *all* their means in getting there, making first payments, and putting up a shanty. There they are—industrious, economical, poor, but bound to prosper and become a strong community. Other denominations are moving, “not for what Anaheim is,” they say, “but for what it is going to be.” It is our usual fortune to be so reinforced. The idea seems to be, that where the Congregationalists go there is something big ahead, and others must hurry. Now we must do one of three things: not go ahead at all; leave when others come; or *stay and live* where we do go ahead. I vote for the third method.

You will see from Mr. Bates's report that he is driving his stakes, and is not any way discouraged by the hardness of his field. In a few weeks we hope to report a Congregational church in Anaheim.

Wine and Wealth.

The history of Anaheim shows that a wine-growing, churchless, godless colony is a perfect failure. The picture drawn by some, of its wealth and comfort, is very far from true. The heavy mortgages on many of the vineyards, and the dull sale of wine, look more like ruin to those concerned than "comfort and comparative wealth." All that has saved Anaheim is the sale of lands around it and the coming in of a new population. With this new population must come schools, churches, etc. The vines are being taken up in many of the vineyards, and orange and other trees substituted. All that is said of soil, climate, productions, is substantially true. With a flourishing church in Anaheim, and two more within a circle of six or eight miles, the country can be made a perfect garden of the Lord.

San Bernardino.

I found the city very much improved in appearance, size, and perhaps in population, as compared with two years ago. I preached in the Campbellite church to a good congregation, and found the church-members united in feeling that the time has come to begin again. They have maintained their organization admirably, and can go ahead on call, or as soon as a good man can be found. We are to have no more "experiments" with San Bernardino. There are over two thousand people in the city limits, and we count on twenty-one families ready to coöperate when we commence.

San Buenaventura.

It was with no ordinary satisfaction that I attended the council in San Buenaventura and shared in what must

have been to some a great surprise—the organization of a Congregational church of twenty members.

The council met in the unfinished church edifice of the Presbyterians. There was a fine congregation, including, with Rev. Messrs. Bristol and Harrison, six Congregational ministers. The sermon was by Mr. Atherton, the prayer by Father Turner, the fellowship of the churches by your Agent, and the charge by Rev. Mr. Betts. It was a season of unusual interest and significance, giving many people a chance to know something about our polity. The new church, and the way of doing it, was the talk of the place for a time at least. The church are at work with might and main on a commodious house of worship, to be ready we hope in sixty days. At this same gathering "The Southern Association" of ministers was formed, starting with the apostolic blessing of Father Turner. I shall look to it for much help in future operations in that region.

Santa Barbara.

The church is prospering, temporally and spiritually. Thirteen have been added to the church since Mr. Betts has taken charge of it. He has been holding meetings every evening, and quite an interest prevails. The prayer meetings have grown from three to thirty-eight or forty; his Sunday school from twelve to sixty, and is increasing. He writes me that he has a young converts' meeting every Saturday afternoon. Their new church is a grand success, so far, and they hope it will so continue.

Oroville.

The church and its minister, Rev. Mr. Buchanan, are taking us rather by surprise. A good deal of hard work was done, in a John-the-Baptist fashion, by the Rev. Mr. Bates, now in Anaheim. The church has suddenly grown from two or three members to eighteen, with a goodly number to unite at the next communion. They find that with this

revived interest in supporting the gospel in Oroville, it is comparatively easy to raise \$700 or \$800. When Mr. Buchanan first went there, the prospect of even \$500 from the people was very doubtful. The successful reviving of that church makes us hopeful of others in like condition.

WYOMING.

From Rev. J. D. Davis, Cheyenne.

The Dedication.

You are already aware of the principal event of my last quarter, the dedication of our new church. Your missionary was all alone, save that the Lord was with us. Money enough was raised to cancel all indebtedness and furnish every thing needed, except a bell. One brother, who had but thirty dollars, gave twenty to the Lord that day. Since the dedication we have held regular services Sunday morning and evening, with a steadily growing congregation. We have also an increasing Sabbath school, and an interesting Bible class of 40 or 50 members.

The Parsonage.

Since my return in September I have built a parsonage with my own hands and means, placing it beside the church on the church lots, and secured so as to always be kept sacred for this purpose.

I have nearly completed a canvass of this city, and find that only about one in twenty of the people attend church regularly. Many of them have been in this wild West from five to fifteen years, much of the time away from all church privileges, and the habit is formed of staying at home. I am rejoiced every Sabbath by seeing new faces in our little sanctuary. Our prayer meetings take a free, social form, and are very profitable. We have no special religious interest, and the most discouraging feature of the field is expressed in the reply of a

business man, when asked to attend our church services: "We all think so much of the almighty dollar out here that we *cannot get time* to attend church." Our city is, however, rapidly improving in morals. The Sabbath is observed more generally, and good Christian families are coming in from the East every month.

The Fire.

Six weeks ago a fire laid two blocks of our city in ashes in two hours. In nearly all these buildings, however, liquor was sold and the Sabbath profaned; and the result will be that substantial brick buildings will arise from their ashes in the spring. The Railroad Company will also go on in the spring to complete their extensive repair shops; and altogether we are encouraged and hopeful. The great need of our church is a baptism of the Holy Spirit, which will enable us to reach and win some of these thousands of souls who are in the broad road to death. This people are made up from almost every State in the Union and almost every nation in the world, and each month brings great changes in our population. Our own little flock has so far remained intact. We now number 18, with the prospect of others at the next communion.

NEBRASKA.

From Rev. F. Alley, Plattsmouth, Cass Co.

Material Blessings.

The past quarter has been full of work, and the Lord has been blessing my field materially and spiritually. The material blessings are principally in Plattsmouth. The church of six members, organized here last August, have erected a church building, 24 x 36, with vestibule, etc., costing about \$1,400 when completed. Though not yet finished within, we have had it comfortable for use for the past two months. Between \$200 and \$300 of

the whole amount is still unprovided for; but we hope to have it all finished and paid for within a month or two. The membership is poor as well as few, and contributed altogether only \$220. We had to depend mainly upon the citizens for means, and the Lord moved their hearts to give liberally. Our success is owing, in a great measure, to the substantial aid of a good brother from Charlestown, Mass., connected with the B. & M. railroad in Nebraska, whom the Lord seemed to send along just at the right time. Others are coming here who love our faith and polity, who will be glad to find a home among us and work with us in the name of the common Master. I am satisfied that the movement here was at the right time; but in order to make this church the center of moral power that it should be, it will need one man's whole labor.

Spiritual Blessings.

At Weeping Water the Lord has been blessing us spiritually. The week of prayer was unitedly observed by our church and the Methodists, with a good attendance and interest. The meetings were continued the following week, with two, perhaps three, hopeful conversions, and a marked increase of brotherly love in the community.

Weeping Water has a very thrifty, enterprising, intelligent farming community, and I think ought to be made a center of operations. The wheat crop last year was almost a failure, in some instances only paying the expenses of cultivation; else I think we would have a church building there also this spring. We must bide the Lord's time, learning "to labor and to wait."

KANSAS.

From Rev. G. A. Hoyt, Hiawatha, Brown Co.

The Year's Work.

Another missionary year is ended. We have not realized in it all our fond

anticipations and resolutions; many a fit word has been kept back, and many a deed left undone, but it has been a year of very hard labor, as we meant it should be. We feel sick and gloomy when not hard at work, and hope we shall never feel well in idleness.

But what has been done? Every Sabbath but three has found me preaching, usually two and sometimes three times, as good sermons as I feel able to produce.

I have made a very large number of calls, acquainting me with the people, who usually return them, thus doubling the opportunity to speak a word for Christ. Many tracts and religious papers have been distributed. Every body wants a paper, and we regard it a sin to waste a *Congregationalist* and *Recorder*, an *Advance*, a *Christian Union*, or a *Christian at Work*. We take them out on our Sunday preaching tours and give them away. So there are ten times as many religious papers, to say nothing of others, taken in this county this year as ever before. The papers preach when we are at home.

We were told that Hiawatha would be a hard field, and found it so, laboring a full year and a half before results came. Help came at last as a most signal answer to prayer. The church is now in a healthy state, and we hope soon to be enabled to erect a lecture room. This new organization made work for us, and came near wearing us out.

Another burdensome thing was the building of my dwelling house. It is only 16 by 20 feet, with 12 feet posts, but let a Home Missionary build such a house almost entirely alone, from bottom to top, without materially hindering his other duties, and he will find that one job of that kind is quite enough for several years.

Books Wanted.

Books!—How the Home Missionary needs them—laboring as he does, not among heathen, by any means. But a

salary which affords only a few of the common necessities of life does not permit of much investment in even such highly prized volumes as Dr. Dale's work on Baptism, or the New Cyclopedia of Biblical Literature, etc. We receive scores of circulars of good works which, instead of helping, discourage us. But once in a while an excellent book will come, such as Dr. Hawes's Sermons, or Rev. Dr. Cowles's Notes on Daniel and the Minor Prophets, or Dr. Thompson's "Man in Genesis and in Geology." These gifts make our burdens lighter.

Joy in the Service.

Well, with all its deprivations, this western, stirring home missionary life has very many enjoyments, and I would not exchange it for any other. We are conscious of the Master's approbation. We are working for Him. This is enough. Let come what may, Christ will care for us. The reward of his presence and love is worth more to us than all the kingdoms of the world!

—♦♦♦—
*From Rev. J. M. Van Wagner, Muscotah,
Atchison Co.*

Making a Place.

My Sabbath appointments have been permanently arranged—at Muscotah, Effingham, Nettawaka, Centralia and Wetmore, besides preaching during the week at several different points at some distance from the railroad, where there is great destitution of the means of grace. In all of these places the congregations are large and attentive, though as yet I can report no especial awakenings. I have recently been assisting the Rev. Mr. Thomas, of Albany, Nemaha county, whose church is in the midst of a precious revival, extending far and wide.

The church building in Muscotah is enclosed and lathed, but not plastered, and is in no condition for holding continuous meetings. How much good some wealthy man could do here, with a few hundred dollars!

Kansas is making rapid strides in population and improvements, and ere long many of these churches, planted by your Society, will become large and self-sustaining, exerting their conservative influence upon our State for all time to come.

MINNESOTA.

From Rev. G. H. Miles, St. Charles, Winona Co.

Revival.

I am happy to report a blessed work of the Spirit. Christ has been passing through this place; he is even now with us, and souls are often heard saying, "Sirs, we would see Jesus." In Saratoga, where I have been holding meetings for five or six weeks, 25 souls are rejoicing in a new hope in Christ. Last Sabbath five united with us, and numbers more expect to come. Christians in St. Charles are encouraged also to hope and pray for a revival. We hold prayer meetings every evening, and the interest is increasing. Already there have been conversions, and sinners daily are inquiring what they must do to be saved. Brethren, pray for us!

IOWA.

From Rev. F. Crang, Dutch Creek, Washington Co.

Plenty of Work.

This has been the most laborious quarter of my missionary service, with much to encourage, and some severe trials, from family sickness and privations, pecuniary anxiety, etc. Severe toils have told upon my own health and strength. But let me not dwell upon difficulties and discouragements.

At the South English church we have had five additions since my last report. This little church, of six members when I began to preach there, now has 17. At Franklin church we have also received five, with good prospect of

others coming. The young people also hold Sabbath evening prayer meetings with a good deal of interest.

I have now *eight* preaching stations, seven to twelve miles distant from each other, at which I have regular preaching. At some of these there is a growing interest, as in Scotland, Talleyrand, Webster, and East Lafayette.

That Welcome Barrel.

We have received a barrel of outer clothing, overcoats, etc., which has not only removed much anxiety but added very much to our comfort—especially my own, in my long cold rides. I can only say: "Bless the Lord, O my soul, and forget not all his benefits!" My heart is full of gratitude to the dear friends who sent us these much-needed comforts, encouraging me to press on in the glorious work.

When I find a whole school-district with not one professor of religion, and when I hear, as I lately did, an audience told that they could not be Christians without shouting—with not a word directing them to Christ—I long to go out still farther and bear the gospel message.

Mental Hunger.

I must mention one great privation: the *want of books*. I have drawn very largely from supplies laid by in early days, and have not means to keep up the brain-food from my scanty library, and am left with a longing desire for books, which I cannot satisfy. But God's will be done!

From Rev. W. H. Barrows, Cass, Jones Co.

A Yankee Settlement.

I find here a united, intelligent farming community; the people mostly Americans from the States east of us. An unusually large proportion are church-going families, free from intemperance and kindred vices. Intoxicating drinks are not sold in the township. The people are as industrious,

moral, and intelligent as in almost any similar New England community.

The church, numbering a little over fifty resident members, includes in many instances the parents and children, and in some cases the grandchildren. We have a neat church edifice in the center of the township, with public services regularly upon the Sabbath, morning and evening, cheered by excellent singing, and an interesting Sabbath school.

An effort for a needed parsonage almost succeeded, but the unexpected low prices of wheat (scarcely paying the cost of raising it) put off the happy day.

From Rev. W. Spell, Central City, Linn Co.

The Quickening Spirit.

The Head of the church is with us in tokens of his love, in answer to prayer, and in the "word of faith" which we preach by his grace and Spirit. The church is greatly quickened, and is abiding in an intelligent faith and hope of the gospel.

I trust some souls have been saved by divine grace, and will unite with us. There is great seriousness of attention to the means of grace, especially the prayer meeting, among our young people. Our services are well attended at all points, and intimations of good uplift the hearts of the brethren and my own. Yet I feel my weakness, and constant dependence on Him who has said, "I am with you alway." This thought cheers me when I sit alone with the divine Word, and when I face the wintry storm. The Home Missionary needs this assurance, "I am with you;" and, dear brethren, how must you need it, as your eyes run over the vast field, looking at the work, at the workmen, and at the treasury. You look at the past, and say, "He has been with us;" you hear him say in his Word, "I will never leave you," and thus encourage yourselves for the fu-

ture. Oh, may the "wheels within the wheels" roll on, and the living fire go with them!

From Rev. M. K. Cross, Waverly, Bremer County.

Taking Leave.

I have to report the cancellation of my last quarterly installment, by our annual collection of that amount. At the annual meeting of the church I read your appeal in the *Home Missionary* and urged the duty of assuming henceforth the entire support of the minister. In due time action was taken, and I am happy to hand you this as the result:

"Resolved, That the sincere thanks of this church be returned to the American Home Missionary Society for its timely aid in the days of our weakness; and that, in taking our leave of the Society, we invoke the continued blessing of God upon it, and pledge our cordial support in its beneficent work of aiding feeble churches in the new settlements of the West."

With this resolution I desire to add my own most grateful testimony to the ever cheerful and Christian sympathy which I have received from the officers of the Society, during the *twelve years* that I have been partially dependent upon the Society for my salary. We shall hope to do something towards repaying your favors, in years to come.

WISCONSIN.

From Rev. S. H. Thompson, Osseo, Trempealeau Co.

Revival.

In one portion of my field we are in the midst of a most interesting and powerful revival of religion. The way was prepared in part last season by the organization and maintenance of a Sabbath school where no other means of grace were enjoyed. I commenced missionary labor, and was deeply moved by

the destitution. The way was further opened by the employment of one of my family to teach the district school. She was opposed by one of the principal men of the place for her reading the Bible, singing and praying with her scholars; but being sustained by the district board she persevered, with prayerful interest and personal effort. The result has been that a large majority of the school give evidence of conversion. In a neighborhood about four miles from this school, I have for some time past preached once in two weeks, and have felt that the field was ripe for a precious harvest. The whole valley of Elk creek, an extent of some twelve miles, is moved, and demands the work of harvest-men. I am invited to labor in "a special effort" four miles still farther down the valley, where God in a remarkable manner has prepared the way, and some are already hopefully converted. The place is twenty miles from Osseo, at what I have considered the extreme point in my missionary field. My next report I hope may tell of precious souls gathered in.

MICHIGAN.

From a Missionary.

Slightly Healed.

When I read Dr. Bushnell's sermon on the "Tendencies of Emigration," I thought it rather overdrawn. But I do not think so now. I have a practical demonstration of it continually before my eyes. It is almost impossible to conceive the extent to which men will lose the sense of moral and religious obligation, care for God, for the Saviour, and for the things of eternity. And yet this people have had preaching, such as it was, most of the time since the settlement of this section. But from what I learn from others, and have heard myself, it has not been preaching calculated to instruct, elevate and save men. Its tendencies and results are but too plainly visible all around us. Every year or

two, and sometimes oftener, special meetings have been held, and an excitement got up that has raged with all the fury of a tornado. Converts have been counted by scores; but when the excitement died away, their interest in religion died with it. To most people here the word "revival" is synonymous with "excitement." There are meetings now in progress around us, of a character to awaken only disgust in the minds of intelligent persons, and that will probably leave blight and desolation behind them. These things work a fearful injury, the extent of which eternity only can reveal.

For this state of things I know of but one remedy—the glorious gospel of the Son of God; the preaching of the truth as it is in Jesus, in all its beauty and fullness, the distinguishing doctrines of the cross. This I am endeavoring to do, especially in my Sabbath evening services. A large proportion of my congregation at that time are young people, and I am trying to unfold, in their relation to each other, the doctrines of the gospel as held by us; and we have growing evidence that our principles are taking root and spreading in the community.

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From Rev. E. T. Branch, Maple Rapids,
Clinton Co.

Gathering and Building.

I have held a series of meetings in a school-house about two miles from the village, and preached each evening and three times on the Sabbath for five weeks. As the result, eighteen, all heads of families, united with the church here, and five with the Essex church.

We thought it best to try and build a house of worship—a great undertaking for us. We commenced work upon it on the 9th of August. The house is 55 by 32, with a basement, under one end, 32 by 30, and nine feet in the clear. This room is not finished. Our main room, 55 by 32, with a gallery across one end, we dedicated

Jan. 16th, your Agent, Rev. W. B. Williams, preaching the sermon. A full share of the work came upon me, laboring six days about the church, and then preaching on the seventh. I feel rewarded, however, in having so tasteful and convenient a house to worship in. We have pledges enough to cancel all indebtedness.

MISSOURI.

From Rev. F. A. Armstrong, Pleasant Hill,
Cass Co.

A Brighter Look.

I found the little church here in rather a discouraged condition, without preaching, far outnumbered by other churches, drawing from this congregation and Sabbath school till they presented but a feeble appearance. Now all looks brighter. The Sabbath school is decidedly stronger; regular services are kept up morning and evening with fair attendance. Having planted our artillery, we intend, the Lord willing, to keep firing until a breach is made. We have organized the members of the church and some of its friends into seven committees: 1. To welcome and introduce strangers, and secure names and residence for the pastor's list; 2. To look after, relieve and report cases of sickness, etc.; 3. On music; 4. On social gatherings; 5. On missionary work; 6. On church improvement; 7. On Sabbath school visitation. These committees are appointed for three months, and report monthly. We are to take up collections for the six objects recommended by the general association, and once in two months a collection to defray incidental expenses, and, if possible, generate a sinking fund to pay the church debt.

Bees paying Church Debts.

A member, well acquainted with the management of bees, proposes to take care, free of charge, of all that may be committed to him, for the benefit of

the church. When this church debt is in a fair way of being paid, one stumbling-block will be removed. I have not been able to do much yet for the benefit of the freedmen, but hope in coming months to be able to do more.

*From Rev. W. H. Warren, Ellendaleville,
St. Louis Co.*

His First Quarter.

The Holy Spirit with his gentle influences has been with us. The results thus far are apparent, not so much in the number of those who have recently determined to live for Christ, as in the increased respect which is manifested all through the community for the Sabbath and the institutions of religion. The number of attendants upon Sabbath worship is constantly increasing. Men who have hardly been to church for years are regular attendants. To understand what an encouragement this is, you must remember that of the upwards of 250,000 people in St. Louis, it is estimated that only about 7,000 regularly attend Protestant worship. To those who have always lived in the East, one of the most striking features of St. Louis is its Sabbath desecration. Many places of business are open; drays and express wagons are transporting merchandise; crowds are flocking to the theatres and places of amusement in the evening. Of course the amount of Sunday business is small compared with that on other days of the week. Still there is enough to enable all so disposed, to easily forget that it is the Lord's day.

The increased interest in our prayer meetings is another way in which God has blessed the labors of this little band. The attendance is nearly three quarters of the average Sabbath congregation. Men, women and children come to these meetings, because they feel that it is good to be there. Often do I hear the remark, and from some who are not Christians,

"What a good prayer meeting we have had." The Holy Spirit is prompting us to a more entire consecration and greater earnestness. We feel sure that still richer blessings are in store for us in the future, and that Plymouth church is to be a grand power for good on the outskirts of this great city.

From Rev. T. W. Davies, Dawn, Livingston County.

The Welcome Commission.

Knowing as you do that I have a wife and four children, ranging from fifteen to four years old, when I tell you that our expenses for moving here and refitting will amount to nearly three hundred dollars, and that to meet these we have as yet received but eighteen dollars in money from the people; you can judge how eagerly and anxiously we waited for your commission, and how our hearts were cheered by its coming. As your missionary in Ohio, I had learned what your commission meant, and how certain your aid would be in this new country, where is such scarcity of money, and where every body seems engrossed with secular interests.

Beginning Anew.

Whether I have done wisely in declining more attractive calls and coming into this comparatively unevangelized State, time alone can show. I know that I followed the impulse of my heart; and I trust also the direction of divine Providence and of the Holy Spirit. When we came the church building was not half finished, and owing to some misunderstanding the work on it had ceased; there was no Sabbath school, no preaching, no regular Sabbath worship. Now the building is made quite comfortable, and all the services are resumed. With the aid of the Congregational Union we expect to complete and dedicate the house, free of debt.

Yesterday afternoon we had the

largest congregation ever assembled here, nearly filling the new church. I preached to them on "the new family which Christ is gathering in the world, founded on love, and made up of those who do his will." There was evidence that hearts were moved, and I hope that a lasting impression was made. The atmosphere is beginning to be pervaded with mutual love, peace, sympathy, and the spirit of forgiveness. But as our members are from different parts of this country, are of diverse character and comparatively strangers to each other, it will require sagacity, wisdom and circumspection, to keep them at work harmoniously and efficiently. Your missionary feels the need of those excellent gifts, and asks your prayers in his behalf.

TEXAS.

From Rev. J. Porter, Brownsville, Cameron County.

One Year Closed.

A year's labor under commission of your noble Society has closed. Some of the hopes that sustained us in entering this field have been realized, and some of the fears that made us shrink have proved unnecessary.

Our chief cause of grief has been the wide spread of error, delusion, and crime; and the absence of the convincing, converting, and sanctifying power of the Holy Spirit. We think he has been with us in Mrs. Porter's school, in our prayer meetings, in our Sabbath school, and in the house of God from the day of its dedication; yet we have not seen the hundred, nor the sixty, nor even the thirty-fold from the seed sown. *Our eyes have not seen.* God may see that the harvest is ripening for a great and not distant ingathering.

Changes.

Our number of praying ones is so reduced by army changes as to make some almost despondent. Several pray-

ing officers are gone, and five members of the church have removed, finding no means of support after the quarters of the troops were finished. These changes seem to be against us. We had confidently hoped, if we could unite all Protestants in one religious society, we should have moral and pecuniary power to walk without the sustaining hand of your Society at the close of my first year of service here; but that hope is disappointed. The town is growing very poor. The Mexicans, the mass of our population, are producers of nothing but garden vegetables. Our Catholic neighbors are as desponding as ourselves with regard to pecuniary prosperity, though the wealth of the place is chiefly with them. Mexico is so unsettled in its mutable government, that it sends no wealth to our side of the river. We are now conscious of our weakness, and pray God to interpose for us, that our labors be not in vain. We have gone forth weeping, bearing precious seed, the word of life, believing that our hour of rejoicing will come.

Our citizens, waking up to the fact that our poverty is coming as an armed man, are turning their attention to agriculture. Having the best lands on the continent for raising cotton, sugar-cane, the ramie plant, corn, and the castor-bean, and having thousands of men unemployed, they have formed companies for farming, and have now much hope of restored prosperity. This is the one bright, redeeming feature in our sky. It is now a little cloud, no bigger than a man's hand. The success of one gentleman in raising a fine crop of cotton and in sending the first bale of the yield in the United States of the year 1869, has given a great impulse to agriculture.

Mrs. Porter's School.

Mrs. Porter will still superintend the school, until she can safely leave it in other hands. She has entered on her second year with more than one hundred scholars on the roll, and de-

votes, gratuitously, as many hours a day to teaching as she did when the first and only lady-teacher in Chicago, thirty-six years ago. Having renewed her youth, she loves the work as sincerely as she did then, and as she did her four years' service in the army, not wishing to rest here, but looking to the rest that remaineth.

In the school are children from six Protestant sects, from the families of Jews, Catholics, and Spiritualists—and of four or five nationalities. These all sing together of Christ our Lord, and listen daily to his precious words and to the voice of prayer. Some are expressing an earnest desire to become Christians, praying in the teachers' prayer meeting, and a few seem really taught of the Spirit and begin to hope in Christ.

VIRGINIA.

From Rev. J. R. Johnson, Herndon, Fairfax County.

Rev. Mr. Hobart's Visit.

Your Agent for New York, the Rev. L. S. Hobart, has spent a Sabbath with us, preaching one excellent sermon at Herndon, and another in a private house near Guilford station. He visited also Occoquan and other localities in the region. In the prayer meeting he gave us much encouragement. His visit refreshed my soul and cheered us all who are laboring amid many obstacles. We hope that he can be spared from New York, to come and hold a series of meetings with us at Herndon and Guilford. The people are much interested by his preaching. He will long be remembered in our prayers.

"Beware of Dogs."

I feel much inclined to understand this literally. Cross dogs hinder the progress of the gospel in Virginia. They often keep me away from families.

When a southern family calls the dog away, or sends a servant to guard me against him, I feel assured that the truth is gaining. Some of the dogs were trained to hunt slaves, and such need much "reconstruction" before they will tolerate radical missionaries.

Pleasant Incidents.

The people have made me a donation-visit. Thirty families were represented, twenty-eight of them being northern families. In cash we received about \$80; provisions, etc., brought the amount to \$70. The cheerfulness and good-will which were manifested much encouraged me and my family. That several southern families shared in the giving is a matter of pleasant record. One southern farmer, who had been earnest in the rebellion, came several hours before the company, on horse-back, with a bag of potatoes, apologizing for not giving cash. His two daughters were with the company, and urged my wife to visit them. Such events as these are our prominent way-marks.

Our recent coming to the Lord's table was gladdened by the appropriate furniture which arrived the night previous, a donation from the Congregational church of Medway, Mass., Rev. David Sanford pastor. One united with us by letter from a Congregational church in Maine; another from the same church was prevented from attending by ill health.

Through your agency, also, the Ladies' Society of Philipston, Mass., sent us a barrel of clothing, which cheered the hearts of my wife and myself.

Feeling greatly the need of religious papers as an aid in my pastoral work, I sent a brief note to that effect to *The Congregationalist*. In response I have received from various quarters a liberal supply, which we have used, and can still use, to great advantage. For these favors I return hearty thanks to many known and unknown donors.

MISCELLANEOUS.

The New Territories.

BY REV. J. D. DAVIS, OF CHEYENNE.

I should do injustice to this vast West, to our Puritan polity, and to the cause of Christ, did I not speak of the future, and the immediate wants, of this field. We cannot appreciate the vastness of our West till we cross it; nay, not then, whirled 30 miles an hour across an unsubdued empire stretching from five to eight hundred miles north and south of us. Ten States as large as Massachusetts could be carved from this Wyoming, with fragments enough left for about two Rhode Islands. New England would have to be applied to the region beyond the Mississippi more than thirty-five times to cover it. And it requires no perilous ocean voyage or tedious steam journey to reach this West now. The locomotive will place here the emigrant from either ocean in three days. Our own East is in motion towards us; the millions of Europe and of Asia have heard of our spare room and our wealth, and are coming. To say nothing of the great belt of prairie, 500 miles wide, which stretches from the "New Dominion" to the Gulf, and which will yet be the garden of the nation, here is another vast region, a mountain belt, 500 miles wide and 1200 long, rich in every mineral. Gold is found almost everywhere in it. Large Eastern companies are forming to take possession of it in the spring. It is estimated that 10,000 people will be fitted out in Cheyenne, in the early spring, to go to the headwaters of the Missouri, in the Big Horn Mountains of Northern Wyoming, to dig for gold, which Indians and soldiers say is there in fabulous quantities. This region is not to be settled slowly, as the States of the interior grew up. It is to receive *by steam* the surplus millions of Europe and Asia: "a nation will be born in a day." And

here is to be a great moral battleground. Christianity is here to grapple with superstition, paganism and infidelity, and overcome them. And what is the duty of the hour? What is the duty of our own Home Missionary Society? In the army, on the eve of battle, the hospitals were put in readiness to receive the sufferers whom the long ambulance trains would soon unload at their doors. They did not wait till the trains arrived. Just so here, we know that millions of sick, perishing souls will soon fill these waste places. Shall we wait until the vast trains are unladen here, and then come and establish churches over the graves of the dead? Shall we sit, with folded hands, till Romanism and her half-sister Ritualism get a foothold in every town-site in this vast empire? Are our polity and ministry unsuited to the millions who will soon be here from every nation? Nay, these are best of all adapted to the seeking out and bringing together of the *Christians* in any new settlement. And the people of the West, even in the rudest village or mine, are among the keenest, shrewdest minds in the nation. Many of them are men of liberal education. They can appreciate the keenest logic, and the most profound argument, and they can be reached and held with no other style of preaching. Our great need is MEN, men of the best culture, men of energy and discretion, who, with Christ in their hearts, and love in their hands, will come here *at once* and lay the foundations!

The Sons of New England.

The people of New England are a singularly unmixed race. There is, probably, not a county in England occupied by a population of purer English blood than theirs. It is a race still more especially to be characterized as

representing a peculiar type of the Englishmen of the seventeenth century. A large majority of the early planters were Puritans. Sequestered from foreign influences, the people thus constituted was forming a distinct character by its own discipline, and was engaged at work within itself, on its own problems, through a century and a half.

This people, so isolated in its pupilage, has now diffused itself widely. In making an estimate of the numbers of this vast tribe of men, exactness is not attainable, but it would, probably, be coming somewhere near the truth to divide the present white population of the United States into three equal parts—one belonging to the New England stock; one, the posterity of English who settled in the other Atlantic colonies; and another consisting of the aggregate of Irish, Scotch, French, Dutch, German, Swedish, Spanish and other immigrants and their descendants. The New England race has contributed largely to the population of the great State of New York, and makes a majority in some of the new States further west. We presume there is one-third of the people of these United States, wherever now residing, of whom no individual could study the annals of New England without finding there the history of his own progenitors. "The principles of New England," says De Tocqueville, "spread first to the neighboring States; then they passed, successively, to the more distant ones; and at length they involved the whole confederation."

We may conclude from this summary of statistics, which has been selected, with some abridgment, from Dr. Palfrey's History, that the descendants of the New England forefathers are, at present, the most numerous of the various races which constitute the nation. They are clearly the dominant power in the United States.—*New York Evening Post.*

Miscellaneous Items.

OREGON.—Rev. W. J. Clark reports the twenty-six members of the church of Astoria as holding on their way, amidst many obstacles, hoping for reinforcements by the incoming of a more congenial population. The Sabbath school numbers 100 scholars.

CALIFORNIA.—The church in Cloverdale, Rev. J. S. Burger, have built and dedicated a neat, substantial house, 50x32 feet, into which they gather increasing audiences. The people, being chiefly from the Southern States, had not before been generally drawn to the simple service of this church.

—Rev. C. H. Pope believes that this Society has been called on for its last appropriation to the church of Benicia, under his care.

NEBRASKA.—Rev. Reuben Gaylord, one of the Iowa pioneers, and for nearly six years agent of this Society in Nebraska, has been led by impaired health to resign the severe labors of the agency, though it is expected that he will continue to render important service to the Society and the churches of that State.

Rev. O. W. Merrill, of Anamosa, Iowa, has been appointed Mr. Gaylord's successor in the agency, and has accepted the position.

—Rev. W. C. Foster, late of Massachusetts, now laboring in Nebraska City, and his brother Roswell, at Camp Creek and out-stations, report themselves happy and hopeful in their genuine missionary work, laying foundations for generations to come.

KANSAS.—Rev. Zebina Baker has resigned his mission service in Waushara, and is to be succeeded by Rev. John Phillips, late of London, England.

—Rev. J. M. McLain writes that his congregation in Burlington has tripled or quadrupled since entering the new sanctuary, the Sabbath school has more than doubled, a "temperance revival"

has changed the bad habits of some, and a great rush of immigration is putting a new face upon things in that part of the State.

MINNESOTA.—Rev. Prescott Fay, lately from the hills of New Hampshire, writes cheerfully of his first quarter's experiences with the Vine street church in Minneapolis, and of the realization of his long-cherished desire to take part in "laying foundations" at the West.

—The church in Mazeppa meets monthly with the pastor, Rev. E. P. Dada, when the covenant is read and renewed by each member. At the prayer meetings every member, male and female, takes part, if only by the repetition of some scriptural warning, exhortation, or promise.

IOWA.—Rev. J. S. Barris, of Salem, Henry county, at the age of 70, is re-

joining in "a good work that has been in progress since the week of prayer." At the March communion 23 were received on profession of faith—the fathers and mothers of four families, the mothers of four others, and twelve young persons from 18 to 20 years of age.

—Rev. L. W. Brintnall, of Winthrop, reports the dedication of a house of worship on the 18th of February, when pledges were given to cancel the entire indebtedness of \$3,000, with aid expected from the "Union."

—The church in Fayette, Rev. J. T. Closson, is building a small \$2,500 house, at great sacrifice. They have recently doubled in numbers, and more than doubled in influence. Their missionary says, "You will seldom find a people so united, noble-hearted, and willing to struggle for the good cause."

APPOINTMENTS FOR MARCH, 1870.

Not in Commission last year.

Rev. John W. Brier, Jr., Cache Creek and Woodland, Cal.
 Rev. Samuel R. Rosboro, Lincoln, Rocklin, Roseville and Sheridan, Cal.
 Rev. Evan Griffith, Flint Creek and vicinity, Iowa.
 Rev. M. J. Callan, Kingston, Mo.
 Rev. H. Boardman Gilbert, Pottersville, Pa.
 Rev. Abraham W. Allen, Baiting Hollow, N. Y.
 Rev. Alanson Bixby, Frewsburg, N. Y.
 Rev. Stephen H. Williams, Molra, N. Y.

Re-commissioned.

Rev. Thomas Condon, Dallas City, Oregon.
 Rev. Samuel L. Adair, Osawatimie and vicinity, Kan.
 Rev. George A. Beckwith, Olathe, Kan.
 Rev. John D. Bell, Emporia, Kan.
 Rev. Charles L. Guild, Cottonwood Falls and Middle Creek, Kan.
 Rev. Gilman A. Hoyt, Hiawatha and Walnut Creek, Kan.
 Rev. Edward Brown, Medford, Minn.
 Rev. Palmer Latta, Spring Valley, Minn.

Rev. Alfred Morse, Nevada and Rose Creek station, Minn.
 Rev. Orlando Clarke, Lansing, Iowa.
 Rev. Albert Manson, Quasqueton, Iowa.
 Rev. Edwin E. Webber, Durant, Iowa.
 Rev. John Cadwalader, Milwaukee, Wis.
 Rev. John P. Chamberlain, New London, Wis.
 Rev. Elsie W. Cook, New Lisbon, Wis.
 Rev. Robert Sewell, Brooklyn, Wis.
 Rev. J. Mills Ashley, Brady, Mich.
 Rev. Joseph D. Milner, Pleasanton and vicinity, Mich.
 Rev. Daniel Miller, Glen Arber and four out-stations, Mich.
 Rev. Charles B. Callihan, Wyaconda and Prospect Grove, Mo.
 Rev. Daniel R. Miller, Pilot, Salina and Blair's School-house, Ill.
 Rev. Ebenezer Halliday, Angola, Ind.
 Rev. Thomas B. McCormick, Francisco and Mechanicsville, Ind.
 Rev. Curtis C. Baldwin, Sullivan, Ohio.
 Rev. William Potter, Garrettsville and Maple Grove, Ohio.
 Rev. Samuel C. Feemster, Columbus, Miss.
 Rev. George A. Rockwood, Bensselaer Falls, N. Y.

RECEIPTS IN MARCH, 1870.

The following statement includes the amounts paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last missionary year.

The sums expended by Auxiliaries within their bounds are marked (*).

MAINE—

Maine Missionary Society, *\$12,506 69
 South Freeport, Ladies, by Rev. H. Haley, 5 00

NEW HAMPSHIRE—

New Hampshire Missionary Society, *\$7,182 78

VERMONT—

Vermont Dom. Missionary Society, *\$3,256 00

Benson, Ezra Strong,	\$2 00
Brattleboro, Mrs. B. H. Van Doorn,	30 00
Castleton, Harvey Griswold, by C. M. Willard,	190 50
Grafton, Mrs. S. B. Pettingell,	4 00
Poacham, A Friend, to const. James R. Kinserson a L. M.,	30 00
Stowe, E. A. Savage,	15 00
Wells River, Cong. Ch. and Soc., \$15.50 ; A Friend, \$30, by W. S. Palmer,	45 50

MASSACHUSETTS—

Mass. Home Missionary Society,	*\$17,426 49
Mass. Home Missa. Soc., by Benjamin Perkins, Treas.,	5,000 00
Hampshire Missa. Soc., by E. Williams, Treas.,	
Goshen, Cong. Ch.,	\$19 00
Southampton, Cong. Ch.,	49 00
Westhampton, Cong. Ch.,	69 00
Other sources,	300 00
Massachusetts, From Three Friends,	1,000 00
Plymouth, on account of Legacy of Mrs. Nancy Davis, by J. Harlow and A. L. Barnes, Exs.,	1,436 81
West Stockbridge, on account of Legacy of B. Cone, by H. W. Taft and G. J. Tucker, Trustees,	100 00
Yarmouth, Cong. Ch. and Soc., by Rev. J. W. Dodge,	65 30

RHODE ISLAND—

Rhode Island Home Missionary Society,	*\$2,047 50
Providence, Legacy of Dea. J. B. Nichols, by Mrs. Mary A. Nichols, Exx., less Gov. tax,	899 00

CONNECTICUT—

Conn. Home Missionary Society,	*\$16,853 57
Derby, Willis Hotchkiss, by Thomas Gray,	10 00
Edwin Hallowell,	4 50
Hartford, on account of Legacy of Mrs. Mary A. Warburton, by N. Shipman and H. A. Perkins, Exs.,	5,595 00
J. D. B., by Mrs. M. Parker,	5 00
Ledyard, Ladies of the Cong. Ch. and Soc., by Mrs. A. M. Cook,	1 00
Middletown, First Cong. Ch., by H. E. Sawyer, Treas.,	7 50
Milford, First Cong. Ch. and Soc., by E. B. Platt, Treas.,	200 00
Roxbury, Cong. Ch. and Soc., by A. W. Fenn, Treas. to const. Mrs. Elizabeth Warner a L. M.,	43 40
Seymour, Cong. Ch., Mr. Armstrong, by Rev. H. P. Collins,	50
Sharon, Mrs. Ann M. E. Cowles, in full to const. Miss Ada Dean a L. M.,	10 00
Stratford, Mrs. Laurana North, to const. Mrs. Antoinette N. Richards a L. M.,	30 00
Gen. G. Loomis, by O. R. Kingsbury,	2 50

NEW YORK—

Received by Rev. L. S. Hobart,	
Onondaga Valley, Presb. Ch.,	14 50
Batavia, Mrs. Harriet L. Tracy,	10 00
Belport, Cong. Ch., by Rev. J. Gibbs,	4 70
Berryville, Cong. Ch., \$2; Forestburgh station, Cong. Ch., \$1.75, by Rev. F. Kyte,	3 78
Brooklyn, Plymouth Cong. Ch., by O. B. Coomes, Treas.,	437 49
Puritan Cong. Ch., by T. F. Stoddard,	52 53
Candor, Rev. George A. Pelton,	10 00
Columbus, Legacy of Mrs. Anna W. Barrows, by Austin Barrows, Ex., less Gov. tax,	94 00
Deansville, E. B. Barton,	200 00
East Pharsalia, Cong. Ch., \$9.64; Dea. Jonas Herrick, dec., \$10, by Rev. C. W. Burt,	19 64
East Pitcairn, Cong. Ch., \$5.06; Harrisville, Cong. Ch., \$11.55, by Rev. A. L. Greene,	16 61

Hancock, Mrs. Wheeler, by Rev. J. D. Cornwell,	\$6 00
Malone, on account of Legacy of Lyman S. Cotton, by G. O. Cotton, adm.,	100 00
New York City, Broadway Tabernacle Ch. (additional), I. W. Barnum, to const. him a L. M., \$30; James Talcott, to const. him a L. M., \$50; I. S. Case, to const. him a L. M., \$50,	110 00
A Friend, \$40; W. S. Carman, \$5; A Lady, \$8; A Lady, \$5,	53 00
Oswego, Cong. Ch., by D. G. Fort,	69 88
Potlond Junction, First Cong. Ch., by Rev. G. Hardy,	25 50
Poughkeepsie, Dennis Jones, by Rev. F. B. Wheeler,	10 00
Rochester, S. D. Porter, by O. R. Kingsbury,	50 03
Saratoga Springs, Cong. Ch., by G. R. Fish, Treas.,	11 00
West Newark, Cong. Ch., by Rev. W. Mason,	7 70
Williamington and Upper Jay, Cong. Chs., by Rev. T. Watson,	5 22

NEW JERSEY—

Chester, First Cong. Ch. and Soc., by J. H. Cramm,	12 00
Elizabethport, First Cong. Ch., by Rev. S. B. Roadster,	10 00
Trenton, Third Presb. Ch., by J. G. Brearley,	14 63

PENNSYLVANIA—

Chester, George Hood,	5 00
West Spring Creek, Cong. Ch., by Rev. S. Rowland,	10 00

VIRGINIA—

Chantilly, Mr. Simpson, \$1; W. L. H. Kendrick, \$1, by Rev. J. E. Johnson,	2 00
Cottage Grove, Elder James Smith and family, by Rev. J. E. Johnson,	1 30
Farmville, David Brinckerhoff, by Rev. J. E. Johnson,	2 00
Guliford, C. Stoy, \$1; Major E. Hartwell, 50c; John Ely, \$1; Two Friends, 50c, by Rev. J. B. Johnson,	8 00
Herndon, E. B. Blanchard, \$2; C. J. Gilbert, \$1; B. W. Clark, \$1; A. E. Banks, \$1; Dea. O. Burton, \$1; D. H. Farnham, \$1; H. Payne, \$1; Three Friends, \$1.50; S. Hillam, \$1; Rev. J. B. Johnson, \$1; Cash, \$3, by Rev. J. B. Johnson,	14 50

OHIO—

Received by Rev. L. Kelsey,	
Aurora, Cong. Ch., by Rev. G. C. Reed,	\$3 25
Berlin Heights, Cong. Ch., by Rev. J. O. Thompson,	15 00
Cleveland Heights, Cong. Ch., by Rev. T. K. Noble,	52 00
Cincinnati, Seventh Street Cong. Ch., by C. L. F. Huntington, Treas.,	200 81
Vine Street Cong. Ch., by Rev. A. H. Ross,	180 00
Cook's Four Corners, Cong. Ch., by C. B. Cook,	4 00
Cuyahoga Falls, Cong. Ch., by Lottie A. Lawson,	37 57
Plain, Cong. Ch., by W. B. Minton,	18 00
Sylvania, Cong. Ch., by Rev. E. McCune,	20 05
Wayne, Cong. Ch., by Rev. E. Thompson,	20 00
Delta, Cong. Ch., by Rev. J. Vetter,	3 50
Elyria, I. S. Metcalf,	25 00
Lafayette, Cong. Ch., Rev. J. M. Fraser, to const. Dea. Roswell Williams and Dea. Eben Chapin L. Ma.,	60 00
Madison, First Cong. Ch., by Rev. J. C. Burnell,	18 95

Martinsburgh, Cong. Ch., \$35.50; Rev. E. F. Baird, \$5; Gambler, Cong. Ch., \$3.50, by Rev. E. F. Baird, \$40 00
 Mineral Ridge, Cong. Ch., by Rev. D. Thomas, 18 78
 Painesville, Lake Erie Fem. Sem., by Mary A. Evans, 20 00

ILLINOIS—

Received by Rev. H. D. Platt, Beardstown, Cong. Ch., to const. Samuel P. Dale and Thomas W. Catlin L. Ms., \$75 00
 Jeffersonville, Q. Q. Wakefield, 5 00
 Atkinson, Cong. Ch., by Rev. J. T. Cook, 8 55
 Barry, Cong. Ch., by Rev. A. A. Whitmore, 15 00
 Big Rock, Cong. Ch., 5 00
 Buda, First Cong. Ch., by Rev. E. A. Arnold, 15 40
 Canton, Cong. Ch., by Rev. H. Bates, to const. Augustine McCutcheon and Miss Sarah E. Beers L. Ms., 75 00
 Coal Valley, Thomas I. Davies, 7 00
 Creston, Cong. Ch., by A. Barnum, 6 00
 Crystal Lake, Cong. Ch., by Rev. R. Hay, 10 00
 Downer's Grove, Cong. Ch., by Rev. T. Chaffer, 11 25
 Elmore, Cong. Ch., \$2.50; Victoria, Cong. Ch., \$1.84, bal. of coll., by Rev. B. F. Haskins, 4 34
 Geneseo, Ladies' Miss. Circle, by Mrs. M. H. Pierce, 18 15
 Geneva, Cong. Ch., to const. Rev. H. M. Whitney a L. M., 38 41
 Greenville, Dea. Burcheated, by Rev. M. M. Longley, 1 00
 Hamilton, Cong. Ch., by Rev. E. Humphrey, 6 00
 Kewanee, Cong. Ch., mon. con., \$39, an. coll., \$66, to const. Hiram Lay, Milo Doty and O. H. Loomis L. Ms., 105 00
 La Harpe, Cong. Ch., by Rev. D. Gore, 28 00
 Lee Centre, Cong. Ch., by W. Wright, 10 00
 Lisle, Cong. Ch., by Rev. S. F. Stratton, 11 85
 Lombard, James Clafin, 25 00
 Oswego, Cong. Ch., by Rev. D. J. Baldwin, 18 75
 Payson, Cong. Ch., by D. Robbins, in full to const. Joseph Elliott a L. D., and Daniel E. Robbins a L. M., 91 40
 Providence, Cong. Ch., by Rev. D. Todd, to const. George B. Cushing a L. M., 31 00
 Quincy, Estate of Rev. A. Frowin, by Rev. C. E. Conrad, 25 00
 Roseville, First Cong. Ch., by Rev. J. D. Wyckoff, 15 00
 Udina, First Cong. Ch., by Rev. C. M. Bingham, 15 00

MISSOURI—

Kidder, First Cong. Ch., by Rev. G. G. Perkins, 19 60
 Ozark, Cong. Ch., \$2.50; Christian, Cong. Ch., \$3.00, by Rev. Z. E. Freeman, 5 50

MICHIGAN—

Received by Rev. W. B. Williams, Battle Creek, Cong. Ch., \$14 58
 Estate of Lucinda Percival, 318 00
 Chelsea, Cong. Ch., 17 91
 Detroit, First Cong. Ch., an. coll., \$128; mon. con., \$93 13, 215 18
 Eaton Rapids, Cong. Ch. coll., in part, 1 00
 Port Huron, Cong. Ch., 17 30
 Received by Rev. L. Warren, Cannonsburgh, Cong. Ch., bal. of coll., 3 00
 Dorr, Cong. Ch., 17 25
 Alamo, First Cong. Ch., by Rev. B. F. Mosroe, 4 00
 Almira, Cong. Ch., \$4 21; Elmwood, Cong. Ch., \$2.00, by Rev. A. H. Dean, 6 21
 Bethel and East Gilead, Union Cong. Ch., \$4.25; Orland, Cong. Ch., \$14, by Rev. C. Kidder, 20 25

Oedar Springs, Rev. E. Booth, \$2 50
 Dorr, Cong. Ch., bal. of coll., by Rev. C. N. Coniter, 5 00
 East Johnstown, Cong. Ch., by Rev. J. W. Young, 5 50
 Edwardsburgh, Cong. Ch., by Rev. W. J. Trimble, 27 00
 Flat Rock, First Cong. Ch., by Rev. C. Machin, 25 00
 Hopkins, Cong. Ch., by Rev. L. E. Sikes, 5 00
 Ithaca, First Cong. Ch., by Rev. E. W. Shaw, 3 42
 Pinckney, First Cong. Ch., by Rev. J. W. Fitzmaurice, 14 00
 Utica, First Cong. Ch., by Rev. W. Platt, to const. Dea. John B. Chapman a L. M., 30 00

WISCONSIN—

Beloit, John C. Newcomb, 10 00
 Green Bay, First Presb. Ch. and Soc., by W. H. Norris, Treas., 70 17
 Marion, German Evan. Cong. Ch., by Rev. P. J. Hof, 10 00
 New Chester, First Cong. Ch., by Rev. J. W. Perkins, 4 00
 Pleasant Hill, Pr. Ch., by Rev. A. Pinkerton, 5 55
 Plymouth, Cong. Ch., by Rev. S. H. Harten, to const. Charles W. Wilder a L. M., 32 00
 Stockbridge, Cong. Ch., by Rev. L. P. Norcross, 1 00
 Tomah, First Cong. Ch., by Rev. B. S. Baxter, 5 00

IOWA—

Received by Rev. J. Guernsey, Dubuque, Cong. Ch., to const. Monroe E. Amundsen, James N. Foye, and Josephine E. Dorr, L. Ms., 100 00
 Davenport, Ladies' Sew. Circle of the German Cong. Ch., by Rev. J. F. Graf, 4 00
 Decorah, German Evan. Cong. Ch., by Rev. O. F. Veitz, 7 30
 Flint Creek, Cong. Ch., by Rev. E. Griffith, 20 30
 Garnaville, Cong. Ch., by Rev. R. A. Dean, 10 00
 Green Mountain, Cong. Ch., \$18; Rev. R. Stuart, \$1, by Rev. K. Stuart, 25 00
 Iowa Falls, First Cong. Ch., bal. of coll., by Rev. J. L. Atkinson, 6 00
 Keosauqua, Cong. Ch., by Rev. J. P. Richards, 18 10
 Long Creek, Welsh Cong. Ch., by Rev. O. Owens, 12 50
 Mason City, First Cong. Ch., by Rev. J. B. Gilbert, 20 00
 Rockford, Cong. Ch., by Rev. L. Warner, 17 00
 Salem, Cong. Ch., by Rev. J. S. Barrie, 8 00
 Sabula, Cong. Ch., by Rev. O. Emerson, 6 00
 Winthrop, First Cong. Ch., bal. of coll., by Rev. L. W. Brintnall, 5 55

MINNESOTA—

Butternut Valley, Cong. Ch., \$5.60; Hebron, Cong. Ch., \$3.07; Judson, Cong. Ch., \$2.88, by Rev. F. Peregrine, 11 50
 Glenwood, Cong. Ch., by Rev. A. C. Lathrop, 8 00

KANSAS—

Burlington, First Cong. Ch., bal. of coll., by Rev. J. M. McLain, 3 00
 Vienna, Cong. Ch., by Rev. A. Connet, 10 00
 Wanhara, a Young Lady, by Rev. Z. Baker, 50

NEBRASKA—

Blair, Cong. Ch., by Rev. M. Tingley, 12 50
 Milford, First Cong. Ch., by Rev. T. N. Skinner, 18 17
 Irving, Rev. E. B. Hurlbut, 5 00

CALIFORNIA—

Benicia, First Cong. Ch., by Rev. C. H. Pope,	\$7 70
Clayton, Cong. Ch., by Rev. M. Harker,	8 00
Hayward, Cong. Ch., by Rev. B. N. Seymour,	10 00
Lockeford, Cong. Ch., by Rev. J. J. Powell,	9 00
Unknown, a Friend to the Cause,	1 00

HOME MISSIONARY,

Expended during the year by the Auxiliaries named, \$64,774 98	
Received at this office in March, 1870,	\$18,957 85
	\$83 763 83

Donations of Clothing, etc.

Brooklyn, N. Y., Ladies' Benev. Soc. of the South Cong. Ch., by Mrs. C. H. Parsons, Sec., two boxes and a barrel,	\$485 67
Chester, Vt., Ladies' Cong. Sew. Soc., by Mrs. J. G. Hale, a half-barrel,	44 65
Crown Point, N. Y., Ladies' Sew. Circle of the First Cong. Ch., by Mrs. K. C. Walker, a barrel of clothing and a communion set,	150 00
Dover, N. H., Ladies' Home Miss. Soc. of the First Cong. Ch., by Miss C. M. Palmer, a barrel,	153 00
Farmington, Conn., Ladies, by Mrs. S. S. Cowles, a barrel,	100 00
Ledyard, Conn., Ladies of the Cong. Ch. and Soc., by Mrs. A. M. Cook, a barrel,	66 25
Middletown, Conn., Ladies' Home Miss. Soc. of the South Cong. Ch., by Mrs. John P. Taylor, Sec., a box,	225 61
Monson, Mass., Ladies' Benev. Soc., by Mrs. W. N. Flint, a barrel,	80 00
Mount Carmel, Conn., Ladies' Soc., by Lucy W. Ives, a barrel,	145 00
New Haven, Conn., Ladies' Home Miss. Soc. of the First Ch., by Miss E. North, Sec., eight boxes and two communion sets,	1,660 28
Ladies' Soc. of the North Ch., by Mrs. Henry Champlon, a barrel,	186 00
Ladies of College st. Ch., by Rev. J. W. Hubbell, a box,	
New York City, Ladies of the Broadway Tabernacle Ch., by Mrs. Dr. J. P. Thompson, another trunk of clothing, etc., (five in all),	750 00
Plymouth, Conn., a bundle,	
Ridgefield, Conn., Ladies' Benev. Soc., by M. J. Boyd, a barrel,	127 00
South Freeport, Me., Ladies, by Rev. H. Halsey, a barrel,	64 68
Westfield, Mass., Ladies' Benev. Soc. of the First Cong. Ch., by F. A. Chadwick, Sec., a box,	158 84

Receipts of the Massachusetts Home Missionary Society, in February, BENJAMIN PARKINS, Treas.

Andover North, Cong. Ch. and Soc.,	\$18 43
Ashburnham, Cong. Ch. and Soc.,	39 72
Ashland, Cong. Ch. and Soc.,	8 00
Boston, Essex st. Ch. and Soc., an. coll.,	512 00
Old South Ch. and Soc., an. coll.,	1,137 90
Balance of Legacy of Gilman S. Lowe, by J. Field and J. G. Cary, Esq.,	516 00
A Friend, \$20; a Friend, \$5,	25 00
Brimfield, Legacy (in part) of Miss Lucina Homer, by Ira D. Haskell, Esq.,	1,300 00
Legacy of Perata Bliss,	\$38 61
Brookfield, Cong. Ch. and Soc., bal. of coll.,	10 00
Boston Highlands, Vine st. Cong. Ch., mon. con.,	13 40

Cambridge, Shepard Ch. and Soc.,	\$135 35
E. W. Haynes,	80 00
Chelsea, Rev. A. Burpee,	2 00
Charlestown, John Stetson,	50 00
Cohasset, Cong. Ch. and Soc.,	35 28
Dighton North, Nathan Ide,	5 00
Dracut West, Cong. Ch.,	15 88
Dracut, Centre Ch.,	13 87
Fall River, First Cong. Ch. and Soc.,	75 75
Freetown, Cong. Ch. and Soc.,	30 00
Gloucester, Evan. Ch. and Soc.,	144 50
Great Barrington, Legacy of the late Mark Rosseter, by Mrs. Rosseter, late Gov. tax,	470 00
Holland, Ladies' Benev. Soc.,	30 00
Hopkinton, Cong. Ch. and Soc.,	71 20
Lincoln, Ladies' Miss. Soc.,	125 00
Littleton, Evan. Cong. Ch.,	7 15
Medford, Mrs. Galen James,	125 00
Monson, A. W. Porter, Esq.,	300 00
Newburyport, from the Estate of Miss Frances Banister,	714 40
Newton, Elliot Ch. and Soc., for 1869, \$768.25; mon. con., \$54.12,	\$823 37
Newton Upper Falls, a Friend,	10 00
Newton West, H. B. Braman,	25 00
North Adams, First Cong. Ch. and Soc.,	\$204 55
Orange, Cong. Ch. and Soc.,	20 00
Sandwich, Cong. Ch. and Soc.,	30 00
Saundersville, Cong. Ch.,	12 12
Southbridge, Cong. Ch. and Soc.,	129 85
Sturbridge, Cong. Ch. and Soc.,	101 25
Taunton East, Cong. Ch. and Soc.,	26 00
Ware, East Parish, Cong. Ch. and Soc.,	\$91 55
Winchendon North, Cong. Ch. and Soc., bal. of coll.,	5 00
	\$8,169 21

Receipts of the Connecticut Home Missionary Society, in March, E. W. PARSONS, Treas.

Barkhamsted, Cong. Ch.,	\$3 50
Bridgeport, First Cong. Ch., by N. S. Wordin, Treas.,	100 00
East Bridgeport, Cong. Ch., by W. E. Smith, Treas.,	22 94
Falls Village, Cong. Ch., by Rev. H. B. Mead,	4 75
Griswold, Cong. Ch., by Rev. B. F. Northrop,	58 00
Hartford, a Friend, \$200; Rev. A. Winter, \$2,	\$202 00
Manchester, Cong. Ch.,	34 50
Second Cong. Ch., by Dr. W. Scott, to const. John O. Spencer, Mrs. C. M. Spencer, Alvah D. Noble and Mrs. J. R. Noble L. Ms.,	140 65
Milford, Plymouth Ch.,	50 00
Poquonnoct, Cong. Ch., by Rev. N. G. Bonney,	8 85
Preston, Cong. Ch., by W. Loring,	19 00
Southbury, Cong. Ch., to const. Harvey Bronson and Mrs. E. H. Brown L. Ms.,	64 83
South Killingly, Rev. W. W. Atwater,	8 75
Stafford Springs, Cong. Ch., by S. Newton, Treas.,	27 41
Stonington, Second Cong. Ch., by Rev. E. W. Gilman, to const. Ellen Kirby, Mary F. Kirby and Martha E. Edwards L. Ms.; of which \$100 from S. B. Stone, to const. Fannie S. Burgess, of Guilford, and Kate O. Stanton L. Ms., and \$30 from Charles P. Williams, to const. Emily D. Breed a L. M.,	280 00
Trumbull, Cong. Ch., by Rev. N. T. Merwin,	20 65
Wethersfield, Cong. Ch., by J. Loveland,	11 50
Westford, Cong. Ch., by C. Whitton,	18 00
West Meriden, Cong. Ch., by B. H. Catlin, Treas., to const. Eli J. Merriam and Mrs. Eunice Perkins L. Ms.,	94 18
	\$1,109 01

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. MILTON BADGER, D. D.,
REV. DAVID B. COE, D. D.,
REV. A. HUNTINGTON CLAPP, D. D.,

} *Secretaries for Correspondence.*

MR. CHRISTOPHER R. ROBERT, *Treasurer.*

EXECUTIVE COMMITTEE.—MR. WILLIAM G. LAMBERT, *Chairman*; REV. WILLIAM PATTON, D. D.; MR. SIMON B. CHITTENDEN; REV. RICHARD S. STORRS, JR., D. D.; REV. WILLIAM I. BUDINGTON, D. D.; MR. WILLIAM H. SMITH; MR. CALVIN C. WOOLWORTH; MR. CHARLES ABERNETHY; MR. JOHN B. HUTCHINSON; with the members ex-officio—viz.: AUSTIN ABBOTT, Esq., *Recording Secretary*, the *Treasurer*, and the *Secretaries for Correspondence*.

COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars, (or a sum, which, in addition to a previous payment, makes one hundred dollars,) a Life Director.

SECRETARIES AND TREASURERS

OF THE

PRINCIPAL AUXILIARIES.

REV. STEPHEN THURSTON, Secretary, *Maine Miss. Soc.*, Searsport, Me.
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FORTY-FOURTH ANNIVERSARY.

The ANNIVERSARY SERMON of the American Home Missionary Society will be preached in the Broadway Tabernacle Church, corner of Sixth Avenue and 84th street, by Rev. JACOB M. MANNING, D.D., of Boston, Mass., on Sabbath evening, May 8, at 7½ o'clock.

The Annual Meeting will be held at the rooms of the Society, in the Bible House, on Wednesday afternoon, May 11, at 4 o'clock.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the Gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The applications should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Agent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Agents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, one copy for every ten dollars collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people.

Mrs H. Burton

Vol. XLIII.

No. 2.

The HOME MISSIONARY

JUNE, 1870.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
Bible House, Astor Place, New York.

PRICE FIFTY CENTS A YEAR, IN ADVANCE.

POSTAGE—Twelve cents a year, in advance.

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Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the name of some person to whom each copy shall be addressed.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

Harvard University
Nov. 1, 1911
Gift of
Miss Nellie I. Button
Westfield, Mass.
Perkins Collection

THE HOME MISSIONARY.

Go, PREACH the GOSPEL..... *Mark xvi. 15.*
How shall they preach except they be SENT?.. *Rom. x. 15.*

Vol. XLIII.

JUNE, 1870.

No. 2.

THE LAND AND ITS NEEDS.

By Rev. M. M. G. DANA, of Norwich, Connecticut.

THERE are some duties which circumstances may conspire to make of more immediate importance than any others, and which admit of no postponement. If not attended to at once, and thoroughly, they pass beyond recall, and leave to us the sad consequences of our neglect. Among such duties I place the Home Missionary work. In the claims it has upon American churches, in the urgency with which it appeals, in its inestimable importance, it has no rival. It does not admit of being moderately prosecuted, or of receiving only a fair support. Its nature is such, the relations it sustains to the present development and future character of the country are such, that it must be pushed with a most determined energy, and must command the unparalleled benefactions of all Christians and patriots. It is, moreover, a work which cannot be left to the future, for what that future is to be, depends upon what the churches can be incited now to do in the home field. "Five hundred years of time in the process of this world's salvation may depend," said Professor Phelps, of Andover, "*on the next twenty years of United States history.*" Therefore is it necessary to be in haste with such an enterprise as this, for the swelling tide of emigration is every day making more difficult the task of imbuing the nation with Christian faith. If, through the spread of scepticism and the upspringing forms of irreligion, the newer States and Territories are preoccupied, then will the entrance and sway of a pure Christianity be longer delayed, and the possession of them by the gospel of Christ be possibly prevented. A work which is to keep pace with the moral needs of a country like ours, which is to compete with the tireless energies of evil, must be urged onward with all the speed ever augmenting laborers and means will permit. "Opportunity is the flower of time," and if we would not see the devil drive his preëmption stakes in our frontier settlements, and where young cities are starting into being, we must get before him with the institutions of religion. If we cannot with evangelizing influences keep abreast of the "Star of Empire" in its westward march, we shall be left behind, and the forces of sin will have time to consolidate and establish their sway in the new centres of trade and population, before their position is assailed by a gospel which should have gained first possession. It is for such reasons that this Home Missionary work is urgent beyond every other, and lays claim to the largest service and support. It needs now more than ever before, every man and every dollar that can be consecrated to it.

THE WORK TO BE DONE.

The call is to take possession of the land in the name and for the sake of Christ: to organize a church that shall publish the life-giving gospel in every town and village throughout the needy West: to carry the Bible and its blessed hopes to every home, however remote or humble. There are broad wastes where as yet no Christian institutions have been established, and it is this virgin territory, now being thrown open for the occupancy of man, already filling with an eager, enterprising population, that we are summoned to enter with the influences of the gospel. Schools, colleges, churches must be thickly planted in all this newly-settled country. When we think what is driving into our Western and Southern fields, the various vices there rooting themselves, the systems of infidelity and false religions already flourishing, we can foresee the conflict which is before us, if ever Christianity is to possess the land. We cannot safely permit the foundations of great States to be laid, and not be present with gospel instrumentalities to nurture and shape these nascent empires. To leave entire districts without a preacher, and hamlets without the Sabbath school and church, is perilous in the extreme. The morals and opinions of the people will depend upon the evangelizing influences, which with omnipresent power we can set at work. As the eye sweeps over the wide-extended region which awaits the entrance of evangelical religion, the sight ought to kindle within us a new ardor to push on its conquest for the Lord. We ought not to be content till we know that our missionaries are visiting every district, itinerating through sparsely settled counties, threading the ravines of the Rocky mountains and Sierra Nevadas, stationed in the rising villages scattered along the great highway of inter-oceanic travel and penetrating into the gulches where the mining population lives in a destitution verging on barbarism. What a call comes to us from the fair domain we have not as yet entered with the multiform agencies of our common Christianity! Have we risen to the grandeur of this work? Are we praying and scheming over a duty so all-important? Have we massed our forces with the aim of bringing the whole land under the dominion of Christ?

THE VASTNESS OF THE UNOCCUPIED TERRITORY.

It is this which makes the Home Missionary work the paramount duty of the hour. The contest is for the Christian possession of the land; and have we begun to realize its extent? Three hundred and sixty such commonwealths as Connecticut lie west of the Mississippi. Thirty-five times the area of all New England does not exhaust the territory stretching from the same river to the Pacific, and in this immense area, fast filling up with emigration from the Old World and the Eastern States, our churches have only about five hundred and seventy-five missionaries. You might place all New England in the single State of Minnesota, and have a quarter over; its population is already reckoned at 450,000; and yet only forty-one of this Society's representatives are maintaining the conflict there. In like manner Missouri and Nebraska will each contain the whole of New England, the former having a million and a half of inhabitants, with but thirty-six missionaries sustained by us.

California is three times the size of New England, and with the living stream of humanity pouring in from China, Japan, and the Pacific Isles, in the form of a semi-civilized heathenism, the very destiny of our whole Western slope seems to turn now on the question whether Christianity can get possession of that State. "There are sixteen counties," writes an Agent for Iowa, "in which we have

neither minister nor church, and in which, so far as I know, there is no church edifice of any sort." And what shall be said for the South, where live those latest born into freedom's family, needing rudimentary instruction through schools, and Christian training by means of Puritan churches? Here is opened a field which every sense of honor and Christian love impels us to occupy. In the State of Arkansas, whose moral destitution is fearful to contemplate, with a population in 1860 of 435,000, we have not a single missionary. Thus scattered throughout this unpossessed land, are teeming millions now open to gospel influences. Absorbed by the ambitions and hardships of their life, they are for the most part living without the restraining or fostering influences of vital religion. Error has gone in, false forms of belief are seducing the credulous or careless, and thus some of the best portions of our national domain are but feebly held for Christ. These germs of States, arbiters of the nation's future, are not feeling as they should the shaping pressure of an aggressive Puritan faith. This question of occupancy is therefore a most serious one to every lover of the Master's kingdom. The inspiration to a new advance in Home Missionary work comes from this immense unchristianized territory. It brings us face to face with a new epoch in evangelistic effort. Can we raise an army of devoted Christian men, who will enter this field, conquer it with love, overcome it with the gospel, and unfurl over its vast extent the banner of the Prince of Peace? On this question hinges the loss or possession of this continent for the Lord.

THE AGENCY WHICH IS TO DO THIS WORK.

It is through the American Home Missionary Society that we are to do this work of christianizing our land. Home evangelization is its single aim. Through living churches, it would extend a free, pure Christianity. It exists for our country, it seeks her perfected development in whatever is just and noble. While preaching Christ, it has disseminated the principles of civil liberty, and proclaimed the gospel of humanity. Its missionaries have been foremost in all good works. They have planted churches which have become the saving power in populous communities. They have founded institutions of learning by which the intelligence and virtue of the people have been fostered.

The staple argument from the first in behalf of this work has been, that the gospel alone can unify the diverse elements of our body politic; only the gospel has power to fuse into one mass the various foreign nationalities among us. This conviction led to the formation of the Society, whose province it should be to send the educated preacher into every new settlement. Thus was it hoped that no community would long be without a Christian sanctuary, and all the moral and educational influences which are the outcome of a vigorous church. The East with this view took up the work, and now for forty-four years has this agency been operating, keeping Christian watch over our common country, and striving to accompany the advancing wave of population with the forces of pure religion. During this period, it has had hundreds of earnest, self-denying men, preaching the gospel steadily at every important centre, from the shores of Lake Erie to the Golden Gate. And *over two thousand churches* stand to-day, not to speak of other institutions, as blessed memorials of the fruitage of these years. Simple in its constitution and method of working, this Society is able to continue its evangelizing efforts on a greatly extended scale. Instead of the nearly one thousand laborers which it now employs, it could set double that number to work. If those forming its constituency will raise the men and the money, there is no reason why the growth of thoroughly Puritan churches shall not hereafter be com-

mensurate with the growth of population. There is now no portion of the land that our missionaries cannot enter. God Himself has been so shaping events as to prepare the way for a vastly augmented field of usefulness for this Society. What has been achieved ought to be but the earnest of a far grander work. We have just the agency needed to save our country, and on us rests the solemn responsibility of seeing that its resources are made equal to the sublime work opening before it. Everything indicates that our religious future is to depend upon the earnestness and liberality with which this Home Missionary enterprise is prosecuted.

OUR IMMEDIATE WANTS.

Evidently it is not more machinery that is called for, but an immensely increased motive power to operate that which we already have. With all its opportunities and facilities, it is but a comparatively limited work this Society can do, *unless its resources be increased. It needs more men and more money.* On the unstinted supply of both depends its fullest efficiency for the future. The time has come when the churches must recognise their obligation to point their *young men of promise and devoted piety* to this work. An enthusiasm should be kindled in reference to it, like to that which kept the armies of our country full. A new and popular interest needs to be awakened in the cause of theological education, and a more generous support should be henceforth accorded to the youth, who, amid many embarrassments, are preparing for the gospel ministry. How many of our churches have felt their responsibility in this matter, and with earnest prayer and loving benefactions turned to the colleges and seminaries, as the places whence must come the missionaries our country to-day is needing? Where is the Christian public sentiment which should have made this work of Home Missions to be a privilege and an honor in the eyes of our young men! Had it been held up as the great heroic work of the times, into which none should be suffered to go without the warmest sympathy and ample support of the churches, then would we have seen the Christian students from all our collegiate institutions hastening into it, and giving up the ignoble search for occupations of ease and pecuniary profit. The real heroes of the nation are our Home Missionaries. They are the men to whose toils we owe the Christian character of growing commonwealths. And we wait now for an army of such to enter through the open doors of present opportunity into these wide-reaching fields, and engage with consecrated ardor in this home-evangelizing effort. If the heart of the church is in this work, her sons will give themselves to it. If Home Missions is made a subject of constant prayer, its progress anxiously watched, the Sabbath schools interested in it, then will be awakened a new desire on the part of the young to be dedicated to it, and more generous contributions will flow into the Society's treasury. Let the churches pray for a quickened spirit of devotion to this sacred work, let them plead with our fathers' God to summon into it a multitude of men and women, who will forego ease and wealth and wordly honor for the sake of the Master, and their native land:—the land which calls upon you, fathers and mothers, to give for its christianization, your choicest sons and daughters! The immediate want of the hour is young men of *earnest piety and thorough culture*, to shape the future of the country. Every unoccupied field in the West and South sends its appeal to the churches for devoted laborers. Every germinant community, as yet without the living preacher, calls to the Christian student to come and guide its moral growth, to found its institutions of learning and religion. Oh, what urgency there is in this cry borne to us from these fields already white to the harvest! In such an emergency as this, can it be that our young men of

education are to be found wanting? Have the pressing demands of this work been sufficiently presented to them, and have the churches united in urging and sustaining the claims of so lofty a service? Not one of us, pastor or layman, is exempt from some share of responsibility as to this *deficiency of men*, for a work upon whose energetic prosecution our national existence depends.

The need of *increased expenditures*, if we are to enlarge our Home Missionary efforts, is also apparent. Unless there can be developed in our churches a more large-hearted benevolence, this work of evangelizing our land, now grown to appalling immensity, cannot be accomplished. The greatly extended field must, of course, necessitate larger outlays. Such resources as the exigency requires can be had only through that giving which has triumphed over the old retaining passion. The spirit of self-sacrifice should no longer be confined to those we send into the field, but be henceforth shared by those living in affluence in the East. Whoever, as patriot or Christian, cares for his country, and would do aught to promote its truest prosperity, is now called upon to give with unprecedented liberality. The annual income of this Society should not, in justice to the work providentially opening before it, be suffered to fall below *half a million dollars*. Nay, considering the importance of *Christianizing America for the sake of the world*, is not this sum far too small? As respects ourselves, it is a struggle for all that we hold dear,—for our religion, our Christian Sabbath, our national integrity. There is no appeal in magnitude and urgency at all comparable to this made by the Home Missionary Society, to the Christian people of the land which its labors have hitherto so signally benefited. Its attitude on the great questions of the day, its advocacy of the principles of loyalty, its development of the spiritual energies of a living faith, have made this organization a power on this continent; and if we would feel its influence even more widely in the eventful years just before us, we must give with a lavish hand. Money, money to flow in swelling streams into its treasury, will be the token that we appreciate its work, and that we are equal to the august opportunities of the hour. *It is the money that lags*; it is the church that fails to meet the cost of establishing the Master's kingdom in her immediate vicinage. Would God that at least for this Society, in whose support is enlisted every patriotic impulse, every philanthropic sentiment, every Christian feeling, there might never be needed the appeal for money! False must he be to his country and his Christ, who withholds from it his every benefaction.

Let us make this year, which recalls the coming to these shores of our Puritan ancestors, memorable by our contributions to this Home Missionary cause. Let us give with the intent to crucify our fiery greed for gain, embalming and vitalizing our gifts by the heart's sacrificing love. Let our estimate of the inheritance received from our fathers be shown, in the treasures we shall freely devote to enriching it, in the holy efforts we shall make to render it even more precious to the posterity to which we in turn bequeath it! Consecration to this work of our substance and our sons, earnest unceasing prayer, an unwavering faith in God and fidelity to his gospel, these are the forces which are to save our land. Through these can we bring all its commingled peoples under the sway of Christian truth, under the control of Christ.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. J. H. Warren, Agent.

Southern California.

My recent visit to the southern part of the State has impressed me more than ever with a sense of the extent, wealth and power of the land that is and is to be.

The rush in California just now is all that way. A large ocean steamer leaves San Francisco every four days, loaded with passengers and freight; but that is hardly sufficient for the immigration pressing in. A large proportion of it goes to San Diego. The growth of that place consequently is rapid—too rapid indeed for the greatest good. It is mostly in anticipation of the railroad; and unless the railroad is speedily commenced, to give substance and sight to hope, many will see hard times. The growth of Santa Barbara, San Buenaventura, Los Angeles, Anaheim, and San Bernardino is constant, healthful, and more and more promising. The occupancy and holding of all these places by the American Home Missionary Society gives us a foothold in Southern California second to no denomination in the State.

The Master has opened a vast and wonderful field, and by a series of special providences pushed us into it. If we are wise and earnest, if we have faith in the day of small things, and zeal for the future, it becomes us to spare no cost to secure what is in itself an empire. Nothing could be more opposite to the old order of society, religion, and civilization of that region than the New Testament Puritanism, that takes with it the Bible, the spelling-book, gang-plows, locomotives, and, lo! the solitary place is a city, and the wilderness buds and blossoms like the rose. The brethren here are under conviction in this matter, and we want

all the churches in New England and the whole East to think of it, to give us warm-hearted prayers, quick and liberal responses in all that kind of aid that shall enable us and them to justify the faith and wisdom of our fathers. To read the statements of the pecuniary condition of the Society in the "Home Missionary," and then look at the interests imperiled by such a lack, is startling. To think of stopping when we have made a forward movement, and committed or pledged the good faith of our Zion,—one may as well commit suicide. Brethren, this work cannot stop. We are in it and must go forward. If all others fail us, we must trust in him unto whom all power in heaven and in earth is given, and who has promised "I am with you alway."

I consider Dr. Todd's book, "The Sunset Land," a timely presentation of facts and argument in respect to the importance of California as to its present and future influence and position in the great conflict between the kingdoms of this world and that of the Redeemer of men. I commend it to every Christian family, to every Sunday school library; and those chapters which connect this Golden State and Pacific Coast with the divine plans of human redemption, to every Christian reader in the wide land.

NEBRASKA.

From Rev. R. Gaylord, Agent.

Resigns his Agency.

I now resign my agency; not because I am tired of the work, or have any less love for it than formerly. I commenced preaching in Iowa, at the age of twenty-six, Dec. 1st, 1838, under a commission from the American Home Missionary Society. After laboring seventeen years in that State, eleven of them as pastor of the church in Dan-

villa, which came up to self-support under my ministry, I came to Nebraska and took up my abode in Omaha, then in its infancy. Here, under the fostering care of your Society, I organized the first Congregational church in the Territory, (and others afterward), and labored with it nine years, until called to act as the Agent of the Society for Nebraska and Western Iowa. I came here in the prime of life, and with perfect health, full of ardor for the good cause to which I had devoted my life, and enthusiastic with the idea of planting a pure gospel in a new land. I began my work as your Agent in November, 1864, and have devoted my time, strength, and energy to the interests of the Society, and what seemed the best good of the field, always refusing to mix with my work any kind of secular business. I have the satisfaction of feeling that I share a good measure of the love and esteem of the people whose spiritual welfare I have tried to promote. As I now lay down my work, I look out upon a goodly family of churches, eighteen in number, the way to organize others preparing, and gospel influences extending more rapidly than ever before. I seem to have come to the end of a long path, with a wall before me, through which as yet I see no opening. I can only lay myself down at my Master's feet, and wait his bidding. If he has no more work for me to do, I will try to be content.

But I will close my communication, already too long. It is my prayer that God may bless the Society, and make it instrumental in accomplishing a much greater amount of good in the future than it has in the past.

KANSAS.

From Rev. O. A. Thomas, Albany, Nemaha County.

A Precious Revival.

The last quarter has been one of absorbing interest. Reviving influences

began with the week of prayer, and with one accord we resolved to continue in prayer and effort for the salvation of souls. Preaching services and morning prayer meetings were established, to which inquirers were invited. These were seasons of precious interest and Christian growth. Leading members of the church suspended nearly all business and gave themselves to the work. Meetings of inquiry were held, and soon nearly all our scholars were inquiring with tearful interest for the path of life. From the school the influence spread to the community, and our young men are nearly all won to Christ. Several family altars have been erected. The unconverted in our community are fewer than the converted. Almost all the children of the school, we trust, have embraced Christ.

One lady said that on looking over the community, she could not think of one who could be regarded as having been under the influence of the church for the last two years, who had not expressed a Christian hope. Yet perhaps the greatest work has been done in the church itself, in the increases of brotherly attachment, and readiness for Christian labor.

Our meetings continued over forty days. I was assisted by Rev. Messrs. Stewart, of Seneca, and Van Wagner, of Muscotah. We have hardly dared to count numbers. About fifty have expressed a determination to commence the Christian life.

From Rev. A. Connet, Louisville, Pottawatomie Co.

Saint Mary's.

St. Mary's is a village of three or four hundred inhabitants, on the Kansas-Pacific railway, fifteen miles east of us. It is the seat of an old Romish mission among the Pottawatomie Indians and whites. I am the first Protestant minister, so far as I know, that ever preached there regularly. I find a goodly num-

ber of professors of religion and more of Protestant proclivities, anxious to have regular preaching. My heart has been deeply moved for these "sheep having no shepherd." I have been advised to discontinue the appointment, and had even consented, but when the time came to dismiss the congregation, I could not see them separate without hope of meeting again to hear God's word. The audiences have been growing in numbers, attention and seriousness. A prayer meeting has also been started. The services have been held mostly in a hall over a liquor and billiard saloon—the saloon-keeper furnishing us the hall, warmed and lighted, free. Steps are being taken for the erection of a public school-house. (There has never been a school there except the Catholic.) When this is completed, it will be open for Protestant worship. The Romanists have decided to make St. Mary's the seat of one of their great Western colleges, and expect to begin some of their buildings this year. The town is growing rapidly, having more than doubled in size in the last ten months. Protestants are constantly coming in, and the need of a Protestant church there cannot be doubted. I expect to organize one soon. The (Quaker) Indian Agent for the Pottawatomie tribe, located at St. Mary's, is a zealous Christian, and seconds all my efforts.

MINNESOTA.

From Rev. S. H. Kellogg, Glencoe, McLeod County

The Indian Massacre.

I must say a word or two, that you may better appreciate the spiritual and temporal condition of my congregation.

Following close upon the heels of the first settlements west of the "big woods," came the Indian raid, or massacre, in 1862. Of the two villages in the county, one was burned by the In-

dians, and the other is that occupied by your missionary.

Nearly every able-bodied man went into the army, and the homesteads were left to the care of the children and their mothers. In August of that year came the Indians, yelling, stealing, capturing, shooting and scalping. The helpless women and children were compelled to flee. Roads to the towns and villages east of us were thronged with footmen and vehicles of every description. They left their stock, harvest, homes, all their living, to be wasted and burned, if not by the savage, by the relentless prairie fires and the inevitable tooth of time. Some were sick and died; others yet live tortured by diseases resulting from the fatigue, fright, and night exposures of that double war of the rebel and the savage.

The prospects of this church were nearly destroyed. The edifice was given up to the soldiers, her men were in the army, and her women had fled. Many never returned. Judging from the records, this church and congregation have not recovered their numbers, strength or pecuniary ability.

The people generally are of New England origin, intelligent, refined in feeling; but (largely owing to the losses of this two-edged sword of war), destitute of comfortable houses, out-buildings, furniture and clothing. In many houses I find only stools, or an old broken chair or two, to which I am invited, while the rest occupy "the bench."

Some children and some parents are kept from Sabbath school and meeting because they have no decent garments; yet the most go, though in clothes that would not be pronounced decent by Eastern people, even for a log school-house. I could particularize and draw tears; perhaps could get money to relieve the pressing wants of the sons and daughters of dear New England. You might thereby be disposed to send a "box" to the people as well

as the missionary. But I forbear. The country, with its fine prairie and heavy timber, is destined to be a rich land, and its churches independent. But, for the Home Missionary Society to withdraw its helping hand now would be death. My family received a choice trunk of valuable articles for our comfort and cheer, from the Broadway Tabernacle Church, New York. May the Lord bless them!

*From Rev. E. W. Merrill, Cannon Falls,
: Goodhue Co.*

Installation.

At the unanimous wish of this church and society, a council of the neighboring churches, Feb. 23d, installed me as pastor. I hope it will be for the interest of the church and of Christ's cause in this place. For two years and a half our strength has been constantly increasing, and I think I can safely say our influence is now preëminent in this community.

The Greatness of the Work.

This church will still, for a while, be dependent on your Society, but we look forward to the time, as not far off, when we shall contribute to your funds, instead of being beneficiaries. Though so often told, and by such a cloud of witnesses, it is impossible for you to fully realize the amount of good the Home Missionary Society is doing here in the West, or the loving estimate in which it is here held. The seal of the Lord's approbation, in the triumphs of the gospel here, must be your best evidence of the greatness of the work.

Thanks.

A copy of Dr. Thompson's "Man in Genesis and in Geology" has been received, and also the "Congregational Quarterly," for '69, for which I am truly thankful. How many good books lie useless in Eastern homes, that here would be prized more than our necessary food!

IOWA.

From Rev. A. Manson, Quasqueton, Buchanan Co.

Fourteen Years.

This day completes the fourteenth year of service under your commission, though nearly sixteen years have been spent in pioneer labor. As I look back upon those years of privation and toil, (I never said suffering), my heart is filled with thanksgiving to God that I have been permitted to labor so long. And under God, we owe much to your Society. But for its work and influence, how different a home would Iowa be!

Wheat for Nothing.

The quarter has been one of peculiar trials. This is a wheat-producing country; and wheat is the principal dependence of the people. Since harvest, the price has ranged about fifty cents per bushel; and the wages of harvest laborers have been about three dollars a day, leaving the producer but a small income from his labor. In every new settlement in the West, the beginner *must* raise wheat; no other crop does as well for the first years. Almost every man in our church and society depends upon wheat. Disappointed and crippled in resources, they will have much difficulty in sustaining the gospel the present and coming year, without reducing the amount asked of your Society.

Our hunger is for the bread of life, not for bread of wheat. Would that our benefactors could have our wheat at the prices we sell at! The transportation monopolies grind us severely, yet we are thankful that it is not famine.

From Rev. J. E. Elliott, Lucas Grove, Muscatine Co.

Itinerating.

This church, five miles west of Muscatine, is an offshoot of Dr. Robbins' church, and has been tenderly cared for

by him and his people. The friendship of that dear pastor and his people is a great joy to us.

During the past year, besides our home services, I have been preaching once and sometimes twice on the Sabbath, in school-houses from three to eight miles distant, and have visited places fifteen and twenty miles away, to preach. At Grand View, in Louisa County, I have preached in the German Congregational church, at the request of your Agent.

At present I am preaching at Columbus City once a month, my people releasing me every fourth Sabbath for that purpose. I have just returned from my third visit to that place. That church, two years ago, was apparently strong and flourishing, but unhappily was broken down, and I am caring for the fragments. Last Saturday morning, it being too cold to attempt the journey of twenty-two miles on horseback, with the uncertainties of getting across the Iowa river, I walked to Muscatine, five miles, took the cars to Clifton, twenty miles, and completed the journey on foot, three miles further. My congregation the next morning numbered *eight*, the severe weather keeping people at home.

I walked home with a brother after church, three miles, took dinner, and walked some distance further to spend the night. Monday evening, preached to a full congregation in a school-house, and walked some six miles further, on Tuesday morning, to visit and preach in another school-house in the evening. I would gladly have spent the whole week thus, but an invalid wife made it necessary for me to return. I was kindly carried to the depot, there to be left by the train, with others.

Big Meeting.

Walking three miles to the next station, I found my way accidentally to a church where a "big meeting" was in progress. I was astonished at the noise

and excitement, but being invited to join, did what I could under the circumstances. Taking my seat by the side of one of the "mourners," and putting some questions to him, I learned that the confusion was such that he was bewildered. Said he, "when I am alone I can think, but here I know nothing." At a similar meeting held nearer my home, one preacher said to another who was attempting to sing: "Shut up, brother C—, and go to shouting; we can do more at that." Are we not called to *preach the gospel*?



From Rev. J. D. Sands, Belmond, Wright County.

A Moral Swamp.

Six have united with this little church. The Sabbath services, Sunday school, and prayer meetings are better attended; morals are somewhat improving; yet I feel that we are on the edge of a "moral swamp," and sometimes I fear I shall get the "spiritual chills;" but so far I have not had them, and if a few more good Eastern people will come in next spring, as we expect, we shall be able to drain the swamp, and make good firm land.

Peripatetic.

At Amsterdam the house will scarcely hold those who come; yet this is but a "picket-post," where we keep guard over the enemy's forces. The same is true of Hickory, in a part of the county fast filling up. At Clarion, or "the Center," I have made a permanent preaching place. As the county seat, this must soon be an important point. At Liberty I found a few Congregational families, very anxious that I make this a point also. I intend to do so. The only difficulty is, that there are about seventeen miles of prairie, with never a house between Belmond and Liberty, and in some of our storms I dare not cross such a prairie.

It is my intention to preach in every school-district in the county during the

present spring—there are about twenty-seven organized districts. I have already commenced the work.

Enough Wheat.

You know that our people have lost fearfully in their grain-raising. We get enough to eat, for wheat is only thirty cents a bushel here; but we have no potatoes, as their price is above our reach. Enough wheat has been given me to last my family till next fall. I have received *in goods* all that the people promised to give me for the year now closing.

From Rev. C. Taylor, Algona, Kosuth Co.

Of Judgments.

The last few months have been a period of judgment to this people. Two men have been mangled in threshing-machines so that they died in a few hours. One of them was one of my supporters, his wife and most of his friends being members of our church. Two men have been killed on the railroad. Another perished on the prairie in one of our severe storms. He had less than a mile to go, and it was not night when he set out, but he lost the track, probably became confused, and finally perished only about half a mile from where he started. Persons who have not experienced it can form no idea of the difficulty and danger of traversing these prairies in one of our severe storms, especially in the night.

Sickness has been very general here and in all the surrounding regions for two or three months past, and now a kind of influenza has effected almost every one.

Of Mercies.

For ourselves we have occasion to sing of mercies. While we have not been well much of the winter, and sometimes prospects have been rather dark, pecuniarily, still our Father has given us assurance that he knows what are needed. The Christmas ship, which

we rigged here instead of a tree, mostly for the interest of the Sabbath school, was found to be well laden with good things for the pastor and his wife, including some "tender notes" which, Uncle Sam says, (and he ought to know), are legal any where. Then came a barrel well filled with clothing from the Asylum Hill church, Hartford, Conn., containing almost every article of clothing which man or woman can need, bedding, raw material, stationery, and money. I should be a poor hand to estimate the value in dollars and cents, and as a token of sympathy, I know of no standard of comparison. There came a check for \$5, contributed by Rev. ———, and last, but not least, a draft for \$20, a present from Dr. Todd's Sabbath school, in Pittsfield, Mass. While I have never intended to represent or authorize any one to represent that I suffered peculiar hardships here, pecuniarily, still it is often true that the prospects are rather dark, and I do not see how I could have got along comfortably and honorably without the aid that these gifts afforded. The Lord often anticipates my wants and answers me before I call, and thus, instead of prayers, I have occasion for thanksgiving.

WISCONSIN.

From Rev. G. Spalding, Depere, Brown Co.

A Thick Cloud.

A shadow has come over my household. Our very dear oldest daughter, the stay and staff of her mother in all household duties, and in the care of five younger ones, is very low with consumption. We had not suspected this disease till the beginning of winter, when rapidly failing strength indicated some organic difficulty, and an examination showed tubercular deposit and a cavity in the left lung. She can sit up but part of the day, and requires much of our attention. She understands her condition, and quietly trusts in Jesus.

God is her refuge, and the everlasting arms are underneath her.

Its Silver Lining.

We received a very touching token of sympathy from our recent Eau Claire people. Upon hearing of our daughter's illness, a few of them made up a purse of \$65, and sent a young lady, a member of the church, and a friend of my daughters, to express to us their Christian sympathy and continued interest in our welfare; the amount above her traveling expenses being a present to our daughter. The young lady—the daughter of your missionary at Mondovi, but residing at West Eau Claire—is still with us, and is a great comfort. I feel that a church that thus send a delegate nearly across the breadth of the State of Wisconsin, in mid-winter, to express its Christian sympathy with the afflicted family of a pastor who has left them, deserve to have this spoken “in remembrance” of them. The world needs to know of such a fruit of Christian love.

You wish to know both the trials and the joys of your missionaries; I therefore mention these personal matters, assured of your Christian sympathy.

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From Rev. M. Wells, Oak Grove, Dodge Co.

From Dark to Light.

My labors with the Oak Grove church commenced with great fear and trembling from physical weakness. For two years, as you know, I had been wholly laid aside from ministerial labor, and resumed it rather as an experiment. For a number of years this little church has been struggling against great difficulties. They had settled down almost into despair. With the darkness came unbelief, so that they sometimes felt that God's arm even would not save them. They had seriously thought of disposing of their house of worship and disbanding. At that juncture God met them in the fulfilment of the promise: “I will make

darkness light before them, and crooked things straight. These things will I do unto them, and *not forsake them.*”

They took encouragement. They repented of their unbelief. A series of meetings was commenced on the first Sabbath of the year, continuing till Feb. 22d. God came down in great power by his Spirit, and at least fifty, as we hope, have embraced Christ. The sacramental occasion, last Sabbath, was the most solemn and impressive ever witnessed in the place. Thirty converts were baptized, thirty-eight entered into fellowship with the church, and all but one received for the first time the tokens of their acceptance of the covenant of grace. Of these thirty-eight, seventeen were heads of families, fifteen were youth between the ages of sixteen and twenty-four, and the remainder were children. A number of family altars have been erected. There is great seriousness yet upon the minds of many, and we are confidently hoping to see other conversions.

MISSOURI.

From Rev. L. M. Pierce, Glenwood, Schuyler Co.

An Early Harvest.

The last quarter has brought a great blessing to the church and community. I had thought that I had the most difficult field imaginable. Almost faithless, I labored on. The congregation was attentive, but none seemed to be moved. I learned that the people expected to be converted in protracted efforts, and saw no way but to adapt the work to the state of affairs. A few of the church met with me for three successive evenings, and talked and prayed over the matter. Then we commenced a series of meetings—prayer meetings in the afternoon, and preaching at night. Our good brother Bowers, of Macon, came to our help. The Methodists were invited to cooperate. The meetings continued for sixteen days. Our unfinished

hall was crowded, often to overflowing. There was a quiet, thoughtful attention. About 50 arose for prayers. Of this number 30 have already united with the two churches. The work was largely confined to the young people. A ball had been arranged to take place before the meetings were over, circulars were printed; but the revival made great inroads upon the list of managers. The remainder met, and "out of deference to the meeting," postponed the ball. Nearly every eligible young lady was converted, and the few remaining managers for the dance met, and adjourned *sine die*.

The revival has made great impression upon the whole community. The churches are greatly cheered. Our little band will be about doubled. The tide of interest reached out to our little prairie church, three miles away. We hope to build the coming season. The town proprietors have given us a lot, and about \$1,400 are subscribed.

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From Rev. H. D. Lowing, Neosho, Newton County.

Plenty to Do.

To-day I returned from Newtonia, where Rev. Mr. Shattuck and I have occupied an academy building on the fifth Sabbath of the month, for the last two years. I preached Saturday, Sunday, Monday and Tuesday evenings to a crowded house, and much interest was manifest. Some twenty or more rose for prayer, and quite a number expressed a determination to give up the world and follow Christ. It has not been thought advisable to move for a church organization yet, though I think that, at no distant day, it will be necessary.

I do not feel at liberty to be diverted from my ministerial labors in the least in this field. I have seven stated appointments outside of Neosho now, and we have arranged, for three Sabbaths in a month, for two services each Sabbath

at the new church. "As much as in me is, I am ready to preach the gospel," and am sorry there is no more in me; for surely here is a great field, and it is white for the harvest.

ILLINOIS.

From Rev. L. H. Higgins, Lanark, Carroll County.

Four Years and Graduated.

On the fourth anniversary of my pastorate, I preached an historical discourse, reviewing the history of the church through her ten years' experience. In these last four years, 27 have been added to the church; the Sabbath school has increased from 80 to 160; and over \$3,000 have been raised for church and charitable purposes. It seems a remarkable providence, that during these four years but one adult out of the church and congregation has died.

Last year, as you know, your Society aided us \$100, the people raising \$700. At the close of the sermon, I appealed to those present to celebrate the occasion, by declaring the church's independence of missionary aid, and thus virtually giving \$100, through your Society, to some more needy church. The appeal "took." A meeting was called to take action in the matter, and it was voted not only to assume self-support, but also to increase the pastor's salary.

At a fair and festival held during the winter, a sufficient amount was raised to paint the outside of the church, furnish blinds, carpets, sofa for the desk, new lamps, etc.; so that in view of the whole ten years, and especially the last four, we have abundant occasion to say, "Hitherto hath the Lord helped us." Profoundly grateful for the helping hand extended us by your Society, through seven years of weakness, we hope in the future not only to go alone, but also to aid other churches in reaching the same point.

From Rev. S. R. Dole, Morris, Grundy Co.

Work and Gratitude.

The past three months have been full of labor. I have lathed and plastered the upper part of our house, making the mortar, carrying it, and putting it on; have dug a cistern, laid the brick, and plastered it, with the help of a man to bring the brick and mortar. This, with the thousand and one cares of a family of five small children and a wife by no means strong, has kept me from pastoral visitation and almost entirely from my study. There has been a good deal of anxiety also about paying for the parsonage. The total failure of the corn crop (the mainstay in this region), and the almost total failure of the wheat and oat crops have made it almost impossible to raise money. But by great sacrifice the debt has been reduced to less than \$100, and we breathe easier.

As a family, we have reason to thank God for the evidence of his gracious care. A few weeks ago we received a large box, well packed with clothing of all kinds mostly new, from the ladies of the First Congregational church of Westfield, Mass., and seldom does a larger box packed with better clothing enter a Home Missionary family, and not often is such a family made happier by the reception of a box than was ours when we opened that. You can understand this better when I tell you that, out of my salary, (which you know is \$500 this year), I have had to pay \$250 for my horse, buggy and cow. If we had not had some help from personal friends, we could not have got through the year without running largely in debt. The church, also, has had a generous gift from the Congregational church of Springfield, Vt., of a communion service. What is better still, we have good evidence that the Lord is at work in our Sabbath school. Some, we trust, have given their hearts to the Saviour, and others still are anxious. There is more of a spirit of prayer

among Christians here than ever before. All of which we take as indications of our Father's gracious presence among us, and an earnest of yet greater displays of his power to save souls.

From Rev. A. L. Riggs, Woodstock, McHenry Co.

From Home to Foreign.

I found the church weakened and disheartened. Instead of the increase they had good reason to look for when they organized, they had grown weaker. A number of the best families were about to move away and the finances had run behind. But we close the year in much better condition than we began it. Those who were going have gone, and we miss them sadly, though we know that they are doing good elsewhere. The church has rallied its courage, borne the burdens of the year, and paid up most of the past deficiencies, raising in all over \$1,100. They own their house of worship, a beautiful building, free from debt. The Sabbath school is in good condition, and there is considerable interest in a portion of the congregation in spiritual things.

Being now under appointment of the American Board to go to the Dakota mission, my work here must soon end.

NEW YORK.

From Rev. J. T. Marsh, Harpersfield, Delaware Co.

Better Things.

I think I may truly say that there is a better state of things among us now, than there was three months ago. As the week of prayer approached, I made arrangements for union services, and during that week the Spirit was poured out upon us so mercifully that, at its close, one of the Methodist brethren rose and moved that union services be continued for a few weeks. It was carried by a standing vote, most of the

congregation rising, and ever since these meetings have been maintained. I think we can see that their effect, both on the community and the two churches, has been excellent in the main. Christians are waking up and beginning to feel the power of united prayer; and some of the unconverted are coming in to see what it is that so draws these Christians together.

In the young people's meeting I have heard some open their lips for the first time to speak a word for Jesus. The aged members of our church are passing away, and we must have recruits from among the young. There has recently been an awakening in the neighboring village of Stamford, and several members of the Sabbath school there have been hopefully converted. We are hoping that good influences from that neighborhood may be wafted over to us.

From Rev. G. Hardy, Potsdam Junction,
St. Lawrence Co.

Not Discouraged Yet.

As I think of the feeble, vacant churches in this region, and of our own

great losses within a short time, I have a sad feeling that is getting almost chronic. Yet there are gleams of hope here at home. We have some faithful, earnest ones, more than would have saved Sodom if they had been there. Some old troubles in the church are healing. A debt that has been resting on the society, the larger part incurred in building the parsonage, seems likely to be canceled this Jubilee year. At the annual meeting one man offered to take half the debt, if within the year the rest would take the other half. This is moving them to see what can be done.

There are other minor hopes and fears, encouragements and discouragements, but as yet the burden has not been greater than the strength. I think that God will lead us out, in his own good time and way. Thus far, I have had light to take the step which was just before me. The darkness seems to be greatest in reference to steps some time in the future. I am trying to learn to walk in the light I have, and believe that more will be given, just when it is a present need.

MISCELLANEOUS.

Rev. Theron Baldwin, D.D.

Rev. THERON BALDWIN, D.D., Corresponding Secretary of the Society for the Promotion of Collegiate and Theological Education at the West, died in Orange, N. J., April 10th, 1870, in the 69th year of his age. Dr. Baldwin sustained intimate relations to the cause of Home Missions during the whole period of his professional life, and it is proper that some reference to his services should appear on the pages of the *Home Missionary*. While he was a student in Theology at New Haven, Conn., he became deeply interested in this enter-

prise, and read a dissertation on Christian Evangelism before the Society of Inquiry in the Theological Seminary, which brought other students into sympathy and coöperation with himself. Early in 1829, seven young men, students in the Seminary, formed the "Illinois Association," pledging themselves to the service of Home Missions and Christian education in Illinois. For a particular account of the labors of these young men, and of those who soon followed them, we must refer our readers to an article by Rev. Dr. Roy, in the *Home Missionary* for December, 1869. In the spring of 1838 he became

the General Agent of this Society for Illinois and Missouri, and for four years performed the arduous duties of that office, amid manifold privations and perils, and with a wisdom, zeal, and heroism, for which he is still held in honor over the wide regions which he traversed, and by tens of thousands who never saw his face nor heard his voice.

Of his services in securing the establishment and endowment of Illinois College, in founding and superintending Monticello Female Seminary, and in administering the affairs of the Western College Society for more than a quarter of a century, we cannot speak in this brief notice. During all these years his interest in the Home Missionary work never abated. By his voice, his pen, and his prayers, he ever sought its advancement. A few weeks before his death he commenced a series of articles in this magazine, containing reminiscences of his missionary experience in Illinois. Only a single number had been prepared when his hand was arrested by death. His contributions to these pages, commenced more than forty years ago, are ended, and they will contain no further record of his missionary services; but his memorial in the churches and institutions of learning, for whose planting and nurture he so faithfully toiled, will remain to be read by a great cloud of witnesses on earth and in heaven.

Pleasant Reminiscence.

BY REV. JEREMIAH PORTER.

I have spoken to you of our friend, Captain King, residing now near Corpus Christi, who had given towards the payment of our church debt \$600 in coin. A pleasant Home Missionary reminiscence is suggested by the mention of Captain King. He married here, some fifteen years ago, the oldest daughter of Rev. Hiram Chamberlain. Mr. C. and the Rev. Augustus Pomeroy went as the first missionaries of the American Home

Missionary Society, (then just formed), over the Mississippi river, in 1826. Rev. Salmon Giddings had gone to Missouri seven years earlier, sent by the Connecticut Missionary Society. The freezing of the Ohio river before these two missionaries reached, it on their way to Missouri, so delayed them that they did not enter that field until the following spring. China is, in time, nearer your office now, than St. Louis was, that winter. Mr. Pomeroy, after years of successful labor at the West, is now living in Western New York. Mr. Chamberlain came by degrees southward, formed the Presbyterian church here in 1832, and labored (except during the war, when he was a Confederate chaplain), till his death in 1866. Having heard of his missionary labors, while I was a student at Andover Seminary, in 1836, it gave me pleasure to mention the fact when I met him, forty years save one afterwards. Captain King, his son-in-law, has brought three children and left them in Mrs. Porter's care. So we have the privilege of helping to train in the love of Christ these precious grandchildren of one of your earliest Home Missionaries. These, with two children of Mr. Chamberlain, were the nucleus of this first Protestant school opened here, after the war, four years ago, by Mrs. Porter. The same five children are now in the school.

The Success of Missions.

The world's future, as well as the future of British North America, depends upon the success of missions. The salvation of the human race depends upon it. The health and prosperity of the churches depend upon it. The rescue of the degraded slaves of superstition; the elevation of millions of human beings from the lowest intellectual, social, and moral condition; the preservation of society in civilized lands from corruption, anarchy, and ruin; the right direction of politics, education, and pro-

gressive civilization; yes, the temporal as well as the eternal future of humanity depends chiefly on the progress of the gospel in the world. There is now nothing else beside the gospel which can enlighten, inspire, or control mankind; there are no other individuals or communities that are now proposing any plans, or are engaged in any enterprises for the regeneration and welfare of man, temporal or eternal. And, in our own young country, there are no foundations that can be laid for the future, that are worthy of confidence, or that afford any security, except the principles of the religion of Christ. Let this be borne in mind; to the friends of missions belongs the distinguished honor of being the only true philanthropists; they are the only people who are aiming at the amendment, conversion, and elevation of mankind.

—*Toronto Guardian.*

Relation of Home to Foreign Missions.

No man can question that God has already made this nation an instrument in diffusing the principles of civil liberty in the world. Slow has been the growth of these principles anywhere, but greater has been the growth, and more abundant the fruit here, than in any other land. And the spectacle of their progress here, has sown the good seed in many lands. These principles have been such an exposition of the rights of men—have so exhibited the true nature of civil government—so stimulated all the activities of men, by securing their rights in the lawful pursuits of life—have so advanced the cause of religion, morality, social order, and every other element of human happiness, that our country has presented a powerful attraction to the needy and oppressed in many lands, and from all quarters of the globe have they come to find their homes among us.

But we cannot doubt that richer

blessings than even those that civil freedom confers, we are to bestow upon the nations. It does not seem doubtful that this country is designed to be one of the leading nations in the great work of evangelizing the world. If we regard its geographical position, as confronting in the West the most populous of the pagan nations, and the countless isles of the sea—if we regard its wonderful growth in all the elements of national power—the activity and energy so characteristic of the American people, eminently fitting them for missionary work—the power already gained by the gospel in the land, and the great and rapidly increasing spirit of missionary enterprise, and its great results in many lands—in view of such facts, it is not unreasonable to believe, that God is making our nation the offer of standing in the fore-front in that great spiritual warfare, by which the whole earth is to be subdued to Christ.

There is, therefore, a most intimate and important relation between the evangelization of our own land, and that of the heathen world—between the Home and Foreign work.

1. The Foreign Missionary work of gospel times began with the Home work. The Great Missionary from heaven and Divine Founder of the church, gave direction that the apostles should be his witnesses, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." But they must begin at Jerusalem. The Foreign Work would naturally and certainly issue out of the Home Work. The great apostle must be first a Home Missionary among his own countrymen—to the Jews first—which would fit him for a wider sphere, in that the growing benevolence of his heart would press him into the great foreign field. The apostles were to begin evangelizing where they were—operate on the field actually before them—and as a supplement to that work, or an extension of it, widen the

circle till the ends of the earth were reached.

2. The relation of the Home to the Foreign work is that of streams to their fountain. Whence came the three hundred missionaries we have located, and are sustaining in heathen lands? They came from a land already in an important degree christianized. It has been the power of the gospel upon the Christian communities where they once lived, that has created the sense of obligation to engage in the missionary work. Our missionaries would never have gone to the heathen, had not their own homes and their own hearts been evangelized. They are streams from the fountain which the gospel has opened in this Christian land.

3. The Foreign Missionary spirit in this country was eminently the result of the spirit of benevolence which Home Missionary labors had begotten. The most intelligent and energetic of the eminent men, by whom the American Board of Commissioners for Foreign Missions was brought into existence, were the very men, who for years before had been consulting and acting in the great work of the evangelization of our own country. "I speak advisedly. Wherever was the birth-place of Foreign Missions, and whatever their aliment in their infancy, they were dandled on the knees of the Massachusetts and Connecticut Missionary Societies, while they themselves were yet feeble. The directors and executive officers of the Foreign Board were chosen from among those whose wisdom and experience had ripened into maturity under the teachings of the Home Missionary spirit; its plans and movements were devised by those who, like Worcester and Evans, had taken their lessons in the Home Missionary school, and its successful labors have been accomplished by men whose earliest philanthropic emotions were inspired by the genius of Home Missions."

4. Our power to sustain our labors,

and enlarge their operations on the Foreign field, depends upon the moral power generated by the faithful cultivation of the Home field. Our missionaries are the advance of those great spiritual forces, by which "the sacramental host of God's elect" are to conquer the world in the name of and for the glory of the Great Captain of Salvation. We put them forward, but we can sustain them and augment their strength and numbers only as we increase the strength of Zion at home. With abundant spiritual and material resources, with fervent prayer and living faith and glowing benevolence and earnest zeal at home, we give courage and hope to those who go for us to enlighten the heathen. With the consciousness of powerful reserves, our spiritual soldiers go into the conflict with boldness and confidence, assuring themselves that ample succor is at hand. The triumph of the Home work makes it sure that the Foreign shall not fail.—
Rev. H. B. Hooker, D.D.

To Promote a Revival.

So far as means are concerned, the thing-most needed is the concentration of interest. There is often interest enough in a church to produce the happiest results, if you can only bring it together.

The late Dr. Taylor of New Haven, Conn., told me, some years ago, how he effected this. It was a time of general declension in his church. He invited three of his brethren to come to his house one evening for prayer and consultation. They came and spent the time in prayer and conference. Before they separated they agreed to invite others to come with them on the same evening of the following week. Some twenty were present, and before they separated they agreed to invite others to attend the next meeting. When they came together again at his house, the parlor was more than filled. At

their next meeting, the parlor, dining-room, and kitchen were all filled to overflowing. All this interest lay in the breasts of Christians before, but it needed concentrating to render it operative. They then moved to the vestry for their next meeting. A general work of grace followed and many were converted. The mass was moved by first moving the individuals that composed it.

In my own congregation at Poughkeepsie, I succeeded in accomplishing the same in the following manner: There were several youths who were in a very impressible state. Some of them I knew to be thoughtful. I called upon them and invited them to meet me at our lecture-room for religious conversation. At our first meeting there were six or eight. Another meeting was appointed for the next week. Several more were present. As soon as Christians ascertained the state of things, there was a general manifestation of interest, and we appointed meetings, night after night, for months. The house became thronged, and more than a hundred professed to be born again. It was the social element which was here used to concentrate the interest and render it effectual in saving souls. It generally adds to one's interest to know that others are similarly affected. The mingling together of awakened sympathies excites the flame of interest to a greater intensity.

At other times the interest has been concentrated by the appointment of continuous prayer meetings, as in the years '57 and '58, when such multitudes were converted. The Holy Ghost worked through this channel and demonstrated his power to save.—*Rev. A. Underwood, in The Advance.*

Are Ministers Hirelings?

"Are you the man we've hired to preach for us?"

"No, sir, I am not."

"I beg pardon. Are you not the minister?"

"Yes, sir; I am pastor of the church here. But, do you really think I have been hired to preach for you?"

"Why, yes, sir; I was at the meeting when the vote was taken to raise the money. Did you not come here, expecting to receive a salary?"

"Certainly; so does the Governor of this State enter upon his duties expecting to receive a salary; but would you say that he is hired to govern the State?"

"Not exactly."

"And the reason is exactly this: the Governor is elected to fill a certain office, and when you speak of him, you think more of his office than you do of his salary. You do not hire him to do whatever you may wish to set him at; but you elect him to an office fixed beforehand, and expressly defined by the constitution, and then you fix a salary, that he may attend to his duties without embarrassment. The same is true of a pastor. You do not hire him to do a job of preaching for you. You elect him to an office ordained by Christ, and defined in the constitution of the church, and then you affix a salary, that he may give himself wholly to the duties of his office."

"Your theory appears very well; but what practical difference does it make?"

"Just this. When you hire a man, you expect him to *do as you say*. When you elect a man to an office, you expect him to do what the constitution says."—*Baptist Tidings.*

The Dying Miner.

Being invited to visit a dying young man at Atlantic City, Idaho, I found him in a small log cabin. It was a room perhaps eight by twelve feet, without any floor or window. A door occupied one end, and a small fireplace was at the other. Four small poles had been driven into the ground. From these were

nailed cross-bars to the logs in the side of the building. Small poles laid upon these and covered with army blankets made the bed. There were two of these along one side of the room. A table and a couple of trunks occupied the other side, leaving a narrow way through the center of the room. The young man had received a college education, and all the culture and refinement that the upper walks of Eastern society could give; for his father is wealthy. But here he lay dying, far from home, without any comforts whatever. A companion that sat watching him, and wiping from him the damps of death, was reading a low novel. He felt its unsuitableness, and as my eye fell upon it, apologized, saying "he could obtain no other reading." And it was true, as far as the book-stores of the village were concerned. Standing by that dying man, and preaching Jesus, I knew those far-distant Christian parents would cheerfully give a thousand dollars, if need be, to secure their dying son Christian attentions. But if, in the place of an annual contribution of twenty-five, fifty, or a hundred dollars even, to Home Missions, they had contributed one thousand dollars, which they could have done, and if others had done likewise, there would probably have been a minister to care for their son in both temporal and spiritual things; and ministers in other destitute settlements to care for the living and dying children of other Christian parents. No Bible there for his companions to read to him; no Christian instruction, for when I met him his mind was clouded. And thus he passed away. But how about the living?

Shall the hundreds in the Sweet Water mines have a preached gospel? And there are hundreds of other settlements similarly situated. Shall *they* have the gospel? Or must your children (for the mining population is very largely American), that come to the Far West, be compelled to live and die

without the gospel, and probably perish in their sins?—*Rev. S. Jackson.*

The Home Work.

WHEN we consider how God views things, the grandeur or nobleness of an object does not depend so much on our location, on the multitudes that may be embraced in a given diameter around us, on our acting immediately for a sparse or dense population, for great numbers of our fellow-mortals or few, as on our deliberate aim to serve God. In some instances, God views him as a more devoted Christian, and as aiming at nobler objects, who toils unremittingly in an obscure parish, or as a domestic missionary in some of our mountain tracts, than he who excites the world's gaze, while he traverses the mighty ocean, and labors to promote the welfare of the most populous kingdoms. While I hold in high estimation the missionary character, I suppose it is not certain but that a man may possess as pure a mind and as warm a heart,—as much self-denial, as much devotedness to God, and as much desire to have the gospel preached to "every creature," who, contented to be unknown but by his flock, and to live on a small salary, while he serves two parishes in a sparse population, climbs our cliffs and buffets our winter storms, to save men who are a part of the human family, as he who sits down amidst the millions of India. And it is not certain but that some, who appear to meet the admired self-denial of the latter condition with a happy frame, would absolutely shrink from the uncommended self-denial of the former.

The idea of distributing ministers equally through the world, which is sometimes urged adversely to our domestic interests, is so preposterous that no discreet man, whatever he might urge in its favor, would do it, had he power. No Foreign Mission Society ever recognized this principle,

in distributing their missionaries. It would hardly consist with sending forth ministers two and two; and, if taken in connection with the maxim, that it is our duty to go to those who have not heard of the gospel, would snatch away every foreign missionary from the most promising fields, as soon as he had made known to his hearers the grand scheme of redemption. To say that a minister will do more good abroad than at home, is a mere assumption of the very point to be proved. Were it an established fact, it would evince that every pastor, and every clerical Agent for Foreign Missions in the land had shrunk from their duty, and become recreant to their Master's interests.—*Vermont Chronicle*.

Miscellaneous Items.

REV. REUBEN GAYLORD, who has recently resigned his office as Agent of this Society for Nebraska, has been employed by the Executive Committee to make a reconnoissance of the region traversed by the Union Pacific Railway, and to prepare the way for the permanent occupancy of such fields as demand the attention of the Society. He entered upon his work early in May.

LARGE CONTRIBUTIONS.—The Treasurer acknowledges the receipt of \$6,337 in the month of April, from Norwich, Conn. Of this amount the Second Church and Society, Rev. M. M. G. Dana, pastor, contributes \$5,402 (\$5,000 being the gift of Mr. J. F. Slater), and \$935 are from the Broadway church, Rev. D. Merriman, pastor. These liberal gifts are peculiarly acceptable, as the Society, with diminished resources, has just ventured upon enlarged expenditures. Other churches "will please copy."

CALIFORNIA.—*The Pacific*, rejoicing over Rev. Dr. Stone's return to his people, says that he not only secured for the Theological Seminary the \$25,-

000 which he came East to raise, but that he has pledged which it is hoped will endow a *second* professorship with a like sum. May the hope be realized!

—It also reports an extensive revival in Lockesford.

NEBRASKA.—Rev. Charles Little has resigned his charge of the church in Lincoln. During the two years of his service, twenty-nine have been added to the eight members of the church whom he found there.

KANSAS.—After two years' service, Rev. C. Gray leaves the church of Grasshopper Falls, increased in numbers, its house repaired, a successful mission school, with 50 scholars at work in the suburbs, and a fair prospect for some working successor.

—Rev. J. M. McLain has been obliged by ill health to leave Burlington.

WISCONSIN.—Rev. J. W. Donaldson, of Wautoma, writes: "If you know of a church that has laid aside the Church Psalmist, please ask for twelve copies for a Home Missionary to carry in his satchel, from place to place." The remains of the feeble church in Richford have united with the church of Wautoma, and share Mr. Donaldson's services, whose mission field he thinks is pretty wide—his nearest neighbors being 18 miles distant in one direction, and 45 in another.

MICHIGAN.—Rev. C. Doolittle, of Lamont, preaches uniformly three times each Sabbath, riding from 12 to 18 miles to do it. With this, the care of three Sabbath schools, and his many labors through the week, he says he is often very weary, but enjoys the hard work as never before, and is seeing some of the good fruits.

ILLINOIS.—Rev. R. C. Rowley, of Blandensville, writes: "The Lord has been very gracious to us the last quarter, manifesting his presence in the conversion of some 20 souls, and in the refreshing and comforting of this little flock."

—Rev. P. W. Wallace, of Rochester Mills, also reports increased religious interest, and the union of six to the church, five of them heads of families.

MISSOURI.—Rev. G. G. Perkins reports a religious awakening in Kidder—about 20 seriously inquiring after the way of life, and some trusting that they have found it.

—At Hamilton, his other station, a chapel has been built, and matters there have a hopeful aspect.

OHIO.—Rev. Charles Irons, of West Millgrove, writes of “a deep revival interest commencing with the week of prayer,” as the first-fruits of which ten persons have already united with the church.

—From Siloam, as a center, Rev. J. A. Davies still works among the people of several nations and many creeds, preaching and conducting Sabbath schools and prayer meetings, “with some tokens of spiritual refreshing.”

APPOINTMENTS FOR APRIL, 1870.

Not in Commission last year.

Rev. Alexander Parker, Nevada City, Cal.
Rev. E. M. Tunnell, Wamego, Kan.
Rev. Thomas A. Wadsworth, Waseca, Minn.
Rev. M. Henry Gyr, Sherrill's Mount, Iowa.
Rev. William W. Jones, Glendale, Elroy, Lemonweir and Wrights, Wis.
Rev. William M. Campbell, Vernon, Mich.
Rev. William Giddings, Whitehall, Mich.
Rev. N. Dimie Giddens, Grand Lodge, Mich.
Rev. John L. Malle, East Johnstown, Mich.
Rev. David J. Baldwin, Kokomo, Ind.
Rev. Asa W. Sanders, Amboy, Ohio.

Re-commissioned.

Rev. Phares Harrison, San Buenaventura and Santa Clara, Cal.
Rev. William L. Jones, South San Juan, Cal.
Rev. Nathan Thompson, Boulder City, Col.
Rev. Jacob F. Guyton, Louisville and vicinity, Kan.
Rev. Ozo A. Thomas, Albany, Kan.
Rev. Nahum W. Grover, Mantorville, Minn.
Rev. William W. Snell, Rushford, Minn.
Rev. Orson C. Dickerson, Garden Prairie, Iowa.
Rev. Cyrus H. Eaton, Prairie City and vicinity, Iowa.

Rev. Smith B. Goodenow, Grand Junction, Iowa.
Rev. Henry Hess, Fort Atkinson and three out-stations, Iowa.
Rev. Christopher J. Switzer, Maquoketa, Iowa.
Rev. Montgomery M. Wakeman, Farmersburg, National, Windsor, Elkader and Roberts, Iowa.
Rev. John N. Williams, Parkersburg, Iowa.
Rev. Dan C. Curtiss, Fort Howard, Wis.
Rev. Henry A. Gould, Hammond and Kinnickinnick, Wis.
Rev. Moses M. Mastin, Stoughton, Wis.
Rev. Lanson P. Norcross, Oakfield, Wis.
Rev. James Armstrong, Wayland, Mich.
Rev. Philander H. Hollister, Hancock, Mich.
Rev. Hazel Lucas, (Vienna) Pine Run, Mich.
Rev. Edward N. Raymond, Middleville, Mich.
Rev. Alanson St. Clair, Hart and Shelby, Mich.
Rev. Charles Spettigue, Royal Oak, Mich.
Rev. James H. Harwood, Springfield, Mo.
Rev. William S. Hilk, Beaver, Mo.
Rev. James T. Hanning, Utica, Ill.
Rev. Benjamin F. Heskine, Elmore, (Rochester), and Victoria, Ill.
Rev. Moses M. Longley, Greenville, Ill.
Rev. John C. Myers, Monaca, Ill.
Rev. Marshall W. Diggs, Piquab, Ohio.
Rev. Felix Kyte, Lumberland and Barryville, N. Y.

RECEIPTS IN APRIL, 1870.

MAINE—

Kennebunk, Miss Lucy Sewall,	\$1 00
Portland, a Friend,	1 00
Yarmouth, Ladies of the Central Ch., by Mrs. C. Chandler,	4 00

NEW HAMPSHIRE—

West Hampstead, a few Friends, by E. P. Ordway,	5 00
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VERMONT—

Chelsea, Dea. Samuel Douglass, by J. C. Houghton, Jr., to const. Mrs. Polly Douglass a L. M.,	30 00
West Hartford, Rev. A. Hemmenway,	5 00
Westminster, Jacob Chapin, \$35; F. E. Hayward, \$10,	35 00
Woodstock, on account of Legacy of Mrs. Ann C. Burnell, by C. Marsh, adm.,	800 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin Perkins, Treas.,	\$3,000 00
Legacy of Miss Mary Heard, by J. Heard, ex., less Gov. tax, \$30,	470 00
Fall River, New Boston Sab. School, by C. V. B. Remington,	10 00
Hadley, First Parish Ladies' Sew. Circle, by Mrs. Edwin Smith, to const. Mrs. Luther Barstow a L. M.,	37 00
Ludlow, on account of Legacy of Pamela Sikes, by Elisha Parsons, Ex.,	150 00
Millbury, Legacy of Susanna Holmes, by N. Stone, Ex.,	100 00
Newburyport, a Friend, \$5; Mrs. J. H. Spring, \$20,	25 00
Newton Centre, Mrs. Mary Ward, to const. Samuel Ward a L. M.,	57 00
North Brookfield, First Cong. Ch., mon. con., by J. Porter, Treas.,	17 27

Phillipston, on account of Legacy of Miss Nabby Mayhew, by Jason Goulding, Ex.	\$122 22
South Egremont, Cong. Ch., by C. W. Benjamin, to const. Rev. Horace S. Sharpleigh and Mrs. S. Emma B. Taft L. M.	61 20
South Hadley, Mt. Holyoke Fem. Sem., by Miss Helen M. French.	218 00
Uxbridge, on account of Legacy of Miss Sarah Jaquith, by A. Chapin, Ex.	600 00

CONNECTICUT—

Connecticut, a Friend, to const. Dea. Nelson Hall a L. D.	100 00
Clinton, Cong. Ch., by W. E. Brooks, to const. Mrs. Eliza W. Wellman a L. M.	57 75
Danbury, First Cong. Ch. and Soc., by E. A. Benedict, Treas.	100 00
Harwinton, Cong. Ch., by Rev. G. Curtis to const. Dea. Martin L. Goodwin a L. M.	45 25
Madison, First Ecclesiastical Ch. and Soc., by Dea. J. T. Lee, Treas.	42 88
Mansfield Centre, First Cong. Ch., by R. P. Barrows, Treas.	25 00
Milford, Miss M. A. Marshall.	10 00
New London, Second Cong. Ch., by C. Butler, of wh. \$30, to const. Mrs. Jane Harrison a L. M.	318 18
Norwich, Second Cong. Ch. and Soc., by E. Learned, Treas., of wh. from J. F. Slater, \$5,000; Charles Johnson, to const. Miss Mary M. Johnson a L. M., \$30; Mrs. William Williams, to const. Rev. Samuel C. Damon a L. M., \$30; from the missionary box, \$50.	5,409 70
Broadway Cong. Ch., by S. B. Bishop, Treas.	925 00
Old Lyme, First Cong. Ch., by Mrs. J. A. Rowland.	40 00
Sprague, Hanover Cong. Ch., by J. E. Vermidge, to const. Extra Bingham a L. M.	81 18
Stratford, Gen. G. Loomis, by O. R. Kingsbury.	2 50

NEW YORK—

Berkshire, First Cong. Ch. and Soc., by H. P. Belcher, Treas.	27 68
Brooklyn, N. Y., South Cong. Ch., bal. of coll., by J. Crowell, Treas.	100 00
Lewis Chichester.	5 00
County Line, Mrs. Amanda Foote, to const. J. Chester Foote a L. M.	20 00
Crown Point, Ladies' Sew. Circle of the First Cong. Ch., by Mrs. K. C. Walker, Sec.	5 00
East Bloomfield, on account of Legacy of Uri Beach, by G. Rice, Ex.	50 00
Moravia, Cong. Ch., by Rev. E. Benedict.	22 00
New York City, Harlem Cong. Ch., mon. con., by W. W. Ferrier, Treas.	15 50
On account of Legacy of Benjamin F. Butler, by William Allen Butler, Mrs. Julia F. Noyes, \$100; W. C. Hunter, \$5.	150 00
Norfolk, First Cong. Ch., coll. and mon. con., \$28 65; Raymondville, Cong. Ch., \$4.40, by Rev. W. W. Warner.	106 00
North Hammond, Cong. Ch. of Chippewa street, by Rev. S. Young.	59 48
Oswego, Sab. Sch. of the Cong. Ch., by H. C. Denton, Treas.	11 50
Schoenectady, A. Brown, by Rev. J. T. Beckus, D.D.	30 88
Wadhams Mills, Youth's Miss. Soc., by W. F. Whitney.	10 00
	12 00

NEW JERSEY—

Newark, on account of Legacy of David Hayes, by A. B. Hubbell, Ex.	1,064 18
David A. Hayes, to const. Howard W. Hayes a L. M.	20 00
Orange, Second Presb. Ch., George W. Snow,	50 00

PENNSYLVANIA—

Meadville, Legacy of Rev. Bradford Marsh, by Derrickson and Brawley,	\$158 33
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OHIO—

Avon, on account of Legacy of Elijah Gibbs, by Joshua Brooks, adm.	560 00
Brighton, Cong. Ch., \$12; Rochester, First Cong. Ch., \$10, by Rev. W. Burr.	22 00
East Clarksfield, Spelman Pelton, Greenwich Station, A. M. M., \$2; Luther Mead, \$5; a Friend, \$5.	10 00
Lexington, Cong. Ch., \$36 75; Paint Valley, Cong. Ch., \$23 61; Washington, Cong. Ch., \$20 15, by Rev. G. V. Fry.	12 00
Monroe, First Cong. Ch., \$22; Pierpont, Cong. Ch., \$8.48; West Andover, Cong. Ch., \$23 15, by Rev. H. Geer.	60 51
	53 68

INDIANA—

Received by Rev. N. A. Hyde, Indianapolis, Mayflower Cong. Ch.	8 05
Hart Township, Cong. Ch., \$12.50; Montgomery, Cong. Ch., \$7.75, by Rev. L. Wilson.	20 25
Ontario, Cong. Ch., by Rev. E. Halliday.	11 00

ILLINOIS—

Amboy, Cong. Ch. to const. Rev. G. Huntington Wells a L. D., and James Rosebrugh and J. Henry Ives L. M.	175 00
Brighton, Rev. H. D. Flait, Champaign, Cong. Ch.	5 00
Chicago, Soc. of Inquiry in Seminary, Crete, First Cong. Ch., by Rev. S. Porter.	17 52
Elmwood, Cong. Ch., to const. Rev. W. G. Pierce a L. D.	18 00
Galesburg, First Cong. Ch., to const. A. G. Sears and Eliza Jenney, Jr. L. M.	100 00
Galva, Cong. Ch., bal. of coll.	85 00
Garden Prairie, Cong. Ch., \$5.85; Union Cong. Ch., \$8.65, by Rev. E. G. Bryant.	2 80
Lockport, Cong. Ch., by Rev. H. C. Abernethy.	9 50
Loda, Cong. Ch., by Rev. C. L. Watson.	20 00
Moline, Cong. Ch., in full to const. Rev. Henry E. Barnes a L. D.	14 20
Ottawa, First Cong. Ch., to const. S. B. Gridley a L. M.	92 00
Plainfield, Cong. Ch., by J. Hagar.	45 00
Sandwich, Cong. Ch., mon. con.	10 00
Toulon, Cong. Ch., by Rev. E. L. McCord.	5 45
	21 17

MICHIGAN—

Chesterfield and New Haven, First Cong. Ch., by Rev. S. D. Breed.	6 85
Goodrich, Cong. Ch., by Rev. A. Sanderson.	12 00
Hinsdale, Cong. Ch., by Rev. F. Bascom, D.D.	17 65
Lealie, Cong. Ch., by Rev. J. W. Allen.	7 00

WISCONSIN—

Received by Rev. F. B. Doe, Friendship, Cong. Ch., \$2.30; Sheboygan Falls, Cong. Ch., \$11.	18 80
Quincy, Cong. Ch., by Rev. J. H. M. Chesney.	4 21
Johnstown, Cong. Ch., by Rev. N. G. Goodhue.	10 00
Princeton, Cong. Ch., by Rev. W. M. Richards.	4 75
Sextonville and Willow Creek, First Cong. Ch., by Rev. S. Spyker.	8 75

IOWA—

Received by Rev. J. W. Pickett, Agency City, Cong. Ch.	\$6 40
Tabor, Cong. Ch.	16 00
	24 40

Amer, First Cong. Ch., by Rev. A. A. Baker,	\$1 00
Atlantic, Cong. Ch., by Rev. E. S. Hill,	15 00
Cass Township, Cong. Ch., by Rev. W. H. Barrows,	20 00
Colasburg and Yankee Settlement, Cong. Ch., by Rev. L. P. Mathews,	25 00
Eldora, Cong. Ch., by Rev. C. F. Boynton,	20 00
Fort Atkinson, First Cong. Ch. by Rev. J. Hurlbut,	5 00
Keokuk, Cong. Ch., by L. C. Ingersoll, Treas.,	39 90
Lewis, Cong. Ch., by Rev. B. F. Haviland,	22 50
Nevinville, First Cong. Ch., by Rev. P. Canfield,	40 00
Postville, Cong. Ch., by Rev. G. F. Bronson,	21 00
Stonx City, Cong. Ch., by Rev. J. H. Morley,	37 30
Waukon, First Cong. Ch., by Rev. W. F. Rose,	5 00

MINNESOTA—

Glencoe, A Teacher,	5 00
Monticello, Cong. Ch., by Rev. O. M. Smith,	12 00
Quincy, Cong. Ch., Rev. J. E. Burbank,	8 00

KANSAS—

Burlingame, Cong. Ch., by Rev. L. J. Sawyer,	12 00
Burlington, Rev. J. M. McLain,	6 38

NEBRASKA—

Freemont, Cong. Ch., by Rev. J. B. Chase, Jr.,	50 00
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DAKOTA TER.—

Yankton, First Cong. Ch., by Rev. J. Ward,	5 75
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CALIFORNIA—

Oakland, Second Cong. Ch., by Rev. D. B. Gray,	7 75
Pescadero, First Cong. Ch., by Rev. G. B. Ellis,	5 35
Stockton, First Cong. Ch., by Rev. J. A. Daly,	25 00

OREGON—

Albany, Rev. W. R. Butcher,	5 00
Portland, First Cong. Ch., by Rev. G. H. Atkinson, D.D.,	10 00

HOME MISSIONARY,

23 50
\$16,712 85

Donations of Clothing, etc.

Black Rock, Conn., Ladies' Soc. of the Cong. Ch., by Mrs. Sarah J. Bartram, two barrels,	\$235 00
Brooklyn, N. Y., Sewing Circle of Plymouth Church, by Mrs. J. W. Hayes, two boxes,	318 00
Huntington, Mass., Legacy of Miss Julia Taylor, by G. Munson, Ex., two boxes,	151 58
New Britain, Conn., Ladies of the South Cong. Benev. Soc., by Mrs. I. S. Lee, Sec., a barrel,	140 00
Norwich, Conn., Ladies' Sewing Circle, by Miss E. B. Woodhull, a box,	275 00
Racine, Wis., Presb. Ch., by Rev. W. S. Alexander, a box,	
West Haven, Conn., Young Ladies of the Cong. Ch., by Mrs. E. C. Kimball, clothing and cash,	126 50
Yarmouth, Me., Ladies of the Central Ch., by Mrs. Charles Chandler, a box,	

Receipts of the Massachusetts Home Missionary Society, in March, BENJAMIN PERKINS, Treas.

Amesbury and Salisbury, Union Ch. and Soc.,	\$9 85
Andover, South Ch. and Soc., mon. con.,	157 53
Theo. Seminary Ch., coll.,	79 46
Andover, North, Cong. Ch., bal. of coll.,	5 00
Ascutneyville, Vt., Rev. S. Arnold,	10 00
Ashturham North, Cong. Ch.,	4 11
Athol, Cong. Ch. and Soc.,	86 90
Ballardvale, Cong. Ch. and Soc.,	30 00
Boston, Phillips Ch. and Soc., mon. con.,	50 00
A Friend, to const. Mrs. Lovania R. Upham, A. M.,	30 00
Boston Highlands, Vine St. Ch., mon. con.,	11 00
Braintree, Dr. Storrs' Ch., quarterly coll.,	17 00
Brimfield, Cong. Ch. and Soc.,	101 76
Burlington, Mrs. Townsend,	1 50
Carlisle, Cong. Ch. and Soc.,	16 80
Dorchester, Second Cong. Ch., Sabbath School,	4 00
Village, Ch. and Soc.,	55 45
Village Ladies' Home Miss. Soc.,	49 55
East Douglass, Cong. Ch. and Soc.,	30 00
Enfield, Cong. Ch. and Soc.,	214 00
Franklin, Legacy of Miss Esther Ware, dec.,	50 00
Grafton, Mr. Force,	9 00
Harwich, First Cong. Ch. and Soc.,	10 00
Ipswich, Linebrook Parish, Ladies' Home Miss. Soc.,	6 85
Linebrook Parish, contribution,	5 55
Lynnfield Hotel, Cong. Ch.,	8 50
Mansfield, Cong. Ch. and Soc.,	20 20
Milford, First Parish, Female Prayer Meeting,	5 60
Newtownville, Cong. Ch. and Soc.,	96 20
Phillipston, Cong. Ch. and Soc.,	100 00
Salem, South Ch. and Soc., for 1869,	491 10
Somerset, Cong. Ch.,	6 00
Southville, Cong. Ch. and Soc.,	4 20
Walpole, Cong. Ch. and Soc.,	45 00
Ware, East Cong. Ch., bal. of coll.,	5 00
Warren, Cong. Ch. and Soc.,	133 82
Weston, Mrs. M. A. W. Bigelow,	30 00
Westport, Cong. Ch. and Soc., \$32; Sab. School, penny coll., \$21.86,	53 86
Worcester, Central Ch. and Soc.,	306 17
	2,339 01

Receipts of the Connecticut Home Missionary Society, in April, E. W. PARSONS, Treas.

Ansonia, Cong. Ch., by W. D. McGiffert, Treas.,	\$28 40
Colchester, Miss Eliza Day, by Rev. S. G. Willard, to const. Fannie A. Day, A. L. M.,	80 00
East Avon, Cong. Ch., by Rev. A. N. Thompson, to const. Rev. H. E. Marshall, A. L. M.,	85 00
East Hampton, Union, by Rev. H. E. Hart, Fairfield, Cong. Ch., by Rev. E. E. Rankin, to const. Miss Mary A. Osborn, A. L. M., and \$80 from O. B. Jennings, to const. Abby Nichols, A. L. M.,	181 00
Middlebury, Cong. Ch. and Soc., by M. De Forest, Jr.,	46 95
Mohegan, Cong. Ch., by Rev. C. F. Muzzy,	8 31
New London, First Cong. Ch., by Elia Chaney, of wh. \$30 from J. C. Learned, to const. Mrs. Louisa A. Tate, A. L. M.,	742 11
Plantville, Cong. Ch., by E. P. Hotchkiss,	86 43
Poquannock, Cong. Ch., by Rev. N. G. Bonney,	11 09
South Haddam, Cong. Ch. and Soc., by H. D. Hale,	17 81
South Windsor, Second Cong. Ch., by W. Vinton,	27 00
Waterbury, First Cong. Ch. and Soc., by F. B. Hoadley, Tr.,	236 95
West Hartland, Cong. Ch. and Soc., by Rev. C. G. Goddard,	25 00
Willington, Cong. Ch. and Soc., by Den. Griswold,	14 00
Windsor, Cong. Ch. and Soc., by L. T. Frisbie,	75 00
	\$1,578 85

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes should ALWAYS appear on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. MILTON BADGER, D. D.,
 REV. DAVID B. COE, D. D.,
 REV. A. HUNTINGTON CLAPP, D. D.,

} *Secretaries for Correspondence.*

MR. CHRISTOPHER R. ROBERT, *Treasurer.*

EXECUTIVE COMMITTEE.—MR. WILLIAM G. LAMBERT, *Chairman*; REV. WILLIAM PATTON, D. D.; MR. SIMON B. CHITTENDEN; REV. RICHARD S. STORRS, JR., D. D.; REV. WILLIAM I. BUDINGTON, D. D.; MR. WILLIAM H. SMITH; MR. CALVIN C. WOOLWORTH; MR. CHARLES ABERNETHY; MR. JOHN B. HUTCHINSON; with the members ex-officio—viz.: AUSTIN ABBOTT, Esq., *Recording Secretary*, the *Treasurer*, and the *SECRETARIES FOR CORRESPONDENCE*.

COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars, (or a sum, which, in addition to a previous payment, makes one hundred dollars,) a Life Director.

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 E. W. PARSONS, Esq., Treasurer, " " Hartford, "

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Mrs H. Button

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Vol. XLIII.

The

No. 3.

HOME MISSIONARY

JULY, 1870.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
Bible House, Astor Place, New York.

PRICE FIFTY CENTS A YEAR, IN ADVANCE.

POSTAGE.—Twelve cents a year, in advance.

Go
preach the Gospel,

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the Gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his instalment in the course of the year.

The applications should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Agent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.*

The address of the Society's Agents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . . *Rom. x. 15.*

Vol. XLIII.

JULY, 1870.

No. 8.

FORTY-FOURTH ANNIVERSARY

OF THE

AMERICAN HOME MISSIONARY SOCIETY.

PUBLIC services were held on Sabbath evening, May 8th, 1870, in the Broadway Tabernacle Church.

Prayer was offered, and a statement of the work of the Society, during the year, was given by Rev. DAVID B. COX, D. D., one of the Secretaries.

A Sermon was preached by Rev. JACOB M. MANNING, D. D., of Boston, Mass., from Isaiah lx. 18: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise."

On Wednesday, May 11th, the Society met at their Rooms, in the Bible House, at 4 o'clock, P. M.

SAMUEL HOLMES, Esq., one of the Vice-Presidents, occupied the chair.

Prayer was offered by Rev. HENRY M. STORES, D. D., of Brooklyn, N. Y.

The Treasurer's Report was read by Rev. A. HUNTINGTON CLAPP, D. D., one of the Secretaries.

An Abstract of the Annual Report of the Executive Committee was presented by the Secretaries, whereupon it was

Resolved—That the Reports now presented be adopted and published under the direction of the Executive Committee.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year; and after prayer by Rev. RAY PALMER, D. D., of New York, the Society adjourned.

PRESIDENT.

Rev. THEODORE D. WOOLSEY, D. D., LL. D., of New Haven, Ct.

VICE-PRESIDENTS.

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 Rev. DAVID B. COE, D. D.
 Rev. A. HUNTINGTON CLAPP, D. D.

RECORDING SECRETARY.

AUSTIN ABBOTT, Esq.

MEETING OF THE BOARD.

The Board of Directors met on Wednesday, May 11th, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

EXECUTIVE COMMITTEE.

Mr. WILLIAM G. LAMBERT, *Chairman.*

Mr. CHRISTOPHER R. ROBERT.

Mr. SIMEON B. CHITTENDEN.

Rev. RICHARD S. STORRS, Jr., D.D.

Rev. WILLIAM I. BUDINGTON, D.D.

Mr. CALVIN C. WOOLWORTH.

Mr. CHARLES ABERNETHY.

Mr. JOHN B. HUTCHINSON.

Rev. HENRY M. STORRS, D.D.

**Members
Ex-Officio.**

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	Rev. MILTON BADGER, D.D.,		
	Rev. DAVID B. COE, D.D.,		
	Rev. A. HUNTINGTON CLAPP, D.D.,		
	AUSTIN ABBOTT, Esq., <i>Recording Secretary.</i>		

FORTY-FOURTH REPORT.

EACH returning Anniversary of this Society reminds us of the breaches which death is making in the circle of its counselors and patrons; and our rejoicings over the work accomplished are tempered with grief for the loss of the companions of our toil. Since the year began, Rev. ABSALOM PETERS, D.D., one of the Vice-Presidents of the Society, and Rev. ARATUS KENT, one of its Directors, have been removed by death.

Dr. PETERS was one of the founders of the Society. Previous to its organization, he was the Corresponding Secretary of the United Domestic Missionary Society, and took a prominent part in the measures which led to the formation of the National Institution. He was elected its first Secretary for Correspondence, and discharged the duties of that office with signal ability and success for nearly twelve years. To his wisdom and sagacity the Society is largely indebted for the adoption of those principles and methods which subsequent experience has approved, and for the favor with God and his people which it at once secured, and has ever since enjoyed. On his resignation of this office, in 1837, he was elected a member of the Executive Committee, and continued to participate in its deliberations, acting, during a part of this period, as its Chairman, till his removal from the city in 1845. He was then elected one of the Vice-Presidents of the Society, and continued in this relation till his death. He ever cherished the warmest interest in its welfare, sharing in its counsels, frequently presiding at its anniversaries, advocating its claims, and rejoicing in its triumphs.

Mr. KENT gave his whole ministerial life to the cause of Home Missions. He was engaged in missionary service in Western New York and Ohio for several years before this Society was formed. He received his first commission to labor in its service, in its second year. Early in 1829, he was stationed as a missionary at Galena, Ill., then a small mining settlement on the Northwestern frontier, and for several years he was the only missionary of the Society in Northern Illinois. In 1848 he was appointed its Agent for that part of the State, and performed the arduous duties of this office with great wisdom, assiduity and success for fourteen

years. Not only the hundreds of souls whom he had begotten in the gospel, but multitudes of churches that were indebted to him for their existence and early nurture, as well as the institutions of learning in whose establishment he took a leading part, delighted to honor him as their "Father." He rests from his labors; but the streams which he opened in the desert will continue to flow, in ever increasing volume, to the end of time.

Six of the missionaries of the Society have died within the year: Rev. MELANCTHON G. WHEELER and Rev. THOMAS N. JONES, in Massachusetts; Rev. JAMES LOUGHEAD, in Illinois; Rev. CHRISTOPHER C. CADWELL, in Missouri; Rev. WILLIAM W. CRANE, in Michigan; and Rev. WATSON W. TORREY, in Iowa.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, the last year, whose names are found in the General Table of the full Report, together with those engaged in superintending the work, is 944.

Of these, 698 were in commission at the date of the last Report, and 246 have been since appointed.

They have been distributed in 29 different States and Territories, as follows: In Maine, 89; New Hampshire, 43; Vermont, 65; Massachusetts, 74; Rhode Island, 6; Connecticut, 84; New York, 55; New Jersey, 7; Pennsylvania, 9; Virginia, 3; Mississippi, 1; Louisiana, 1; Texas, 1; Tennessee, 1; Ohio, 34; Indiana, 9; Illinois, 72; Missouri, 36; Michigan, 77; Wisconsin, 76; Iowa, 124; Minnesota, 41; Kansas, 39; Nebraska, 14; Colorado, 1; Dakota, 1; Wyoming, 1; California, 26; Oregon, 5.

This distribution gives to the New England States, 811; Middle States, 71; Southern States, 6; Western States and Territories, including 31 on the Pacific coast, 556.

Of the whole number in commission, 556 have been *pastors* or *stated supplies* of single congregations; 257 have ministered to two or three congregations each; and 131 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed, is 693 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 1,886.

Five missionaries have been in commission as pastors or stated supplies of congregations of *colored* people, and 43 have preached in foreign languages;—23 to *Welsh* congregations; 17 to *German* congregations; two to congregations of *Swedes*, and one to a congregation of *Bohemians*.

The number of *Sabbath school* and *Bible class scholars* is not far from 75,750.

The *contributions to benevolent objects*, reported by 574 missionaries, amount to \$36,158.70.

Seventy-three missionaries make mention of *revivals* of religion during the year, in some of which there have been 50, 60, 75, and in one case 95, hopeful conversions. The number of conversions reported by 420 missionaries is 3,470.

The *additions to the churches*, as nearly as can be ascertained, have been 6,404, namely:—3,322 on profession of their faith, and 3,082 by letters from other churches.

Seventy-six churches have been *organized*, in connection with the labors of the missionaries, during the year, and *fifty-two* have assumed the entire support of their own gospel ordinances.

Forty-three houses of worship have been *completed*: one hundred and thirteen *repaired or improved*; and the building of *twenty-three* others *commenced*.

Eighty-four young men, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1, 1869, was \$8,832.91. The receipts for the succeeding twelve months have been \$283,102.87—making the resources of the year, \$291,935.78.

LIABILITIES.—There was due to missionaries, at the close of the last year, \$15,911.49. There has since become due, \$269,216.73—making the total of liabilities, \$285,128.22.

PAYMENTS.—Of this sum, \$270,927.58 have been paid, leaving \$14,200.64 still due to the missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due, amount to \$187,588.35, making the total of pledges \$151,788.99, toward canceling which there is a *balance* in the Treasury of \$21,008.20.

These statements show that, in some important particulars, there has been a gratifying advance in the work of the Society, in comparison with the preceding year. The number of laborers has, indeed, been less by twenty-eight; but this diminution is principally in the Eastern and Middle States, while in some portions of the West, especially in those regions where the greatest destitution exists, there has been a considerable increase. There has, also, been an increase in the number of churches organized, of children instructed in Sabbath schools, and of souls converted to Christ under missionary labor; and in other respects the results are greater, in proportion to the number of laborers employed, than in the previous year. The amount received into the Treasury exceeds that of *any* former year in the history of the Society, by \$38,711, and the expenditures are greater than in any year, except the last, by \$16,258. Though the receipts exceed the expenditures by more than \$12,000, the Committee have been embarrassed, during a large part of the year, by the lack of funds to meet the demands upon the Treasury. At the close of the previous financial year, the balance at their disposal was insufficient to cancel their obligations to the missionaries for labor already performed, while the current expenditures were largely in excess of the income. The Committee, therefore, in apprehension of serious embarrassment, reduced the scale of their appropriations, though at the risk of involving the missionaries and their families in pecuniary difficulty and distress. They exercised the utmost caution and the most rigid economy in all their operations. Plans of enlargement in their work, which they had under consideration, were postponed; inviting fields, white already unto harvest, remained unoccupied; and to many of the most urgent appeals for aid, no encouraging response could be made. Yet, with all this caution and effort to retrench, the Committee failed to reduce their expenditures to the level of their income, and before the close of the autumn, the Treasury was entirely exhausted.

These facts were laid before the churches, and an urgent appeal was made for the means to supply the wants of the missionaries, and to carry forward the work of the Society as the providence of God plainly demanded. Some generous responses to this appeal were received from churches and individual friends of the Society among the living; but the relief which it is our privilege to report, came chiefly from the gifts of the departed. The income from legacies largely increased, and the total amount received from this source during the year, is greater by about \$36,000 than in any previous year. The Committee were thus

enabled to redeem their pledges to the missionaries as they matured, and an available surplus of \$6,807 remained at their disposal at the close of the financial year.

But so large an income from legacies is not to be expected during the coming year, and the Committee contemplate the prospect before them with deep solicitude; yet they do not purpose to pause in their work. Confiding in the care of him whose servants they are, and in the liberality of the churches whose bounty they distribute, they are preparing to occupy the new fields that are opening before them. They hope to send large reinforcements, during the present year, into Southern Missouri, and into those parts of Minnesota, Kansas and Nebraska, where their work is scarcely begun. They have entered upon the exploration of the region traversed by the Pacific Railway, and design to do their full share toward the erection of a cordon of spiritual fortresses along the line of that great highway across the Continent. They are also maturing other plans of enlargement in their work, which will involve greatly increased expenditure. And may they not expect that the churches of the Pilgrim faith, which have sustained them so generously hitherto, will signalize this, their year of Jubilee, by larger gifts than they have ever before made to establish the institutions and propagate the principles of the Pilgrims from ocean to ocean?

GENERAL COMPARATIVE RESULTS.

SOCIETY'S YEAR.	Receipts.	Expenditures.	No. of Mission- aries.	Not in commis- sion the preceding year	No. of Congrega- tions and Mission-ary Districts.	Years of labor.	Additions Churches.	Sabbath Schools and Bible Classes.	Aver. expen- diture for a year's labors.	Aver. Farm. for a Mis- sion-ary
1-1826-27	\$18,140 76	\$13,984 17	160	68	196	110	not rep.	not rep.	127	68
2-1827-28	20,035 78	17,849 22	201	89	244	133	1,000	306	134	89
3-1828-29	20,907 31	26,814 96	304	169	401	186	1,678	423	144	88
4-1829-30	33,929 44	42,429 50	892	166	500	274	1,969	572	155	108
5-1830-31	48,124 73	47,247 60	463	164	577	394	2,532	700	160	102
6-1831-32	49,432 12	52,808 39	509	158	745	361	6,136	783	146	104
7-1832-33	68,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8-1833-34	78,911 44	80,015 76	676	200	899	463	2,736	Pupils.	172	118
9-1834-35	88,863 22	88,304 28	719	204	1,060	490	3,800	52,000	170	116
10-1835-36	101,565 15	92,188 94	755	249	1,000	546	3,750	65,000	169	122
11-1836-37	85,701 59	99,529 72	786	232	1,025	554	3,732	80,000	180	123
12-1837-38	80,522 45	85,066 96	684	123	840	458	3,376	67,000	194	124
13-1838-39	82,564 63	82,565 64	665	201	794	478	3,920	58,500	175	124
14-1839-40	78,345 20	78,533 89	680	194	842	486	4,750	60,000	162	115
15-1840-41	85,413 34	84,864 06	690	178	862	501	4,618	54,100	169	123
16-1841-42	92,468 64	94,300 14	791	248	987	594	5,514	64,300	159	119
17-1842-43	99,812 24	98,215 11	848	225	1,047	657	8,223	68,400	149	116
18-1843-44	101,904 99	104,276 47	907	237	1,245	666	7,693	60,300	157	116
19-1844-45	121,946 28	118,860 12	943	209	1,285	736	4,929	60,000	160	126
20-1845-46	126,124 70	126,163 15	971	223	1,453	760	5,811	76,700	166	130
21-1846-47	116,617 94	119,170 40	972	189	1,470	713	4,400	73,000	167	123
22-1847-48	140,197 10	130,233 34	1,006	206	1,447	778	5,030	77,000	180	188
23-1848-49	145,026 91	143,771 67	1,019	192	1,510	808	5,550	83,500	178	141
24-1849-50	167,160 78	145,456 09	1,082	205	1,675	812	6,692	75,000	179	141
25-1850-51	150,040 25	153,817 90	1,065	211	1,820	853	6,578	70,000	160	144
26-1851-52	160,062 25	162,831 14	1,065	204	1,948	862	6,820	66,500	189	163
27-1852-53	171,734 24	174,489 24	1,087	213	2,160	878	6,079	72,500	199	160
28-1853-54	191,209 07	184,025 76	1,047	167	2,140	870	6,025	65,400	212	176
29-1854-55	180,136 69	177,717 34	1,032	180	2,124	815	6,634	64,800	218	171
30-1855-56	193,548 37	186,611 02	986	187	1,965	775	5,602	60,000	241	189
31-1856-57	178,080 68	160,550 44	974	201	1,985	780	5,550	62,500	231	185
32-1857-58	175,971 37	190,735 70	1,012	242	2,064	795	6,784	65,500	240	188
33-1858-59	188,189 29	197,034 41	1,054	250	2,126	810	8,791	67,300	231	178
34-1859-60	185,216 17	192,737 69	1,107	280	2,175	868	6,287	72,200	222	174
35-1860-61	183,761 80	188,762 70	1,062	213	2,035	835	5,600	70,000	220	173
36-1861-62	163,862 51	158,336 33	963	153	1,668	612	4,007	60,800	259	183
37-1862-63	164,884 29	153,843 39	734	165	1,456	562	3,108	54,000	240	184
38-1863-64	195,337 89	149,325 58	756	176	1,518	603	3,902	55,200	248	198
39-1864-65	186,997 60	189,966 39	802	199	1,573	635	3,320	58,600	299	237
40-1865-66	221,191 85	208,811 18	818	188	1,594	643	3,994	61,200	325	235
41-1866-67	212,667 68	227,968 97	846	208	1,545	665	5,956	64,000	348	269
42-1867-68	217,677 25	264,668 65	908	250	1,710	702	6,214	66,900	364	282
43-1868-69	244,380 95	274,932 56	972	246	1,956	734	6,470	75,800	374	288
44-1869-70	253,102 87	270,927 58	944	246	1,836	693	6,404	75,750	390	287

- Remarks.*—1. The total of receipts for forty-three years, is \$5,738,816.51.
 2. The total of years of labor is 27,188.
 3. The whole number of additions to the churches is 211,669.
 4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New Eng- land States.	Middle States.	Southern States.	Western States and Territories.	Canada.	Total
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56	..	201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	237	201	13	169	6	676
9—1834-35	239	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	786
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417	..	971
21—1846-47	275	354	10	433	..	972
22—1847-48	295	237	18	456	..	1,006
23—1848-49	303	239	15	463	..	1,019
24—1849-50	301	228	15	488	..	1,032
25—1850-51	311	224	15	515	..	1,065
26—1851-52	305	213	14	530	..	1,065
27—1852-53	313	215	12	547	..	1,087
28—1853-54	292	214	11	530	..	1,047
29—1854-55	278	207	10	537	..	1,032
30—1855-56	276	198	8	504	..	986
31—1856-57	271	191	6	506	..	974
32—1857-58	291	197	3	521	..	1,012
33—1858-59	319	201	..	534	..	1,054
34—1859-60	327	199	..	581	..	1,107
35—1860-61	308	181	..	578	..	1,063
36—1861-62	295	87	..	481	..	863
37—1862-63	261	48	..	405	..	734
38—1863-64	289	44	..	423	..	756
39—1864-65	293	58	..	451	..	802
40—1865-66	283	64	4	467	..	818
41—1866-67	284	66	5	491	..	846
42—1867-68	307	73	7	521	..	908
43—1868-69	327	73	8	564	..	972
44—1869-70	311	71	6	556	..	944

DISTRIBUTION OF MISSIONARIES, No. 2.

Society's Year.	Eastern States.			Middle States.			Southern States.										Western States and Territories.																		
	MS.	NY.	VT.	MA.	CT.	R.I.	PA.	DE.	MD.	D.C.	VA.	N.C.	G.	S.A.	AL.	LA.	AR.	FL.	TX.	OK.	IND.	ILL.	MO.	WYO.	IA.	MIN.	KAN.	NEB.	COL.	DAR.	UT.	WY.	CAL.	OR.	
1-1856-57	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
2-1857-58	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
3-1858-59	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
4-1859-60	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
5-1860-61	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
6-1861-62	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
7-1862-63	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
8-1863-64	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
9-1864-65	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
10-1865-66	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
11-1866-67	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
12-1867-68	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
13-1868-69	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
14-1869-70	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
15-1870-71	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
16-1871-72	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
17-1872-73	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
18-1873-74	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
19-1874-75	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
20-1875-76	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
21-1876-77	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
22-1877-78	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
23-1878-79	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
24-1879-80	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
25-1880-81	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
26-1881-82	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
27-1882-83	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
28-1883-84	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
29-1884-85	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
30-1885-86	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
31-1886-87	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
32-1887-88	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
33-1888-89	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
34-1889-90	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
35-1890-91	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
36-1891-92	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
37-1892-93	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
38-1893-94	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
39-1894-95	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
40-1895-96	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
41-1896-97	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
42-1897-98	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
43-1898-99	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
44-1899-00	1	2	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

PRINCIPAL AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

Rev. GEORGE E. ADAMS, D. D., President; JOSHUA MAXWELL, Esq., Treasurer; Rev. STEPHEN THURSTON, D. D., Searsport, Secretary.

The *receipts* of this Society for the year ending March 1st, were \$28,848.34. Of this amount \$18,122.75 were the avails of legacies. The sum sent from this State to the Treasury of the American Home Missionary Society, during its financial year was \$597.20, making the entire contributions to the cause of Home Missions, \$28,945.54. This exceeds the amount raised in the preceding year by \$10,057.44. The *expenditures* within the State were \$18,506.69.

The *number of missionaries* under commission during the year is *eighty-nine*. This exceeds by four the number sustained in the previous year. "Last year," says the Secretary, "an effort was made to induce young men, just completing their preparatory studies for the ministry, to spend the first year of their ministerial labor on missionary ground. Five young men of this class have been thus engaged during the year just closed. If a goodly number from the successive classes leaving the Theological Seminaries can be persuaded to do likewise, many of our feeble churches would approximate as near to a permanent supply as can be expected for a long time to come." We trust this effort will be continued, and we suggest that the same experiment be tried in the other New England States, for the mutual advantage of the laborers employed and of the churches served. The year has not been distinguished by revivals of religion, yet several churches have been spiritually refreshed, two churches have been organized, one has become self-sustaining, and two houses of worship have been erected.

The Trustees again call the attention of the churches to the urgent want of more laborers. "This want presses harder, year after year. More might have been accomplished, the past year, in our missionary work, if we had had more men. The fact that eighteen less than two years since, have been found for our needy fields, ought to wake the churches to fervent prayer to the Lord of the harvest. Why should not the want of men be now felt as well as when the country was in peril? Then the cry rung through all the land for men, *more men*, till it echoed from every hill-top, and a million rushed to the rescue. Mothers gave up their sons, wives their husbands, young maidens their lovers, and with the blessing of God on their labors and sacrifices, the nation was saved. As, in civil government, rebellion is quelled and crushed by the aid of the loyal, so the great moral rebellion against God, of which this world is the theatre, is to be overcome by the blessing of Heaven on the labors of men,—men first recovered to allegiance and loyalty. The demand for such in the ministry is so urgent that every church, every Christian, should be impressed with the duty of fervent prayer and earnest effort to bring into the work young men of fervid piety and of suitable gifts and culture, who shall be willing to go into our broad fields, and count not their lives dear unto them, that they may win souls and finish their course with joy."

NEW HAMPSHIRE MISSIONARY SOCIETY.

Rev. ASA D. SMITH, D.D., LL.D., President; Rev. WILLIAM CLARK, Secretary; Rev. BENJAMIN P. STONE, D.D., Treasurer. Office in Concord.

The *receipts* of this Auxiliary during the year ending March 1st, were \$7,978.48, of which \$1,299.77 were designed for the American Home Missionary Society, and were remitted to its Treasury. There were also sent directly to the Parent Society during its financial year, in payment of legacies \$1,153.49, and by individuals and congregations \$1,548.45, in all \$2,701.94, making the whole amount contributed in the State to Home Missions \$10,680.42, which is less by \$14,172.27 than was raised for this purpose in the previous year. The *expenditures* within the State amounted to \$7,182.78, and \$4,001.71 were placed at the disposal of the Parent Society for its general work.

The *number of missionaries* who have been in service within the year is *forty-two*. Thirty-six of them have labored through the year, and the others for periods varying from two to six months. Sixteen churches report about one hundred hopeful conversions, and seventeen churches report eighty-four additions to their membership—sixty-five by profession of faith. Six of the missionary churches have enjoyed seasons of special religious interest. One missionary has been called from his labors to his reward on high.

In relation to the importance of this enterprise in New Hampshire and throughout the country, the Trustees speak as follows: "Much home missionary work needs yet to be done in our own little State. Indeed, its necessities are not much less to-day than when our New Hampshire Missionary Society was first organized. But New Hampshire is less than one four hundredth part of our national territory; more than three-fourths of which is missionary ground. Nearly one thousand missionaries, under the care of the American Home Missionary Society, are sowing in this field the seeds of piety, morality, good order, education, obedience to law, benevolence, patriotism, philanthropy. Conservatives are they and the churches which they organize, and to which they minister, of whatsoever things are lovely and of good report in the domestic and social relations, in civil government, in national existence. More than all, instrumentally they are preparing untold multitudes for a glorious immortality. No finite mind can estimate the value of the Home Missionary enterprise to the present and to the future millions of our countrymen. Let this enterprise then take strong hold of our hearts; let it stimulate us to more prayerful, earnest effort for its success."

VERMONT DOMESTIC MISSIONARY SOCIETY.

J. W. HICKOK, Esq., President; C. W. STORRS, Esq., Treasurer; Rev. C. S. SMITH, Secretary. Office in Montpelier.

The *receipts* of this Society for the year ending March 1st, were \$10,031. There was also received into the Treasury of the National Society, during its financial year, in payment of legacies \$97, from congregations and individuals \$1,030.90, in all \$1,127.90, making the whole amount raised for Home Missions in the State \$11,158.90, which is less by \$1,293.45 than was contributed in the preceding year. The *expenditures* within this State were \$8,256.

Sixty-five missionaries have been employed during the whole or a part of the year. They have preached in seventy fields, and have performed forty-eight years of service. One church has been organized, four have become self-sustain-

ing, one missionary has been removed by death, three have been installed as pastors, one has been dismissed, three church edifices have been repaired, and four parsonages have been built or purchased. No extensive revivals have been reported, but the gentle dews of grace have refreshed several of the churches. "Our work," says the Secretary, "has been somewhat hindered by a lack of efficient laborers. Several of the churches have had no preaching, during the winter, for the reason that no men could be found to minister to them. The West has not only taken away a large number of our sons and daughters, but has also attracted to its enterprising towns our ministers and the young men leaving the Theological Seminaries, so that some of our churches have been as sheep without a shepherd."

"There are also," say the Directors, "quite a number of towns skirting the Green Mountains, where the population is scattered and many of the people poor, in which they have almost no religious privileges. In some of these we have, from time to time, sent students for a few weeks or months in the summer. We see no way to meet the wants of such places except by county missionaries going from house to house, talking with the people on religious subjects, gathering them together for prayer and instruction in private houses, school-houses, and churches, where they have them, and to follow up this method. To do this work, much patience and self-denial will be requisite. No rapid and astonishing results can be expected in such fields. But the seed cast upon these barrens, and in the gravelly soil of these mountain slopes, will some of it take root downward and bear fruit to the glory of God."

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. WILLIAM A. STEARNS, D. D., LL. D., President; BENJAMIN PERKINS, Esq., Treasurer; Rev. HENRY B. HOOKER, D. D., Secretary. Office in Boston.

The receipts of this Auxiliary during the year ending March 1st, were \$51,-816.15, of which \$7,636.80 were the avails of legacies. The expenditures within the State were \$17,426.49, and the amount forwarded to the Treasury of the National Society during its financial year was \$31,000. There were also received by the Parent Society, from this State, in payment of legacies, \$20,887.02; from the Hampshire Missionary Society, \$3,175.61; from congregations and individuals, \$6,227.50—in all, \$30,290.13; making the whole amount raised for the cause, during the year, \$31,606.28, which exceeds the sum contributed in the previous year by \$20,843.54. The amount placed at the disposal of the National Society was \$61,290.13.

Seventy-four missionaries have been in commission during the year, ministering to seventy-five churches. Six of these ministers have been installed, and two have been called to their rest. One church has completed a house of worship, and one has reached the condition of self-support.

In reviewing the seventieth year of the Society's labors, the Trustees say: "Though we are not privileged to speak of any marked and distinguished events in the past year, yet we are not to undervalue the happy influence of those means of grace which have been employed during this period. The fervent and earnest work of sixty faithful Christian ministers, in seeking the best welfare of men, in all the diversified ministrations of the gospel, has been an agency of great power for good—so many sermons—so many prayers—so many personal appeals, touching the welfare of the soul. Such labors have not been in vain, for they have been employed to build up and beautify sixty Christian churches, each of them a

divine institution—each of them a pillar and ground of the truth—each of them, to a greater or less extent, a testimony of the power of the gospel, and charged with the high responsibility of extending the spiritual power of that gospel on all sides around them.”

“The ministrations we have thus sustained have reached not less than ten thousand people, who otherwise would have heard few or no gospel appeals; and more than five thousand children and youths have been instructed in the right ways of the Lord, and not less than one hundred and fifty persons have hopefully experienced the grace of God. The sixty churches we have this year aided, are scattered throughout the Commonwealth. They are found in the rural valley—on the bleak mountain-top—amid the din of the manufacturing village—or down on the shores of the sea. They are stars of greater or feeblér radiance, acting in wide or narrow spheres, but all of them parts of the visible kingdom of the Redeemer, and coöperating—the weak with the strong—in promoting the glory and beauty of Zion.”

RHODE ISLAND HOME MISSIONARY SOCIETY.

Hon. WILLIAM W. HOPPIN, President; EDWIN KNIGHT, Esq., Providence, Treasurer
Rev. JAMES G. VOSK, Providence, Secretary.

The *receipts* of this Society for the year ending March 1st, were \$2,050.95. There were also received into the Treasury of the American Home Missionary Society, during its financial year, in legacies, \$1,339; from congregations and individuals, \$319.28; in all, \$1,658.28; making the total for the cause, \$3,709.23; which is \$1,409.02 more than in the preceding year. The *expenditures* within the State were \$2,047.50.

The *number of missionaries* in commission has been *six*, one of them ministering to a congregation of colored people. One church lately organized has built a commodious chapel, and gives promise of rapid growth and early independence. Others, after many years of faithful missionary culture, continue feeble, and some of them are probably destined to decline rather than to increase in strength. “But they are worth all the expense bestowed upon them, and other States, and nations, even, reap the benefit of their existence.”

“It is a pleasing fact,” say the Directors, “that one church, which was formerly a beneficiary, is now a generous contributor. Less than ten years ago it received \$300 a year toward its support. It is now in a very prosperous condition, and has within the past year contributed the sum of \$88.96 to this Society. Meanwhile, there ought to be new claimants upon our resources. There are several places in our State where the Congregational brotherhood of Christians ought to be at work, building new churches or fostering the life of such as are feeble. There is every motive, therefore, for increased effort for our own State, while we do not forget the wants of the Parent Society. That Society demands our affection and our support, and every contribution to the destitute churches in our State should be accompanied by renewed liberality toward the churches of the great West and South. Let every church offer, according to its ability, and God will surely add his blessing.”

CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; EDWARD W. PARSONS, Esq., Treasurer.
Office in Hartford.

The *receipts* of this Society for the year ending March 1st, were \$19,241.99; and the *expenditures* within the State were \$16,355.57. The amount forwarded

from the Auxiliary to the Treasury of the Parent Society, during its financial year, was \$6,500. There were also forwarded directly to the Treasury of the National Society, from congregations and individuals, \$10,819.04; in payment of legacies, \$57,264.69—in all, \$68,083.73; making the total for the cause \$87,325.72, which exceeds the amount raised in the preceding year by \$55,757.45. The amount put at the disposal of the National Institution was \$74,583.73.

The *number of missionaries* in commission during the year has been *thirty-four*. One of them has been installed pastor of the church he serves; one church has assumed the support of its minister, and another that had become self-sustaining has been compelled to apply for missionary aid.

The last Report of the Directors states that, "since 1864, the number of churches receiving aid has been reduced more than one quarter, and the average salary of their ministers has been increased more than one third; the number of churches giving to this Society has increased yearly, and has nearly doubled; on an average, 70 churches yearly give nothing to either Society; the receipts of this Society have more than doubled; the amount granted to aided churches has increased nearly one quarter; the amount spent in Connecticut has increased about one-third, and the amount sent by this Society yearly to the American Home Missionary Society has averaged for the last four years, \$6,375."

"The Directors have a growing conviction of the magnitude and importance of the service in which the State Missionaries are engaged. At least 200,000 of the citizens of this commonwealth are not yet reached by the preaching of the gospel in our Protestant sanctuaries, and they will be effectually benefited only by a concerted movement on the part of the churches to reach them at their homes. And to keep this duty constantly before the churches, and to be ever bringing forward facts and considerations that will kindle into a glow their interest in these thousands, and also in the more destitute millions in other parts of our land, is a work which cannot be overestimated."

The total of receipts from New England is, \$208,033.98; which is more than the amount of the preceding year by \$64,209.58. Of this, \$64,774.98 were expended within its own bounds, and \$143,258.95 forwarded to the National Institution for its general work.

NEW YORK.

Rev. L. SMITH HOBART, Syracuse, Superintendent.

The *number of missionaries* under appointment in this State, during the year, is *fifty-five*. They have ministered, statedly, to seventy churches and at twenty-four out-stations. One church has been organized, two have become independent of missionary aid, and four have been quickened and strengthened by the outpouring of the Holy Spirit. The *amount contributed* within the State to the Treasury of the Society is \$84,749.95.

But these statistics are a very imperfect exponent of the fruit of the year's labors. In the language of the Superintendent, "the value of the Home Missionary work done among the churches in this State, is not to be judged by the results which appear at once, and in the immediate localities where it is wrought. Many of them, by reason of the migration constantly flowing Westward from the communities where they exist, are kept small and pecuniarily weak. They live and are often replenished—sometimes largely; but this constant depletion prevents their attaining permanent enlargement and strength. This has been to

them a source of discouragement, and sometimes has awakened the inquiry whether their continued existence was not maintained at too great a cost. But the case of these churches has another aspect—one of wider range and brighter promise. We may well believe that what we see occurring in their history, is a providential indication of the manner in which they most effectually advance the Christian cause. We may assume that, besides the ordinary church-functions, they are called of God to a special service. Their mission is to gather in the young, instruct them in religious truth, win them to Christ, teach them how to be workers in the Master's vineyard, and then dismiss them to the new settlements of the West, there, as intelligent and active Christians, to aid in the formation of new and efficient churches; or, entering those already formed, to bring hope and help and new life to these weak and struggling bands of disciples. Under this view, it may be regarded as more than probable that some of these Home Missionary churches among us, reluctantly asking aid, always small, constantly losing their acquisitions, and kept weak by the removal of their young and enterprising members, are nevertheless making most valuable contributions toward the evangelization of the West. Indeed, it can hardly be doubted that they are every year accomplishing more for this object—more toward building up Christian society—more toward founding Christian institutions in our new States and Territories, than is accomplished by an equal number of our self-sustaining and strong churches that make only their annual contribution of large sums of money.

We have in this State fifty or more of these small churches requiring help to maintain the ministry of the gospel, and keep themselves in a condition to continue their invaluable contributions to the Christian material of the West. Some of them have existed for half a century and over. They were once large and independent, and generous in helping forward the causes of Christian benevolence. Their earlier history presents a worthy record in this respect. But in the providence of God a change has occurred. Now a different service is required of them. In this they should be encouraged, and the needed assistance should be cheerfully rendered—not for the good they *have* done, as we give a pension to a disabled and worn-out soldier—but for the work they have in hand, and are now doing. They should be aided, not mainly that these little companies of Christians may remain in the enjoyment of church privileges—not chiefly to secure the conversion of the impenitent in their immediate neighborhoods—not merely to maintain intelligence, morality, and good order in the communities about them; but because of the great and indispensable work of training young Christians for the varied service of Christ in the newer portions of our land, in which they are engaged; and because of the important relation which they thus sustain to the perpetuation of our civil and religious freedom, and to the conversion of the world.

OHIO.

REV. LYSANDER KELSEY, Columbus, Superintendent.

The *number of missionaries* sustained in Ohio during the year is *thirty-four*. They have supplied regularly forty-four churches and missionary districts, frequently extending their labors over a wide territory. Five churches have enjoyed revivals of religion, and several others have had tokens of the Spirit's presence in the conversion of souls. Two houses of worship are now in process of erection, four others have been repaired, and two churches have been organized. The *amount paid* into the Treasury from this State is \$10,639.56, of which \$6,659.55 were the avails of legacies.

Of the one hundred and eighty-nine Congregational churches in Ohio, only about one-third are self-sustaining, and many of these are not strong; yet in some cases, by uniting two or three churches in the support of the same minister, they are enabled to dispense with missionary aid. Thirty-five churches are nearly extinct, and unless self-denying laborers can be found, who are willing to bear to them the gospel message, they will soon cease to exist. The Committee will do what they can to furnish and sustain such laborers in rebuilding these decaying altars, and in keeping alive upon them the flame of spiritual worship.

The Superintendent speaks of "two large sections of Ohio that possess peculiar interest as fields of missionary culture—the iron and coal regions, between the Scioto and Muskingum rivers, and the valley of the Maumee in the north-western part of the State. In the latter section, a Conference of Congregational churches was formed two years ago, consisting of four churches. It now comprises nine churches. In October last, a Conference was formed in north-western Ohio, combining the scattered churches of Trumbull and Mahoning counties, and providing the means for their acquaintance, fellowship, and coöperation. Its beginning is small, but its prospects of growth and enlarged usefulness are flattering. The work of organization is not yet completed, but the churches are becoming more uniform and methodical in their action, and increasing from year to year in strength and efficiency. The Master is blessing the missionary band with health, inspiring them with sincere devotion to their work, and confirming the words which they proclaim, with signs following—the salvation of souls. Grateful for what has been done by the help of the American Home Missionary Society—most of which must have ever remained undone without its aid—we will press toward the mark which lies before us, until this great State shall be permeated with a pure and free Christianity."

INDIANA.

REV. NATHANIEL A. HYDE, Indianapolis, Superintendent.

Since the last Annual Report, *nine missionaries* have held commissions to labor in Indiana. They have ministered, statedly, to nineteen congregations, and have performed occasional service at other points on their respective fields. Two of these laborers have been installed pastors of the flocks they serve. Four churches have been organized—one at the capital of the State, and the other at an important county seat. Four churches have been visited with the special influences of the Holy Spirit, and others have enjoyed a healthful growth. Three of those recently formed are preparing to erect houses of worship during the coming year. A district Association has been formed within the year, in the northern part of the State, which promises to be useful in uniting and strengthening the efforts that are employed to establish gospel institutions in that region. Though the results of the year's labors are not large, compared with those realized in some other States, they are more encouraging than those which we have ordinarily been permitted to report, and warrant the expectation of more rapid progress in years to come. The *pecuniary contributions* to Home Missions, by the churches of the State, during the year, amounted to \$270.39.

One interesting feature of the Society's work is presented in the Superintendent's report, as follows: Among the difficulties encountered on this field, none is greater, perhaps, than that which arises from the multiplication of *sects*. Communities are so divided from this cause, that it is impossible for any religious order to supply the stated preaching of the gospel. It must be gratifying to the friends of the Society to know that this difficulty is often happily overcome

through its agency. The principles of spiritual Christianity and the self-government in church management which its missionaries represent, so commend themselves, that Christians of different denominational connections have been organized for maintaining gospel ordinances, who could not be united on any other basis."

The Superintendent has great difficulty in finding laborers to occupy the fields that demand immediate culture. He says: "I cannot but think that a grave mistake is made by candidates for ministerial service at the West, in overlooking the claims of this older portion of the missionary field. The destitution can scarcely be greater on the frontier than it is in some of the villages and rural districts of this interior State; and no field opens a wider door of influence and usefulness to an earnest and consecrated ministry. In all the elements of material prosperity, Indiana is making rapid progress. Located in the very center of the nation, its forests and prairies are being crossed in all directions by lines of railway. In the last few years its educational institutions have made great advancement. The next census will probably show a population of nearly, if not quite 2,000,000, thus placing it among the foremost States, as to its political and moral influence. Can we then plead in its behalf too earnestly for Christian laborers?"

ILLINOIS.

Rev. JOSEPH E. ROY, D. D., Chicago, Superintendent for Northern Illinois; Rev. HENRY D. PLATT, Brighton, Superintendent for Southern Illinois.

Seventy-two missionaries have been under commission in Illinois since the last Report, preaching steadily to ninety-two churches, and at a large number of stations where no churches exist. The *contributions* of the churches to the Treasury of the Society amount to \$5,842.67.

In Northern Illinois *sixty-four laborers* have been under commission, ministering to eighty-two churches, and at ten out-stations. Seven churches have been gathered, nine have become self-supporting, seven have erected houses of worship, and one has been afflicted in the removal of its minister by death. Several congregations have been visited by revival influences, and nearly all of them, though they have suffered pecuniarily from the partial failure of the crops, have made progress toward self-support.

Eight missionaries have labored in Southern Illinois, and have preached steadily to ten congregations. Four of these congregations have experienced revivals of religion, and all the others are enjoying a healthful growth. One church has removed a heavy debt, and two others have made important improvements in their church edifices. Two churches, however, that have been assisted to maintain the ordinances of the gospel in past years have discontinued public worship, and one of them has sold its house of worship and disbanded. "As to the general outlook," says the Superintendent, "I have become better acquainted with the field than I have been hitherto, but I still find few who, by education and previous associations, are in sympathy with our polity, and those few are either so scattered that they cannot be gathered into churches of our order, or they have already been brought into other ecclesiastical relations. Some places which a year ago seemed to promise church organizations, have not yielded the fruit that was anticipated. There is need enough of preaching, but, in many places, it would not be sufficiently appreciated to lead the people to give anything to sustain it, while the religious forces already in the field would be found in active opposition. In such a region, rapid progress in our work is not to be expected

Yet, if we compare the condition of Southern Illinois with what it was forty years ago, we find a wonderful improvement. Each new railroad crossing the State further to the south than the preceding ones, becomes the north line of "Egypt." Formerly it was in the latitude of Springfield; next it was the line of the road from Terre Haute to Alton; now it is the line of the Ohio and Mississippi Railroad, running eastward from St. Louis; and soon it must be pushed still farther southward. Among the evangelizing forces that have co-operated with secular enterprise, to produce this result, none have been more effective than Home Missions."

This Society has planted, or aided in the support of, about 370 churches in Illinois, at an expense of about \$450,000. Of these churches, about 280 are in the Congregational connection, and embrace all but twenty-one of the existing Congregational churches of the State. In view of these facts, the General Association, at its last meeting, expressed its grateful acknowledgments to the Society for its liberal aid, and adopted measures to induce the churches to assume, at the earliest possible period, the entire burden of the missionary work in the State. Among the resolutions adopted was the following: "That the year 1875 be the point fixed in or before which independence shall be declared, and beyond which the Society shall be recommended to make no more appropriations to Illinois. Thus the year 1876 will be the centenary of our national life, the year of jubilee for the American Home Missionary Society, and our first year of Congregational manhood."

MISSOURI.

REV. EDWIN B. TURNER, Hannibal, Superintendent.

There have been *thirty-six missionaries* aided by the Society in Missouri within the year. These have ministered to fifty-two congregations, in which fourteen revivals of religion have been enjoyed. Nine churches have been organized, seven houses of worship have been dedicated, and eight are in process of erection. One missionary pastor has been installed, and one has died. One aided church has assumed self-support, and several have made good progress in the payment of debts. The aided churches contributed to this Society during the year, \$317.85, to which other churches added \$928.55; making the *receipts from the State*, \$1,246.40.

Many of the churches have been blessed with a marked increase of spirituality, and nearly or quite two hundred members have been added as the fruit of revivals, in the last six months. The material progress and increase of population have been unprecedented; the vast coal and iron mines are rapidly developing; over 360 miles of railroad (nearly as many as in four years previous), have been built; 1,035 miles are in process of construction, and many other roads are projected, which are giving rise to new towns and imparting fresh life to the older. Millions of acres have been purchased, and are being dotted with the homes of new settlers.

"The general aspect of the missionary cause in this State," says the Superintendent, "was never more encouraging, and the calls for increase of labor are numerous and imperative. A score of earnest, self-denying men could find room, work and encouragement, at as many points, where, with the growth of towns, strong churches might be established. And no time should be lost, for error in every form stands ready to pre-occupy the soil.

"Could the supporters of the American Home Missionary Society look over

this wide State, see something of its prospective greatness, and take into account the vast population that in a very few years must occupy these inviting regions, they would regard its spiritual interests as second to no other. In the natural highway between the oceans, closely allied in history and destiny with the South, its moral and religious character must materially affect the States around it. Could we have ten or fifteen efficient men added to our missionary corps, and could the Treasury furnish them a support, with what could be raised in their fields, the Society would begin in some just measure to meet the opportunities open to her in this State."

MICHIGAN.

Rev. WOLCOTT B. WILLIAMS, Charlotte, Superintendent for Southern and Eastern Michigan; Rev. LEROY WARREN, Pentwater, Superintendent for Northwestern Michigan.

In Michigan, during the year now under review, the Society has aided in the support of *seventy-seven missionaries*, supplying regularly more than one hundred congregations, and preaching often with good results in places without the stated means of grace. One missionary has died. Nine churches have been organized, nine have come to self-support, two houses of worship have been completed and dedicated, seven are in process of building, two have been thoroughly repaired, three parsonages have been built or purchased. The *contributions* from the State have been \$2,843.83.

In the Southern District, eleven churches have enjoyed revivals of considerable power. The character of many communities in this portion of the State is gradually changing, by the incoming of foreigners, whose sentiments and habits are uncongenial to American ideas and institutions. One church has become extinct from this cause, and others are weakened. Still others are enfeebled by the change of centers of population, consequent upon the location of railroads opening through the State, which roads are, however, adding daily to the wealth and population.

The Superintendent, speaking of feeble churches without pastors, says: "If earnest, self-denying men could be found willing to endure hardships for a few years, laboring in such fields, they might do a glorious work in building up these enterprises to a state of self-support.

The Superintendent for the Northern District has made a complete exploration of the Lower Peninsula, where, for lack of suitable men, many needy towns are unsupplied with preaching. He says, however, that "most of the churches have grown in numbers and influence, and there are fewer vacancies than there were a year ago. But our chief want still is men adapted to the missionary work, and willing to undertake it. There are six vacant churches within twenty miles of the city of Grand Rapids, and in the newer portions of the State the need is still greater. *Must* our calls continue to bring forth so feeble responses?"

WISCONSIN.

Rev. DEXTER CLARY, Beloit, Superintendent for Southern Wisconsin; Rev. FRANKLIN B. DOE, Fond du Lac, Superintendent for Northern Wisconsin.

Seventy-six missionaries have been aided by the Society in Wisconsin within the year now reported, supplying statedly one hundred and five churches, and sixty-eight congregations where churches have not been organized. Eight ministers have been ordained and five installed, five churches have been organized, five have become self-supporting, six houses of worship have been completed,

others are in process of building, ten or more have been enlarged and repaired, two parsonages have been built. Twenty churches in the Southern District, and perhaps as many in the Northern, have enjoyed revivals, some of which are still in progress. *Received into the Treasury from Wisconsin, \$3,223.34.*

The venerable "Father Clary" reports among the labors of this twentieth year of his agency, 6,095 miles of travel, forty-two sermons and twenty-five addresses delivered, twelve conventions and councils attended, \$3,000 distributed in clothing and other gifts, 800 letters written, etc. Twelve additional laborers have entered the District under his care, and of the thirty-two now in service, fourteen have each the charge of two or more fields. The low price of grain, the emigration of Americans, and the incoming of an uncongenial foreign population, are among the trials of the churches. Mr. Clary speaks of the general deepening of spiritual feeling among ministers and Christians, unanimity of sentiment, consolidating of religious influence, progress in Sabbath school work, temperance and other reforms, and concludes: "On the whole, with all the wickedness that prevails, and the opposition from error and worldliness, it seems to me that the night is far spent and the morning cometh, when Zion shall look forth fair as the moon, clear as the sun, and terrible as an army with banners."

In the Northern District, as the fruits of revivals, 350 have been added to the churches. The Superintendent has traveled 8,276 miles in the survey of his field, and as a result, is "convinced that our missionary gain must come from a closer working of the material already on the ground." Emigration to the Southwest, to Missouri, Kansas and California, will take from the churches more than they will gain by new comers. Yet every church planted on the prairie or in the wilderness becomes a leavening force to the foreign as well as the American population.

Here, as everywhere, the great want is *men*. Says Mr. Doe, "The old difficulty is still upon us, of finding the right men. We need a higher style of ministers, abler and better; but where are they? We need aggressive workers, heroic generals who shall lead the Lord's hosts to victory. We need ministers who shall be fishermen, not waiting for souls, but going after them; willing to preach anywhere—in a city pulpit, if they must; in a log school-house, on a dry-goods box, or a stump, if they can; men of such patience of hope as to despair of none; pious, able, consecrated men. Such men the Home Missionary work needs; such men it is fitted to produce."

IOWA.

Rev. JESSE GIBBNEY, Dubuque, Superintendent for Northern Iowa; Rev. JOSEPH W. PICKETT, Des Moines, Superintendent for Southern Iowa.

The *number of missionaries* commissioned by the Society in Iowa within the year is *one hundred and twenty-four*. Of these, thirteen bore their first commissions in Iowa; sixty-six have labored through the entire year; the aggregate of service has been eighty-eight years; fourteen have left the State, and one has died. Seventy-six have given their labor chiefly to single congregations, thirty-nine have served two to four congregations each, eight have extended their labor over fields ranging from two to four towns to as many counties. Eleven have ministered to German, and seven to Welsh churches. Not less than two hundred and eighty-five congregations have been regularly ministered to, and many more have occasionally enjoyed missionary service. Eleven churches have been organized, ten have assumed the entire support of their pastors, thirty-one have been blessed

with revivals; thirteen church edifices have been completed, at a cost of more than \$30,000, eight are in process of building, six have been thoroughly repaired. The amount received into the Treasury from the State, is \$2,785.55.

Of the congregations in the Northern District, forty-four have raised for the support of their missionaries \$2,675 more than in the previous year, and have asked \$2,175 less from the Society; twenty-eight have increased their subscriptions from \$25 to \$400 each; thirty-one have reduced their applications for aid from \$25 to \$200 each. More churches have made an advance in subscriptions, and more have lessened the amount asked, than in any previous year.

The railroad from Dubuque to Sioux City is to be completed by July. That from Calmar to Des Moines is in process. These will open within the year hundreds of miles of country. The lately completed Des Moines Valley road is to be carried northwest to the Minnesota line. These will open a region larger than any New England State except Maine, in which scarcely a beginning of missionary work has been made. Is there need of men? For the older, more developed fields, for churches which can pay salaries of \$800 to \$1,000, Mr. Guernsey answers, No; but "for the frontier, where beginnings are to be made amid privations, and where labor will in due time bring abundant rewards. Yes! In all our history as a State there was never more room for men able and willing to do foundation work for Christ and his cause in a new country. Send us such, if you can: send all that the churches by their contributions will sustain."

In the summer of 1869, Rev. JULIUS A. REED was compelled by ill health to resign the agency of the Southern District, which he had efficiently administered since 1862—having previously for twelve years served the Society, with singular zeal and fidelity, as Agent for the entire State. He was succeeded by Rev. JOSEPH W. PICKETT, of Mount Pleasant, who has been by personal visitation acquainting himself with his field, its needs, its opportunities, and its workers.

"A marked characteristic of the labors of the missionaries during the year," he writes, "has been their desire to reach out into regions beyond their immediate centers, thus greatly extending their usefulness and stimulating the zeal of the churches. I believe that the world offers no nobler field for Christian effort than Iowa presents to-day. Three lines of railway now pass westward through my District, crowded with passengers, some of them seeking homes here, while others pass across the continent. Towns are springing up with marvelous rapidity. The proximity of Southern Iowa to a former slave State no longer militates against the planting of churches of the Pilgrims' faith, whose principles are coming to be better understood. The field is full of promise; and by God's blessing, this year should witness greater results than any that has gone before it.

MINNESOTA.

Rev. RICHARD HALL, Saint Paul, Superintendent.

There have been under commission in Minnesota, since the last report, *forty-one missionaries*, who have statedly supplied fifty-six congregations and eleven out-stations. Nine missionaries have come into the State within the year; two have been installed. Three churches have been organized, two have come to self-support. One house of worship has been built, one is building. The contributions to this Society, for the year, were \$623.98.

Of the sixty-eight Congregational churches in the State, thirty-five have houses of worship, thirty worship in school-houses, halls and private dwellings;

six have settled pastors, six are without preaching, thirteen will this year be self-supporting. The year has not been one of special religious interest, yet several churches have rejoiced in the converting presence of the Holy Spirit.

Of the estimated population of the State (470,000), 275,000 are Americans, 90,000 Germans, 65,000 Scandinavians, 45,000 Irish; about one-sixth are Romanists. Within the year 783 miles of railway have been completed, being 224 miles more than last year. Work has been commenced on the Northern Pacific, which traversing the northern portion of the State, is to be intersected by at least three important lines already radiating from Saint Paul. Unprecedented as has been the growth of Minnesota, the immediate construction of these roads promises to secure even an increased ratio of advance in population and all material interests. To keep pace with this advance, a continually increasing missionary expenditure will be indispensable. Minnesota is highly favored in the character of its population—few States having among their native citizens so large a proportion of New England origin, and among those of foreign birth so many from the hardy, industrious Protestants of Northern Europe. An increased interest is awakened among the pastors and churches of the State, for extending the Home Missionary work throughout all its borders. May the men and money be forthcoming to occupy the fields which God's providence is so rapidly opening!

KANSAS.

REV. JAMES G. MERRILL, Topeka, Superintendent.

Thirty-nine missionaries have been under commission within the year, being seven more than in the previous year. These have cared for fifty-two churches and fifty-eight out-stations. Five churches have been organized; three report revivals. Five church edifices have been built; six are in process or about commencing; four have been thoroughly repaired. The *receipts* from Kansas into the Treasury have been \$794.75; more than double those of the previous year.

REV. HARVEY JONES, at the close of the year, resigned the agency in which he has faithfully served the Society since 1866, and REV. JAMES G. MERRILL, of Topeka, has already entered upon duty as his successor.

Nearly every church has advanced upon the pledges of previous years for the support of the ministry, though none has reached the condition of self-support. The five substantial church edifices built during the year make the number now in the State twenty-seven—"some of them commodious and beautiful, all of them comfortable and in good repair, and built at a cost of not less than \$150,000. In every one of them the gospel is preached every Sabbath, and each is a monument of the wisdom and economy of Home Missions." Mr. Jones pleads earnestly in behalf of the feeble churches unable to build: "With only a hall or a school-house, often small and uncomfortable, used in common by several denominations, and for all kinds of meetings," he says, "it is well nigh impossible for a little church to make headway, or secure the attendance of the people; and yet the toil and sacrifice of such a work, often falling mainly on the missionary, our Eastern friends can hardly conceive. A brother recently said to me 'that church building has made me seven years older and turned my hair prematurely gray.'"

As to the supply of ministers, Mr. Jones says: "Every one of our organized churches has stated preaching and pastoral oversight; and if we had a score of flourishing churches, with houses built, in thriving railroad towns, we could get men at once from the East to take them; but to get men able and willing to

make their places—men ambitious to go to the regions beyond, where Christ is not named—that is quite another thing.” And he adds: “We are relatively losing ground in our attempts to evangelize the State. We have, indeed, gained seven ministers, five new churches, and probably twenty per cent. in church membership; but we do not keep pace with the growth of population. It is believed that in each of the last two years, 100,000 people have made homes in Kansas, and the influx for the coming year will probably be as great. Within the year two railroads will reach the southern line of the State, on their way to the Gulf; two others are pushing south and southwest; one is nearly completed to the north line of the State; four are building or built, cutting the State east and west. From twenty to fifty new towns have been started within a year, some of them sure to become centers of trade and influence. Of these we have been able to occupy five or six; some are cared for by others; some are yet unoccupied. It is the day of *opportunity* for Kansas, and if the brethren of the Eastern churches could see these things as we see them, surely it would not be for *want of money* if the Society should fail to take possession of these prairies for Christ. But money cannot buy a spirit of self-sacrifice and zeal for the establishment and extension of Christ’s kingdom. Only the Lord of the harvest can send forth devoted and successful laborers into his harvest. May he send them in numbers equal to our need!”

NEBRASKA.

REV. ORVILLE W. MERRILL, Omaha, Superintendent.

The *number of missionaries* commissioned by the Society in Nebraska, within the year, preaching to twenty-five congregations, is *fourteen*, of whom nine were already in the field; three have left the State, one has charge of a self-sustaining church, and one, without aid from the Society, ministers in destitute communities as he has opportunity. Seven churches have been organized, two have assumed self-support, one young church has never been aided by the Society—making three self-supporting churches in the State. Three houses of worship have been completed. The *contributions* from Nebraska for this Society have been \$154.82.

Stimulated by the offer of State aid in lands, six new railroads have been commenced, and the lands through which they pass are being rapidly settled. Two or three men who have gone into these new settlements to preach the gospel, find themselves taxed beyond their strength, and beg for reinforcements. Far up the Elkhorn valley, some of the good New England stock are finding homes, and calling for educated ministers for themselves and their children. Everything indicates a large immigration this season, and consequent demand for qualified laborers. “Notwithstanding the increase of laborers during the period under review,” says Mr. Gaylord, “the call is for men—such men as can adapt themselves to the new fields that are opening on every hand. There remaineth yet much land to be possessed, and in view of the present outlook of this frontier field, I earnestly hope that the resources of the Society will enable it to enter and occupy the new openings for the gospel and that are constantly coming to our knowledge.”

With the close of the year Rev. RUBEN GAYLORD resigned the Agency, to which for six years he has devoted himself with the earnestness and zeal that have marked all his life-long service in the West. REV. O. W. MERRILL, of Anamosa, Iowa, was appointed to succeed him, and is already entering on his work.

COLORADO, DAKOTA AND WYOMING.

There has been little, if any, improvement in the business of Colorado since the last Report, and for a part of the year the single missionary aided by this Society, in Boulder, has been the only resident member of the "Rocky Mountain Association." Even he has had to blend with pastoral duty the oversight of the germ of a future college. The churches of Boulder and Denver have so nearly completed their houses of worship as to be able to occupy them. It is expected that at least two of the vacant pulpits will be shortly supplied, and with the looked-for revival of business activity, there will, doubtless, be other reinforcements and an advance in spiritual things.

The church in Yankton, Dakota, grown to 30 members, have completed their church edifice, regularly contribute to Home and Foreign Missions, and cheerfully work with their pastor in preliminary efforts for planting churches in the regions about and beyond them. They are also interesting themselves for the education of their children. "By next October," writes Mr. Ward, "we expect to have a good school building, and two or more teachers. This school will soon grow into an academy, and then comes the college!"

On the 24th of May, 1869, Rev. J. D. DAVIS, whose bravery and persistence had been proved as a color-bearer in the war of the Rebellion, and who had just completed his studies in the Chicago Theological Seminary, was commissioned to labor in Cheyenne, Wyoming. On the 18th of June, he organized a church of thirteen members (since increased to twenty-one), and on the 19th of December, their completed house of worship was dedicated. Four hundred miles to the east, or twelve hundred miles to the west, this church must go to find another of like faith and polity. In the *Home Missionary* for May, 1870, Mr. Davis appeals for reinforcements in Wyoming, and other opening Territories along the line of the Pacific Railroad. The Rev. R. Gaylord, late Superintendent in Nebraska, has undertaken a survey of the field, and the Committee hope to occupy other points at the earliest possible day.

CALIFORNIA.

Rev. JAMES H. WARREN, San Francisco, Superintendent.

Twenty-six missionaries have been aided during the whole or a part of the year, ministering to thirty-six congregations. Three churches have undertaken the entire support of their ministers. No extensive revivals are reported, but ten or more of the churches have had more than usual religious interest, resulting in considerable numbers added to their membership. Two missionaries have been installed as pastors, and two others ordained. One has died. Six churches have been organized, with an aggregate of 86 members. Seven church edifices, the value of which is \$19,500, have been dedicated, free of debt, except about \$2,000. Five other churches are nearly completed, to cost \$20,200. One parsonage has been built. The *contributions* from California to the Society's Treasury are \$1,664.52.

Since the opening of the Pacific Railroad, twenty ministers have been added to the force; three have left, and one has died, leaving a net gain of sixteen. In the new Theological Seminary are five men, "who bid fair to endure burdens, to go out and *make* fields, such men as California wants and will want for the next twenty years."

"I almost despair," says Mr. Warren, "of giving you an idea of our condition, wants, openings and prospects. I thank God for what has been done, but agon-

ize at the prospect—the extent of the work, the kingdoms spaced off for it, the forces gathering to carry away the prize, the despatch with which this terrible battle must be fought. “From Sacramento the rail is aiming for Oregon on the north and San Diego on the south. From this stem will branch off scores of local roads. The agricultural region through which this central road will run, is of immense extent and incalculable fertility. Towns will spring up as if by magic. What will the *religion* of this population be? What is to be the force of Christianity on the *Chinese* race? There are signs of cheering activity among the various divisions of the Redeemer's hosts. We can occupy the leading place in the grand army, if the Society is supplied and strengthened to venture on a scale of work twice as great as the present. Instead of \$9,000 or \$10,000 a year for California, after this fifth jubilee of the Pilgrim Fathers' dedication of this continent ‘to Christ and his Church,’ the Society should be enabled to devote at least \$20,000 a year to the evangelization of this State, until the kingdom of our Lord shall be fully established.”

OREGON.

The difficulty of securing qualified men for this distant State, still embarrasses the Committee. But one has been sent from the East by the Society within the year—Rev. WILLIAM J. CLARK, from the Chicago Theological Seminary, who entered on his work at Astoria in November. One of the young men from the same Seminary, appointed a year ago decided to labor in Kansas. Another laborer who was sent in January, 1867, into one of the most important positions in the State, was compelled by the utter failure of his health to return to the East. Ill health has also caused the resignation and removal to California of one of the older missionaries, leaving *five* as the number who have borne the Society's commission during the year—an increase of only one upon the year previous. The Committee have had, gratuitously, the counsel and aid of the older brethren in locating the young men lately sent, and it is beyond question that these, with the pastors before on the ground, hold the most important positions in the State. Yet other fields equally promising are constantly urged upon the notice of the Committee, which they will gladly supply as fast as proper men for the work can be found. But it will avail little for indifferent men to seek that distant coast where, as one of the missionaries says, “people have no conscientious scruples in favor of church-going, and will attend only where they are interested.” He adds, “The men Oregon needs, might be called regenerated popular preachers—men who can preach the truth with such life as shall *compel* the unconverted to come and hear.”

There has been within the year a renewal of interest previously manifested for carrying the work of the Society into Washington Territory; and steps have been taken to secure, by personal survey, such trustworthy information as may lead to the early occupation of a few of its most hopeful points.

THE SOUTH.

The two missionaries who have been sustained since the close of the war in Fairfax and Prince William counties, Virginia, continue to minister to those churches and to such scattered Christians as they can reach, hoping to form other churches as these groups shall be increased by Northern immigration. It has not seemed wise to continue the outlay for a missionary at Occoquan, and for a part of the year that little church has had such temporary service as could be procured.

The missionary in Lowndes county, Mississippi, is still at his post, with a few

faithful brethren bearing testimony for Christ. Strong opposition from without is one of the indications that their influence is reaching a wider circle than heretofore.

The church in Memphis, Tennessee, has been weakened by emigration consequent upon business depression, and—Rev. Mr. Bliss having felt it necessary to change his sphere of labor—is temporarily without a pastor. Others besides the church, however, are more and more convinced that such an organization has an important mission, and the members are confident of attaining to self-support at no very distant day.

Since October, 1869, the church in New Orleans, now under the pastoral charge of Rev. M. W. REED, has been sustaining its operations without aid from this Society. Its growing influence as a permanent power for good in the community, amply justifies the outlay called for during its forming period.

The church in Brownsville, Texas, has been weakened by the removal of the garrison, taking some of its most intelligent and active workers, yet under the leadership of the ever-fresh veteran, Porter, the church is full of faith and zeal, and with the school of Mrs. Porter, to train recruits from among the young, there seems every prospect that spiritual victories shall reward this self-denying effort.

It becomes more evident, year by year, that the hope of planting efficient churches of the Pilgrim faith and polity at the South, depends under God mainly upon the modifying of the Southern spirit by the large incoming of the Northern element. At a few points, and only a few, this process has commenced. In due time such points will be occupied; but with the vastly more numerous and hopeful openings at the West, and the more liberal supply of Southern fields by other evangelical denominations, it has not thus far, appeared to the Committee the part of Christian wisdom to divert largely of men and money to a general movement in the Southern States. It is believed that the time will come for such a movement, and that the patrons of the Society will not be slow to improve it.

CONCLUSION.

The Executive Committee cannot close this brief record of the Society's doings for another year without giving thanks anew to God. That work, though so much less than the needs of the country and the good of the giving churches have called for, has been greatly prospered.

And now the Committee call upon their faithful helpers to forget the things that are behind, and to take up the greater burden laid upon them. Each year brings a growing sense of the vastness of the field, the spirituality of the work, the preciousness of the interests at stake, the urgency of the call for labor on a grander scale than ever. Every worker in the older States makes room and wakens the desire for others. Immense new Territories, specially those opened by the Pacific Railroad, are calling for more men and much larger outlay.

This summons to advance comes at a time not unlike that when Israel was told to "go forward," while before them was only the sea. The Treasury is nearly empty. Not for years has there been such dullness in business circles, such fear to enter on new enterprises, or to expand the old. Liberal givers find themselves straitened. The dearth of fit men for the work still continues. The Committee have called—the Superintendents, the Eastern Auxiliaries, the religious press, pastors, teachers, friends of the cause have called for men; but those who have answered are as a drop in the ocean of need. Death and disease have taken from our counsels and our work some who have long been foremost in them; men to whose wisdom, prayer and self-devotion this Society owes

more than can be told. Yet there is no occasion to lose heart or hope. Men fail, but the Master lives, and his good work can never cease till all its ends are gained. The young men are his, the silver and gold are his, and nothing is so sure as the fulfillment of his purposes of mercy.

This "Jubilee Year" the churches acting with the Society have resolved—"without diminishing their offerings to the Christian causes which make their annual appeal to the benevolent"—to make memorable by noble deeds and generous gifts in honor of the Pilgrim Fathers. Among those "Christian causes," is there one so directly in the line of the memorial offering as this of the American Home Missionary Society? How can such honor be shown to the memory of the Pilgrim Fathers, as by widening the reach of their ideas, by planting and training churches of the faith and polity they loved? Surely the land for whose welfare they gave their lives had never greater need of their principles and their institutions. How short the time, since the nation was on her knees, begging God to make bare his arm in her extremity. He heard, he came, the Rebellion was crushed, the nation's head was lifted from its bloody baptism. Shall it so soon be said of any of her people, shall it ever be said of the mass of them, "They remembered not his hand, nor the day when he delivered them from the enemy?" Shall the thousands fleeing hither from the ignorance, superstition and despotism of the Old World, find in the New a people given up to unbelief, materialism, mammon-worship, immorality in high places and low? Shall they come to find a State without God, churches without spirituality, schools without the Bible, homes without piety? It can not, must not be, that a nation with such an origin, such a history, and such possibilities as ours, shall be left to guide its course by dancing lights from the graves of dead systems or the marshes of infidelity, while overhead are shining evermore Heaven's serene, eternal stars. Nay, rather, of all peoples shall not *this* most fully realize the word of the Lord, "THOU SHALT BE CALLED HEPHZIBAH, AND THY LAND BEULAH, FOR THE LORD DELIGHTETH IN THEE!"

In behalf of the Executive Committee,

MILTON BADGER,

DAVID B. COE,

A. HUNTINGTON CLAPP,

Secretaries for Correspondence.

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. T. Condon, Dalles, Wasco Co.

Means to Stay.

I have continued my labors with this church, preaching twice on the Sabbath and taking charge of the Bible class at noon, with the usual attendance. The prayer meeting is well sustained; the Sabbath school full of activity and lively interest. We received, at our last communion, four new members to the church

on profession of their faith. The last quarterly report of the Superintendent of our Sabbath school shows a roll of 273 scholars and teachers, and an average attendance of 216. We have no improvement in the prospects of our town to report. The population is slowly moving away, leaving a county town with county buildings and business behind. My work grows harder, but has so many encouragements that I find no discontent in my heart. Our prayer meet-

ing alone would keep me at the Dalles; our Sabbath school alone would keep me at the Dalles; our Sabbath congregation would keep me contentedly laboring here; and all three combined give me so many assurances of our Master's approval and blessing, that I find my faith more constant with each year of service.

CALIFORNIA.

From Rev. W. L. Jones, South San Juan, Monterey Co.

His New Field.

Since my last report we have done the usual things belonging to new fields. We have had a Sabbath school concert, largely attended, the first of the kind in the town; have raised money and bought a cabinet organ for church and Sabbath school, and have proved that some things can be done here which are not done by the Romanists. Our congregations are good, and the Sabbath school is flourishing.

I noticed in a report of this place that other denominations are called "contiguous," which I do not see. They may be sometime, but there is no congregation *out* of town nearer than eight or nine miles, and *in* town the only ministerial labor performed, except by your missionary, is by a Baptist minister, who comes twelve miles once a month and preaches to my congregation, and a Methodist who preaches now and then in the evening, but who lives nine miles off, and has neither church, class nor building. So you see that their ideas of contiguity differ from mine somewhat.

But the "Southern Pacific Railroad" is to reach us this summer, and as it passes at once through the mountains before going down the coast, it will make this place a sort of terminus, and by common consent, the most important place in this section of country. Then we shall have "other denominations contiguous." There is more work in

this field that I saw at first, and it is increasing. We are about to organize a church, small but good. I learn from old neighbors that Eureka has nearly doubled its population since I left it, and a San Francisco man told me the other day it was the smartest town in this State. I am glad the old church is not so lonesome now as it was in the days when I made the personal acquaintance of almost every stick of timber in it, and looked many a time from its tower upon a dense forest, where now, they tell me, are graded streets, sidewalks and occupied houses. I would like to go back and look at the place in company with the *bear* that I used sometimes to frighten from the trail on my way out from our forest home to church. Was I born too soon, or born for a certain kind of work?

From Rev. S. R. Rosboro, Lincoln, Placer County.

Circuit Riding.

At the desire of persons connected with the respective communities, I have consented to occupy two other places—Sheridan, eight miles northwest from here, and Roseville, twelve miles south—preaching at those places on alternate Sabbaths in the afternoon. This arrangement imposes upon me some labor—having to preach three times every Sabbath, and to travel from sixteen to twenty-five miles. Say, *e. g.*, that I preach here on the first Sabbath forenoon; ride twelve miles and preach in Roseville at three o'clock; then ride five miles, and preach at Rocklin in the evening; after which, for want of other than hotel and livery stable accommodations, I ride eight miles to Lincoln. The next Sabbath I preach here in the morning, ride eight miles to Sheridan, and preach at three; then return and preach here again in the evening. Besides all this, I have an immense amount of travel and visiting during the week. This, as you see, makes it necessary to

keep a good horse and buggy, which involves considerable expense. I regard this as the most promising Home Missionary field I ever had, were it not for the fluctuating, transitory condition of society. This trouble is growing less as the country grows older, and the people learn that they have to live in California, as in other countries, by their honest industry.

MINNESOTA.

From Rev. A. K. Packard, Anoka, Anoka County.

The New House.

We have just dedicated our house of worship. It is not completed, but we have the pews in, and the outside is nearly finished. The exterior is very handsome, the architect having followed directions to make it handsome, not by ornamentation, but by beauty of proportions and the fitness of the parts to each other and their use. The spire is pronounced the finest in State; the inside, too, is very pleasant, though the walls and some other parts are unfinished.

Our dedication service was an occasion of great interest. The house was beautifully decorated with evergreen wreaths of flowers, bouquets and flowering plants. Minneapolis friends sent us, for this occasion, and for the communion service of the following Sabbath, elegant contributions of rare and beautiful flowers. Prof. Campbell, of the State University preached "Christ the chief Corner-stone;" a most eloquent sermon, full of learning and of the right spirit; a masterly argument for the divinity of Christ.

Ingathering.

At our communion, yesterday, we received twenty-one to the church, on profession of faith. The addition more than equaled a third of the previous membership. One was a boy

twelve years old, most of the others were young men and women. There are four pillars under the arches at the pulpit end of the church. Two of these, given by friends at the East, stand as memorials of the aid received from there; another, standing between the pulpit and the organ, was raised by the young converts as a memorial of their church vow, and the fourth, being between the pulpit and library case, by the church, as a thank-offering and a memorial. The latter was yesterday crowned with a wreath of oak, evergreen and amaranthine flowers; and the young converts' pillar, with a beautiful wreath of pure white blossoms of fruit-trees and other white flowers. At the conclusion a charming little bouquet of flowers, furnished to the pastor by a lady of Minneapolis for this purpose, was presented to each of those received to the church. The interest of these two occasions has never been equaled in the previous history of the church.

IOWA.

From Rev. J. F. Graf, Davenport, Scott Co.

The German Work.

The work among the Germans, especially in our congregation, gets on a firmer foundation; and although some of our countrymen say that we have fallen off from the faith (rather *forms*) of our fathers, by becoming Congregationalists, our denomination is getting strength, and will gain in numbers. In a few weeks we shall get some help by a tract in German, perhaps the first published in the German language on Congregationalism, which I translated into German: "Congregationalism: what is it?" There will be printed 2,500 copies, which will soon be spread over the land. It is a small beginning, but who shall despise the day of small things? With such a help, we hope that much misunderstanding can be removed from the minds of the Germans. This

small tract will soon be followed by a larger one published by the Congregational Publication Society. Our members are more diligent in work for Christ; teaching on Sabbath morning the children in German, and in the afternoon in the English language. An addition of 18x26 feet has been built to accommodate the smaller children, for which some sixty or seventy dollars were raised by our members.

One thing more: I have to express my gratitude for the clothing which we got through your Society. It brought joy into our family, and many needful things filled our (so-called) bureau, which is no bureau, but something that answers for one. I am thankful that your Society remembers our necessities.

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From Rev. J. A. Jones, Cresco, Howard Co.

Dedication.

Our Church edifice at Florence has at last been dedicated. Rev. Superintendent Guernsey preached the sermon, and the other services were shared by Rev. E. Adams, of Decorah, and Rev. J. W. Windsor, of Cresco. The church is 42x32 feet; is of wood, with a steeple and bell; will seat 250 persons, and cost \$3,600, to which add for window curtains, chandelier, pulpit furnishing, and an organ, \$270. Five persons joined the church at the dedication.

Revival.

We were blessed in the winter with a precious outpouring of the Holy Spirit. On the first Sabbath in January I preached on the person and work of the Holy Spirit, and we observed the week of prayer. On Wednesday evening parents were moved to earnest prayer for the salvation of their children, and on the next evening those children came forward. We held meetings nearly every evening for five weeks, and God glorified his grace in the conversion of about thirty souls. Thirteen persons joined our church at the last

communion, and as many are expected to join at our next. The Lord hath done great things for us, whereof we are glad.

WISCONSIN.

From Rev. H. T. Fuller, Peshtigo, Oconto County.

Among the Lumbermen.

Our hope of a church edifice was almost given up, so dull was business in the winter. Most said it was of no use to try to build. But having previously gained the promise of a lot and lumber from the Peshtigo Company, just before the log-cutting in the forest ceased, I accepted an invitation from the superintendent of that part of the work, to visit with him the camps "up the river." For six days we traveled nearly one hundred miles, walking much of it through deep snow or on the hard crust. At these camps I solicited aid for the meeting-house. The wages had been small, with frequent contributions for sick and broken-limbed men, so that many gave nothing, and no one more than five dollars; but the end of the trip found \$250 pledged, and secured by being charged at the Company's office. On another paper here we have about \$1,000 either paid or securely pledged. With this we propose to go forward. The Company generously offer us two lots, for church and parsonage, from any vacant corner not needed for their own business purposes. We hope to build without calling on Eastern friends for assistance, and to be ready for dedication before the end of the year. That tour among the lumber camps was full of interest, though generally of a sad sort. Among over 200 men, I find but one member of a Protestant church. A good Methodist brother, formerly living in the Maine pineries, was a "light" not "hid under a bushel." And yet he seemed discouraged in his efforts for the Master, among those rough men. He

said that half a trunk-full of tracts had been sent him for distribution, but he found them useless. The men would hardly look at them, much less read them. My own experience in all this region is like his. Tracts are not read, except by Christians and inquirers. I have used Burnell's cards with some profit, but papers, like the *American Messenger*, *Everybody's Paper*, and *Heavenly Tidings*, are the best printed weapons of a small sort. I had only one or two opportunities for preaching, but held religious conversation with many. A score or more were from Christian families. Nearly one-half were foreigners and Romanists, who gave more liberally than some calling themselves Protestants. Most of the remainder came from Canada. Only now and then did I meet a Yankee. Most of these lumbermen spend their winter's wages for liquor in a very few days after they come from the woods. Sometimes men in three days squander in billiards and whiskey the earnings of four months. By many the "spring spree" is anticipated with the glee with which a child looks forward to his Christmas toys. In one camp a dozen men pledged themselves not to drink this year, but after they had been in the village twenty-four hours, not one of them was sober. A lumberman's life is like a sailor's.

His Home Work.

Our permanent population is increasing. The prospect of the railroad from Green Bay, this Summer, is putting up real estate and favoring the speedy settlement of our farming lands. Our people number now about 1,600, hardly one-fourth of them Romanists. I preach at four out-stations, each once in four weeks, and ride every Sabbath from eight to sixteen miles, besides preaching three times. I have nearly 200 families to visit, and two or three hundred single men employed in the mills and wooden-ware factory to care for. Too

many here are what John Foster calls "practical atheists," "without God in the world." Some of these are of good moral habits, and in all neighborly and social relations above intent to do the slightest harm. But duties to God are neglected, and by too many his precepts practically discarded.

Calling in the vicinity, I found a man who represents a large number hereabouts, only he is outspoken. The Bible, he said, was no better than any other book. It contradicted itself, countenanced immorality, etc. I asked him to mention the contradictions and verify his other assertions, all of which were far from the truth. "His memory was poor." I then proposed a reference to *his* Bible. This brought out the fact that he had none, that all his objections were second hand, and that he had but little better idea of the Scriptures than of Sanscrit. Then he plumed himself on his morality, and said that he had done but one or two things in his life that he was sorry for. I mistrusted that he ought to be sorry for more, and on departing left him some hints on sins that would "find us out." I afterwards learned that he had repeatedly broken nearly every precept of the decalogue, and was dead to the common instincts of humanity.

MICHIGAN.

From Rev. A. H. Fletcher, Frankfort,
Benzie Co.

Bereaved.

The great event of the last quarter, for us, is our sad bereavement. Our eldest daughter died on the 19th of March, of consumption. She had been for six months gradually failing, though she passed away quite suddenly and unexpectedly at the last. She was twenty-four years and five days old. While deeply afflicted, we are greatly comforted, for she was the Lord's, and he took her to his own bright, beautiful

home. She had been a Christian for six years.

You are aware that we were formerly missionaries of the American Board in Ceylon. She was born on the Indian ocean, in the ship Malabar, Capt. Freeman, about two weeks before our arrival at Madras. She was baptized by the late Rev. H. R. Hoisington, in the mission church at Batticota. In the *Missionary Herald*, for March, is an excellent picture of the church. The number reached us a few days before her death, and she was much gratified at being shown the place where she was consecrated to the Lord by baptism.

Shall they Build?

Our Sabbath congregation has increased, so that the school-house is too small, and either we must arise and build, or fail of that progress which all desire. But, somehow, it seems difficult to get at it. The school-house can be had for nothing; and it answers after a fashion; and to build will cost something in money, time and labor. The church has been formed over two years, and still there is no movement towards getting a home. This has a bad look for the future. It is our principal discouragement. There is a good degree of religious interest all the time, and perfect union in the church and society. May God come and breathe upon us all, and show us our duty!

From Rev. E. N. Raymond, Middleville, Barry Co.

We rejoice that our Father has blessed us with quite an addition to his church here. Among all the wonders he has wrought, let me note one. A gentleman came to our village, with a mind full of skepticism. He had been an atheist, a pantheist, a Universalist, and I know not what. Drawn to the sanctuary by a series of lectures on the first chapter of Genesis, he became attached to our mode of instruction and worship. These

the Spirit of God used as a net to catch him. At his own request, a sermon on the Object of Prayer, and two on the Person of Christ were preached. On Monday, after the last sermon, he called me to his house, and opened his mind. He looked and acted like one in despair. He sought a controversy, but seeing that he could not have it, said: "You have made a fool of me long enough. All my *isms* seem to jump before me as toads out of a spring, and I feel now that I have nothing more to rely on. I am in great trouble of mind, and you are the cause of it." After an hour or two I went to see him again. We both fell on our knees, and having prayed to God for his Spirit upon him, I said, "My brother, begin now to pray for yourself," which he did in the following manner: "Father, here is a child, desiring the sincere milk of the truth; I believe, help thou mine unbelief; for Christ's sake, Amen." It was a desperate effort, but he arose from his humble position, confessed Christ, asked for admission into his church, was baptized and received. Thus he was caught; his wife followed him, and others with her. That was a precious day to us all. These converts are to this day living epistles of Jesus Christ.

From Rev. E. E. Kirkland, Homestead, Benzie Co.

A Wreck.

In my pastoral visits I have found an old man who appears to be a wreck in soul and body. In the early part of his life, he thought for a while that he was a Christian, but says he became an infidel "by reading the Bible." He has been a bold blasphemer, denying even the existence of God. Last fall he was taken with paralysis, and has since been unable to use his left limbs.

His prospects for this life and the life to come are all dark. When I pressed upon him the importance of coming to Christ for light and life, he would say:

"I can't believe; if there is a God he has so made me that I can't believe. I wish I could believe as Christians do, and have hope for the future, but I can't." He weeps often in view of his dark prospects, and sometimes makes remarks, implying that he believes in the existence of a God. In some of his remarks there even appears conviction of sin. He did not object to my praying with him, and in my visits seemed much affected by prayer. I would not limit the Almighty; it is possible he may yet repent and be saved. ✠

Signs of Good.

I have reason to believe that one has been led to Christ during the last quarter, and in personal conversation with others, have found some degree of interest, that led me to hope that ere long they would yield to the Saviour. We greatly need a general outpouring of the Spirit, to awaken the church and bring them to feel the importance of laboring for the salvation of sinners.

MISSOURI.

From Rev. J. M. Bowers, Windsor, Henry County.

Works of Grace.

During the past three months God has smiled upon us in a precious work of grace. Neighborhood prayer meet-

ings, with additional preaching during the week, were continued for four or five weeks. Christians were quickened and consecrated themselves anew; the impenitent were awakened, and at least ten have been hopefully converted, five of whom have already united with our church. Others await our next communion. The work was quiet, deep, thorough, and we believe will be lasting.

Our extra meetings were held in different neighborhoods in the country, in the dwellings of our brethren, and a few in a school-house. God was pleased to hear and answer prayer, and I find the neighborhood prayer meeting one of the best means of grace and revival, reaching some that can scarcely be reached by any other means. The converted are mostly young people; two are heads of families. The first Sabbath in March was a good day to this little church. Sixteen joined us on that day. Of those who united by letter, ten came from a Presbyterian church in Ohio. They could not go with the disloyal party, and there being no church of their own they have cast in their lots with us, and seem to feel much at home. Thirty have united with this church since my coming here, six months ago, making our present membership 68. God is prospering us much, and I pray that we may feel that our responsibility grows with the increase of our members.

The Superintendents.

For many years the annual reports have stated that "this Society has in its employ no merely collecting agents, nor any whose services are not required for other purposes in the region where they labor." In most of the States and Territories where its work is carried on, one or two general missionaries are employed, to ascertain, by correspondence and personal visitation, the wants of destitute communities in their districts; to gather and preach to the people thus destitute; to advise and help them in forming churches and securing missionary pastors; to introduce them to the fellowship of neighboring Christians; to present to this Society

the facts bearing on their applications for aid; and to exercise a general supervision over the work in their several districts, that there may be unity of plan and action; that good men may be secured for the service, and improper men kept out; that there may be both economy and a just proportion in the use of men and money; and, in a word, that the Society's one work—of founding and aiding churches—may be prosecuted intelligently and efficiently.

Their quarterly reports show that, beside the great amount of correspondence and office-work these general missionaries perform, most of them do more than the average amount of preaching and visitation done by pastors, East or West; while, in the

newer fields, this work is rendered to those who otherwise would have no ministerial care whatever.

Such men obviously are not "agents," in the ordinary use of that name by religious and other organizations—describing those whose *chief* work is the gathering of money. On the fields of some of the busiest of these general missionaries there is almost no money to collect. Their chief office is to prepare the way for the most judicious expenditure of money and labor, and to see that each brings the largest possible return. They are superintending missionaries.

To avoid misapprehension, therefore, and

to indicate more nearly their real service, the Society's "agents" will henceforth be called *Superintendents*. Their names and post-office addresses are given on the cover of the *Home Missionary*; and either of them will cheerfully answer inquiries concerning openings for missionary labor, etc., in his district.

—A change in the Kansas district will be noticed. Rev. Harvey Jones having resigned the office in which, since 1866, he has acceptably served the Society with great zeal and self-denial, Rev. James G. Merrill, of Topeka, has been appointed Superintendent.

APPOINTMENTS FOR MAY, 1870.

Not in Commission last year.

Rev. George B. Nutting, Mower City, Brownsdale and Waltham, Minn.
Rev. Leroy S. Hand, Wayne and Crawfordsville, Iowa.
Rev. J. S. Taft, Exira and Oakfield, Iowa.
Rev. Samuel P. Barker, Sharon, Wis.
Rev. W. C. Hicks, Big Spring and Briggsville, Wis.
Rev. Alva D. Roe, Prescott, Wis.
Rev. John L. Granger, Altona, Ill.
Rev. Mortimer Smith, Canfield, Ohio.
Rev. Richard Tolman, Hampton, Va.
Rev. P. Z. Easton, Comac, Brentwood and the Hills, N. Y.
Rev. Hiram W. Lee, Munnsville, N. Y.

Re-commissioned.

Rev. William R. Butcher, Albany, Or.
Rev. Eli Corwin, San Francisco, Cal.
Rev. Algernon M. Goodnough, South Vallejo, Cal.
Rev. Thomas Douglass, Fontenelle, Neb.
Rev. Robert S. Armstrong, Hamilton, Minn.
Rev. Loren W. Brintnall, Winthrop, Iowa.
Rev. Merritt F. Platt, Pacific City, Iowa.
Rev. Reed Wilkinson, Toledo, Iowa.
Rev. Orson P. Clinton, Hortonville, Hortonville, Ellington, Greenville and Dale, Wis.

Rev. Asher W. Curtis, Elk Grove, Bashford, Jenkinsville and Belmont, Wis.
Rev. Horace H. Hinman, Reedsburg, Oak Hill and Ironton, Wis.
Rev. Beriah King, Oak Creek and Caledonia, Wis.
Rev. A. A. Overton, Arena, Wis.
Rev. Arthur H. Dean, Almira, West Elmwood and Kasson Township, Mich.
Rev. Charles Doolittle, Eastmanville and Coopersville, Mich.
Rev. N. Dimio Glidden, Grand Ledge, Wacona and Delta, Mich.
Rev. Alonzo Sanderson, Goodrich, Mich.
Rev. Guy C. Strong, Berlin, Mich.
Rev. William B. Atkinson, Waterloo, Mo.
Rev. Zenas E. Feemster, Christian and Ozark Counties, Mo.
Rev. John T. Huson, Bedford and Stakes Mound, Mo.
Rev. Henry G. Pendleton, Chenoa, Ill.
Rev. Samuel Porter, Crete and Matteson, Ill.
Rev. Clarendon M. Sanders, Indianapolis, Ind.
Rev. William Irons, Bowling Green and Centre, Ohio.
Rev. John R. Williams, Chapmanville and vicinity, Pa.
Rev. William C. Sexton, Paterson, N. J.
Rev. John A. Farrar, Centre Lisle, N. Y.
Rev. Edward N. Ruddock, Parma and Greece, N. Y.
Rev. Cicero C. Stevens, Crown Point, N. Y.

RECEIPTS IN MAY, 1870.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,	
Treas. N. H. M. S.,	
Henniker, Cong. Ch. and Soc.,	\$100 00
Pembroke, A Friend,	1 00
Winchester, Ladies' Home Miss. Soc.,	
Mrs. Alfred Willis, Treas., to const.	
Mrs. E. L. Putnam and Mrs. Caroline C. Burbank L. Ma.,	62 00

VERMONT—

Franklin, Cong. Ch., by Charles Felton,	12 00
Grafton, Caroline B. Alken,	10 00
St. Albans, Mrs. Mary Gorham, by C. B. Swift, to const. Miss Nellie M. Fletcher A. L. M.,	30 00
Woodstock, on account of Legacy of Mrs. Ann C. Burnell, by C. Marsh, Adm.,	26 67

MASSACHUSETTS—

Mass. Home Miss. Soc., by Benjamin Perkins, Treas.,	\$5,800 00
Amherst, First Cong. Ch. and Soc., by D. H. Kellogg,	126 70
Boxford, Legacy of Mrs. Sarah Sawyer, by Moses Dorman, Ex., less gov. tax,	94 00
Cambridge, Legacy of Eliza Tyler, by John M. Tyler, Ex.,	500 00
Florence, Cong. Ch. and Soc., by A. L. Williston,	68 50
Monson, Dea. R. Homer, by E. F. Morris,	5 00
Springfield, "Unabridged,"	1,000 00
Worthington, W. Packard,	1 00

RHODE ISLAND—

Kingston, Cong. Ch., by Rev. J. H. Wells,	12 00
Providence, Anthony B. Arnold, in full, to const. Anthony B. Day a L.D.,	50 00

CONNECTICUT—

Ansonia, S. C. Blair,	\$5 00
Bridgeport, Second Cong. Ch., by H. Higby,	172 00
Columbia, Cong. Ch. and Soc., by F. D. Avery,	25 00
Connecticut, "D. L.,"	30 00
East Canaan, Cong. Ch., by T. Elton, Treas., to const. L. T. Adams a L. M.,	40 15
East Haddam, First Cong. Ch., by Rev. E. W. Robbins,	50 00
Fair Haven, First Cong. Ch., by W. Hemingway, Jr.,	98 47
Gilead, Cong. Ch., by Rev. A. W. Clark,	22 73
Gulford, First Cong. Ch., A. Talcott,	25 00
Hartford, Legacy of Ellisha Sage, by E. E. Sage, Ex.,	500 00
Killingworth, Home Miss. Soc., by J. Basl, Treas., to const. Mrs. Hannah E. Miller a L. M.,	30 73
New Haven, Centre Ch., A Friend, "H.,"	10 00
Norwalk, John Humphrey,	3 00
Northing, M. Darling,	1 25
Northing, Cong. Ch. and Soc., by J. H. Hopkins, Treas.,	3 00
North Guilford, Legacy of Miss Julia C. Dudley, by John Rossiter, Ex.,	46 60
North Stamford, Cong. Ch., by Rev. J. Peabody,	507 50
Ridgefield, First Cong. Ch., by E. Jones, Treas., to const. Rev. P. Steel Boyd and Hannah A. Smith L. M.,	50 00
Scotland, Cong. Ch. and Soc., by J. Burnett,	76 00
South Britain, Cong. Ch., by Rev. H. S. Newcomb,	87 60
Stratford, Home Miss. Soc. of the Cong. Ch., by Miss E. N. Hawes, Treas., to const. Mrs. Mabel Fairchild, Miss Olivia R. Sheldon and Miss Eliza M. Hawes L. M.,	27 00
Gen. G. Loomis,	110 00
Waterbury, Second Cong. Ch., by D. F. Maltby, Treas.,	2 50
Watertown, Cong. Ch. and Soc., by Eli Curtis, of wh. \$100 from John De Forest, to const. Rev. Stephen Fenn a L.D.,	187 34
	159 00

NEW YORK—

Summer Hill, Cong. Ch., by Rev. L. S. Hobart,	
Airport, J. P. Case, by O. R. Kingsbury,	10 00
Center Lisle, Cong. Ch., by Rev. J. A. Farrar,	2 00
Candor, Cong. Ch. and Soc., by J. B. Hart, to const. Emily Ada Sturges a L. M.,	8 00
Deep River, Cong. Ch., by E. L. Hulbert,	31 30
Eden and North Collins, Cong. Ch., by Rev. W. I. Hunt,	6 00
Franklin, First Cong. Ch., by E. C. Smith, Treas., to const. Rev. J. J. Hough and Silas Smith L. M.,	7 70
Gainesville, Cong. Ch., by Rev. P. Camp,	60 70
Geneva, Mrs. M. P. Squier,	5 47
Gulford, First Cong. Ch., B. A. Ives, \$20; E. M. Whitney, \$2, by U. D. Whittemore,	5 00
Hamilton, Second Cong. Ch., Rev. O. Barstow,	22 00
Lisle, Cong. Ch., by C. Coy, Treas., to const. Hiram N. Whitney a L. M.,	11 66
Middle Granville, Cong. Ch., \$5; Jamesville, Cong. Ch., \$5.12, by Rev. S. Jones,	35 00
New York City, Harlem Cong. Ch., mon. con., by W. W. Ferrier, Treas.,	10 12
North Lawrence, Cong. Ch., by Rev. J. Gray,	17 40
Patchogue, Cong. Ch., by Rev. F. Munson,	20 00
Pekin, Mrs. Abigail Peck,	15 17
	15 06

West Brook, Plymouth Cong. Ch., by T. S. Hoyt, Treas., \$8 00

NEW JERSEY—

Vineland, First Presb. Ch., by J. Ingram, Treas., 13 00

PENNSYLVANIA—

Dundaff, Bethel Welsh Cong. Ch., by Rev. E. Jenkins, to const. Samuel Owens a L. M., 47 40

MARYLAND—

Baltimore, Adella and Annie Vail's Miss. box, by Mrs. H. N. Vail, 7 00

OHIO—

Received by Rev. L. Kelsey, Amherst North, Cong. Ch., \$9.43; Rev. J. E. Todd, \$5, 14 42

Amherst South, Cong. Ch., \$7.63; J. B. Clark, \$4.50, 12 13

Ashtabula, Cong. Ch., by H. Fassett, 29 75

Cleveland, First Cong. Ch., by W. Newton, 66 60

Columbus, John Davies, \$1.50; W. Richards, 50c, 2 00

Four Corners, Cong. Ch., \$9.50; Sabbath School, \$2.50, 12 00

Hartford, Cong. Ch., by L. Rose, 20 00

Johnston, Cong. Ch., by Rev. J. B. Davison, 10 00

Mecca, Cong. Ch., by Rev. J. B. Davison, 15 00

Newark, Welsh Cong. Ch., 8 94

Oberlin, First Cong. Ch., by E. J. Goodrich, 115 10

Second Cong. Ch., by E. P. Johnson, Treas., 42 18

Olive Green, Cong. Ch., by L. C. Meeker, 24 00

Parkman, Cong. Ch., H. A. Converse, \$3; Mrs. H. Ford, \$2.50; Mrs. Parkman, \$2.50; Mr. and Mrs. Richards, \$2; Mrs. Harris, \$1; Mrs. Pinner, 50c; Mrs. Darling, 25c; Mrs. E. Freeman, 25c, by L. M. Burt, Treas., 12 00

Saybrook, Cong. Ch., by Rev. H. Geer, 9 10

Storrs, Cong. Ch., by Rev. H. Bushnell, 16 00

Wakeman, Cong. Ch., by Rev. J. Edwards, 51 80

York, Cong. Ch., by Rev. S. Bryant, 20 25

483 27

Alliance, Welsh Cong. Ch., by Rev. L. R. Powell, 13 00

East Cleveland, Cong. Ch., by H. Ford, 37 00

Jerome, Cong. Ch., by Rev. A. N. Hamlin, 3 00

Nelson, Cong. Ch., by Rev. H. Matson, 8 25

Rootstown, Cong. Ch., \$20; Dea. G. Case, \$30, by C. S. Sanford, Treas., 50 00

Tallmadge, Mrs. Almira Scott, 10 00

INDIANA—

Received by Rev. N. A. Hyde, Terre Haute, Cong. Ch., 35 12

ILLINOIS—

Aurora, New England Ch., by Rev. T. N. Haakell, 40 00

Chicago, First Cong. Ch., to const. S. Lewis B. Speare a L.D., 222 16

Galesburgh, First Cong. Ch., bal. of coll., 12 00

Lamollie, Cong. Ch., by Rev. T. Lightbody, 18 01

Malta, Cong. Ch., 3 00

New Rutland, Cong. Ch., by F. H. Burns, 26 30

Nora, Cong. Ch., by Rev. A. M. Dixon, 13 98

Ottawa, First Cong. Ch., bal. of coll.,	\$2 00
Pecatonica, Cong. Ch., by Rev. J. G. Sabin,	8 20
Poplar Grove, Cong. Ch., by Rev. L. Wheaton,	12 50
Roseville, Cong. Ch., Rev. A. L. Pennoyer,	5 00
Seward, Cong. Ch., by Rev. C. C. Adams,	15 00
Sterling, Cong. Ch., by Rev. M. Post,	62 89
Toulon, Cong. Ch., bal. of coll.,	5 00
Turner, Cong. Ch., by W. J. Wilson,	18 85
Wethersfield, A. B. Kellogg, \$3; Selah Loomis, \$2,	5 00
Winnebago, Cong. Ch., by Rev. H. M. Daniels,	21 00

MISSOURI—

Alexandria, Cong. Ch., by Rev. R. Everts,	2 40
Memphis, Cong. Ch., \$30; Union Grove, Cong. Ch., \$20, by Rev. A. M. Thome,	50 00
New Cambria, Cong. Ch., \$5; Valley, Cong. Ch., \$10.50, by Rev. G. Griffith,	15 50
Wellville, First Cong. Ch., by Rev. J. S. Rounce,	7 00

MICHIGAN—

Adrian, on account of Legacy of D. Garrigus, by R. R. Beecher, Esq.,	527 90
Port Huron, H. A. Bench,	2 00
Richland, First Pr. Ch., by W. Doolittle,	23 53

WISCONSIN—

Received by Rev. D. Clary, Beloit, First Cong. Ch., by Prof. Porter,	\$165 50
Second Cong. Ch., by O. E. Merrill, Treas.,	57 82
Emerald Grove, Cong. Ch., by Rev. G. S. Shattuck,	10 00
Lancaster, Cong. Ch., by Rev. S. W. Eaton,	15 00
Madison, Cong. Ch., by F. I. Lamb, Treas.,	38 00
Milwaukee, Plymouth Cong. Ch., by T. S. Hayden, Treas.,	60 92
Windsor, Cong. Ch., by Rev. F. B. Doe,	14 60
Albany, Cong. Ch., by Rev. J. Jameson,	7 15
Beloit, on account of Legacy of Edward Burrall,	114 00
Big Spring and Briggsville, Cong. Chs., bal. of coll., \$1.50; Rev. J. M. Hayes, \$5, by Rev. J. M. Hayes,	6 50
Bloomfield, Cong. Ch., by Rev. F. J. Douglass,	5 00
Boscobel, Cong. Ch., by Rev. W. Stoddard,	20 00
La Crosse, First Cong. Ch., by W. H. Jones, Treas.,	40 00
Royalton, First Cong. Ch., by Rev. M. L. Eastman,	18 00

IOWA—

Received by Rev. J. Guernsey, Anamosa, Cong. Ch., bal. of coll.,	\$ 6 00
Marion, Cong. Ch.,	108 10
Central City, Cong. Ch., by Rev. W. Spell,	1 25
Enterprise Cong. Ch., \$18 75; Given Station, \$1.25, by Rev. D. R. Lewis,	20 00
Fort Dodge, Second Cong. Ch., by Rev. D. Wirt,	13 00
Jamestown, Cong. Ch., \$9; Wentworth, Cong. Ch., \$2 25, by Rev. C. S. Marvin,	11 25
Jasper City, Cong. Ch., by Rev. A. Lyman,	26 25
Muscantine, German Evan. Cong. Ch., by Rev. J. Reuth,	15 00
Otho, First Cong. Ch., by Rev. A. V. House,	24 08
Parkersburgh, Cong. Ch., by Rev. J. N. Williams,	10 00

Plymouth, Cong. Ch., bal. of coll., by Rev. J. D. Mason,	\$5 00
Sherrill's Mount, German Evan. Cong. Ch., by Rev. H. Gyr,	15 00
Wilton, Cong. Ch., by Rev. A. Clark,	15 00

MINNESOTA—

Received by Rev. R. Hall, Northfield, Cong. Ch., St. Paul, Plymouth Cong. Ch., mon. con.,	\$10 75
Fairbault, Plymouth Ch.,	8 10
Hamilton, Cong. Ch., bal. of coll., by Rev. R. S. Armstrong,	24 45
	50

KANSAS—

Emporia, Second Welsh Cong. Ch., by Rev. H. Rees,	30 00
Eureka, Cong. Ch., \$15; Elk River, Cong. Ch., \$5.25, by Rev. L. H. Platt,	20 25
Leavenworth, Fifth Avenue Mission Ch., by Maggie J. Douglass,	5 00
Quindaro, Cong. Ch., by Rev. S. D. Storrs,	10 00
Seneca, First Cong. Ch., \$7; Valley Township, Plymouth Cong. Ch., \$5.50, by Rev. W. C. Stewart,	12 50

NEBRASKA—

Elmore, Cong. Ch., bal. of coll., by Rev. S. N. Grout,	8 00
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OREGON—

Forest Grove, Cong. Ch., mon. con., by Rev. S. H. Marsh, D.D.,	5 00
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HOME MISSIONARY,	13 50
	\$12,360 14

Donations of Clothing, etc.

Boston, Mass., a Lady, a box,	\$233 00
Brooklyn, N. Y., Ladies' Benev. Soc. of the South Cong. Ch., by Mrs. C. H. Parsons, Sec., a barrel,	85 00
Granby, Mass., a barrel,	
Hartford, Conn., Ladies of Center Ch., a box,	850 00
Hollis, N. H., Female Reading and Char. Soc., by Mrs. Joseph E. Smith, a bundle,	37 48

Receipts of the Massachusetts Home Missionary Society, in April, BENJAMIN PERKINS, Treas.

Boston, Legacy of Jabez C. Howe, dec., by G. O. Hovey and S. Johnson, Exs., less U. S. tax,	\$2,830 00
Essex St. Ch. and Soc., balance of coll.,	15 00
Boston Highlands, Vine St. Ch., mon. con.,	10 00
Braintree, Ladies' Home Miss. Soc., First Parish,	112 00
Bridgewater East, Cong. Ch.,	9 00
Hadley, Russell Cong. Soc.,	43 00
Halifax, Cong. Ch.,	12 50
Haydensville, Cong. Ch. and Soc.,	61 61
Leicester, First Cong. Ch. and Soc.,	275 35
Newburyport, Whitefield Cong. Ch.,	28 37
New Salem, Cong. Ch. and Soc.,	15 00
Prescott, Cong. Ch. and Soc.,	25 60
Sallebury, a Member of Rocky Hill Ch.,	4 00
Shrewsbury, Cong. Ch. and Soc., mon. con.,	80 00
Southbridge, Samuel M. Lane, to const. him a L. D.,	100 00
Templeton, Cong. Ch. and Soc., mon. con.,	27 35
A Friend,	5 00
Woburn Conference Home Miss. Soc., by J. R. Kimball, Treas.,	900 00
Worcester, First Cong. Ch. and Soc.,	69 45
Wrentham, Mrs. J. V. Markham,	10 00
	\$4,573 23

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, and the place from which it comes should *always appear on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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 REV. DAVID B. COE, D. D.,
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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars, (or a sum, which, in addition to a previous payment, makes one hundred dollars,) a Life Director.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
Bible House, Astor Place, New York.

PRICE FIFTY CENTS A YEAR, IN ADVANCE.

POSTAGE.—Twelve cents a year, in advance.

Go
preach the Gospel.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Agent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Agents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, one copy for every ten dollars collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the name of some person to whom each copy shall be addressed.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*How shall they preach except they be SENT?...*Rom. x. 15.*

Vol. XLIII.

AUGUST, 1870.

No. 4.

THE CONVERSION OF OUR COUNTRY:

A Sermon in behalf of the American Home Missionary Society, preached in the Broadway Tabernacle Church, New York, May 8, 1870, by Rev. J. M. MANNING, D. D., of Boston, Mass.

ISAIAH lx. 18: Violence shall no more be heard in thy land, wasting nor destruction with in thy borders; but thou shalt call thy walls salvation, and thy gates praise.

"THE field is the world." I do not forget these great words of Christ, though now limiting your view, as the occasion requires, to what we fondly call our own country. If American Christianity means any thing, it means that America is to be given to Christ—to be conquered in his name and incorporated into his kingdom. All our loyal Christian efforts, however concentrated or diffused, whether acting through the churches, or through voluntary societies, stand for this idea; just as the Federal armies, in the late war, stood for the idea of a restored and vindicated Union. We may not always keep in mind the object of our struggles—may forget their more general purpose, while toiling for the local church, and for the souls in our own neighborhoods—as the Union soldier did not always have before him the real object of his campaigns; but, when we pause a moment in our labors, when we withdraw to the serene heights, and there read the commission Christ has given us, looking northward and southward and eastward and westward, as far as our lines have fallen, then the mighty fact begins to be revealed to us. It is no trifling issue to which we are moving forward. Wherever our special lot may be cast, the widow with her two mites and the rich men with their treasures, the traveling missionary and the settled pastor, in the closet or on the street, before the Sabbath school class or at the prayer meeting, our names are enrolled under a single Leader. We are the army of the Living God for this continent. We are the sacramental host of Christ, entered into the labors of his elect, to whom he unveiled this New World, not yet three centuries ago. The territory which we are to subdue, a narrow strip of sea-coast at first, has been steadily broadening. Every square mile of surface added to the Republic has given us a larger responsibility. The banner of the Cross, pressing hard after that of the nation, or going in advance of it, is to float in triumph over the whole vast area. This is the work which we, by the terms of our discipleship, have undertaken to do. We have enlisted for life. And not only our persons, but our possessions, are pledged. The possibility of failure we dare not admit; and the assurance of success makes us strong both to struggle and to wait. These swarming millions shall be evangelized. Christ, lifted up before their eyes, shall draw them unto him. The salt

shall not lose its savor. The light shall shine till each dark place is illumined. This mighty mass of hurrying and seething life shall be leavened. Every knee shall bow to Christ, and every tongue confess that he is Lord. We have nailed this purpose to our standards. Our heralds proclaim it in city and forest, along either shore of the embracing sea, beneath the Northern Aurora and the Southern Cross; in the valley, on the mountain, all over the lakes, and beside the streams of water. Whether the Christians of America are awake to the fact or not, yet such is the work committed to them in their own country, and which God will require at their hands. We undertake no more than we are responsible for, in proclaiming that this whole people shall be converted to Christ. It may be a progressive work; it may not be visibly and triumphantly finished in our day; but it is the work which God has given American Christians to do. We are guilty of no self-laudation, but only rise to the level of our responsibility, when we dare to address every soul of our people, from the center all around and outward to the remotest verge, in the language of the prophet to Israel, declaring it as our purpose, and the work to which we are committed, that "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

Let me first ask your attention to a few facts in the past, going to show that the conversion of our country to Christ, though so great a work, is not visionary or impracticable. I might infer the success of our undertaking, on the ground that every people gradually adopts some religion. A nation or race of men without a religion nowhere exists. Each one has its faith and worship, prevailing over local or temporary tendencies, and becoming at length universal. What the rising faith and worship have been in this country, does not admit of question. In our origin we were emphatically a Christian people; we have been such in our history. The religion that must go on increasing among us until it is the acknowledged faith of the nation, can be no other than Christianity. It would be interesting to trace the proof of this conclusion, from the beginning forward throughout all our growth as a people. But you are not unfamiliar with the record. We will come to events in the near past—to changes and victories witnessed by many of us, which indicate that the day of the Lord, however remote, is surely coming.

These signs of the progress of Christ's kingdom in our land are partly internal and partly external.

Among the internal, we may notice, first, the attitude which different denominations of Christians are taking toward each other. There is a deep and widespread desire to combine, to coöperate, to make more of that in which we agree, and less of that in which we differ; to exalt "Christ and him crucified" over all our human preferences, and to value our peculiarities only as they help in giving Christ the kingdom. The origin of the denomination, and its true place and uses, are beginning to be clear. He is not abreast with the Christian thought of the times, who holds that any denomination has exclusively a scriptural basis. God did not see fit to make this a subject of revelation. He opened a fountain of cleansing, whose waters, flowing forth, wear their own channels. You may be a Congregationalist, a Presbyterian, a Baptist, an Episcopalian, or a Methodist. But, if you carry either of these theories of church order to the Bible, you do not find its source there. You read it *into*, rather than *in*, the sacred pages. Its source is in yourself, your individuality, your training, your surroundings, your culture, the social atmosphere you breathe. Let any man, who has no preconceived notion of the Church, read the Bible through, keeping

his mind to the great truths which are revealed, and he would come away from that reading as undemonstrative as he went to it. For him there would be but one Name under heaven, given among men; and if he should assume any other name, this would grow out of something in himself or his circumstances. The zealot, seeking to build up one denomination and tear down all others, thrusts himself into the Holy Word. His interpretation, being under the control of his own strong bias, distorts the mind of the Spirit. He can find notices of the apostolic Church, and insulated texts here and there, which may give him a quasi warrant, whatever his theory. Seizing hold of these, and stretching them upon his Procrustean bed, while he forgets the grand purpose of revelation, he may persuade himself that God has taught a special system of ecclesiastical order. Thus it is, no doubt, that the spirit of sectarianism has grown up, and wrought such mischief in past times. Men have searched the Scriptures for their favorite theories, till they have found there little besides those theories. And these, being deemed so important, have been arrayed against each other, all of them struggling to see which should be greatest; while the poor world lying in wickedness, instead of listening to the sweet notes of redemption, has heard a confused noise and shouting.

But these battles of ecclesiasticism would seem to be pretty nearly fought out. Their din is receding. They do not mock lost men, and dishonor the Cross, as they once did. Christians are massing themselves under their Divine Captain. If they still cling to some relic of bigotry—brethren shutting brethren away from Christ's table, or Christian ministers closing their pulpits against other Christian ministers—yet they speak less and less openly of these bars to a common fellowship, sometimes even confessing that they are painful blemishes, and striving for some method by which to put them away. This desire that all should be one, their differences not hindering Christ's kingdom, but helping them work together in extending it, is seen in the longing of Episcopal ministers for a more open pulpit, and in the breaking away of multitudes of Baptists from the unfraternal dogma of close communion. The rise and spread of the Evangelical Alliance, too, and the deeper interest it is awakening in all Protestant lands every year, is a notable sign. Biblical Christianity, supreme over all the peculiarities of Christian sects, is its motto. It had only to proclaim its spirit, and forthwith, out of every sect in Christendom, the representative men of the churches came flocking together, greeting each other with open arms, seated day after day on a common platform, speaking to one another in love, and often in tears, concerning the kingdom which is to be given to Christ. This Alliance may not be perfect as now constituted, and may lack the aggressive spirit of the gospel; but as a sign of the longing of all Christians to be one, and to subordinate their peculiarities to the glory of the Cross, it shows that a brighter day is dawning upon us. The question has been raised, in the Romish Church as well as out of it, whether even papal Christianity cannot be made to coöperate with the other branches of the Church Universal in the great work committed to God's people.* The errors of Rome, however

* Frederika Bremer gives the following conversation between herself and Pope Pius the Ninth:—"You are a Catholic?" asked the Pope—"Not a *Roman* Catholic."—"Then you must become one."—"Will your Holiness permit me to ask a question?"—"Yes; ask it."—"I love, with my whole heart, our Lord and Master Jesus Christ. I believe in his divinity, in his redeeming efficacy; I will obey and serve him alone. Will your Holiness not acknowledge me for a Christian?"—"P. "For a Christian I most certainly. But—"—"F. B. "And as a member of the Church of Christ?"—"P. "Yes, in a certain sense but, then, people must acknowledge as true every thing the Church says and enjoins. You ought not, in the mean time, to believe that the Pope sends to hell all who do not believe in the infallibility of the Catholic Church. No; I believe many persons of other creeds may be saved by living according to the truth which they acknowledge—I believe so, most certainly."—"F. B. "It delights me infinitely to hear

deeply embedded in her traditions, are yet no essential part of the faith she originally held. They have been added, one after another, by ambitious men during her long history, or are the result of surrounding influences which have been brought to bear upon her. There are multitudes of sincere Christians within her communion. In the essentials of the Christian faith, her creed is not only the equal, but the model of all others. Thousands of sermons are preached in her pulpits every week, which any of our congregations might be the better for hearing. We may well doubt if the masses of the people, whom she now reaches, would be benefited by her sudden overthrow and extinction. Is it reasonable to hold that she must be destroyed, and Protestantism, in its present forms, prevail throughout the world, before the Millennium can come? May she not, even yet, be reformed? May she not throw off the superstitions by which she is now overgrown, cease to dream of a single visible Church under a human leader, return to her first love, and come with us—putting her shoulder to the wheels of Christ's chariot, that it alone may be rolled forward? Luther did not wish to leave her; but that was the age of her blindness, and she cast him out. Father Hyacinthe is a loyal Catholic, yet he welcomes to his fellowship all who serve Christ; nor is it likely that he will be treated as Luther was. Are the scales beginning to fall from Rome's eyes? There was a time when the infallibility of the Pope might have been safely decreed. But that time is long past. Now, such a decree divides the Church, or falls dead to the ground. The power of the priesthood over the laity to-day, is not such as it once was. In this country especially, on which we are now looking, the general intelligence, love of personal freedom, and republican ideas, are proving too strong for the papacy. Its ancient claims are overborne. It is obliged to loosen its grasp on the individual conscience, to barter the reality for the semblance of dominion. And a great many earnest Catholics are secretly glad of this. A few dare speak their joy openly. We do not know, but we hope. And, whatever we may find to the contrary here and there, the general drift of events strengthens our hope. How the reversion is to be brought about, we see not now. It is enough that so many are longing for it. A goodly number of both Catholics and Protestants are together in the mount. They have beheld Christ transfigured before them. They are beginning to say, with one voice, "It is good for us to be here;" and they see no man but Jesus only. We have only to foster this mighty longing, and await the result. It will work itself out in some way yet to be revealed. We shall reap in due time, if we faint not.

Some of us may still be living when the line between the Church and the denominations shall be clearly drawn; when Rome shall confess that even she is but a denomination; when not only she, but all others, shall own, and be glad to own, that they are members of one body. Then it shall be deemed no wrong, but to the common advantage, that each Christian should be in the sect best suited to him. Proselytism will cease. David may fight with his sling and stones, and Saul's mighty men in their heavy armor. Ephraim and Judah shall not vex or envy each other. All the members shall supply to the several members that which they lack; and so the whole body, the one Catholic Church, growing up together into Christ its Head, shall make increase to the edifying of itself in love. Let us not put this blessed day too far in the future. Already, on the mountain-top, there is light. God is bringing the nations of the earth together. We know

your Holiness say so, for other Catholics say. 'You are not a Christian; you cannot be saved, if you do not believe as we and our Church do.'—P. "This is very wrong." ["Two Years in Switzerland and Italy," vol. II., p. 145; London, 1861.]

what is done on the other side of the globe, sooner than our fathers knew what was done in their own neighborhood. China and Japan are in the highways of commerce. The infidelities of the Comtean philosophy are pushing hard after us, and before us a host of idol-worshippers is swarming. Our house is ceasing to have any temptation to be divided against itself. Something of more solemn import than our internal differences engages our attention. We are coming face to face with a common peril. False religions are confronting the Christianity which is dear to us all. It is not our shibboleths, but the sword of the Lord, on which we must now rely. The sacred symbol of the cross, which we all carry, is threatened. That is the royal standard, which we are lifting higher and higher; girding ourselves for the conflict with anti-Christ, and caring not who is least or greatest in the kingdom, if only our land may be Emmanuel's land, a mountain of holiness, the dwelling-place of righteousness.

Much that I have now said of denominations, might be said as well of theological systems in the Christian Church. These, too, are finding their proper place, as we have had noble proof of late. The coming together of the two branches of the Presbyterian Church is not an event by itself. It indicates a general wish and tendency, fast ripening into a purpose, if not grown to that already. To be sure, the reunion just brought about had to overcome other than theological obstacles. Yet these seem to have been the last to succumb. They were buttressed by learned faculties, by publishing societies, by able reviews and newspapers, by libraries of standard works, by far-reaching interests in which the glory or shame of many proud polemics was bound up. But all these mighty barriers have been forced to yield. They are overmastered. They are lifted from their foundations, and floated out of the way. This school of theology, or that school, is no longer the watchword and rallying point. The pupils of one seminary are not trained to vanquish those of another. Nor are their teachers expected to be men of war, glowering at each other through the loop-holes of their fortresses, or letting off a columbiad whenever they see a shadow. Their only rivalry now must be in sending forth men who shall stand shoulder to shoulder in the common cause. The cross is to be lifted up more, and speculative opinions kept down. Each one may go into the theological armory, and choose his own coat of mail. The most important thing, so far as the metaphysical basis of belief is concerned, is that every minister of Christ should suit himself. Some were made to be Old School, others to be New School. This man must be an Augustinian, and that one a Hopkinsian, or neither of them can be at rest. If my brother chooses to wear a theological hair shirt, what is that to me, so long as we have both put on Christ, who is over all, blessed forever? Ye can discern the face of the sky; how is it that ye do not discern this time? That which has happened is but a hint of what waits for manifestation. All around us the creature is not willingly made subject to vanity; and this restiveness shows that the day of redemption draweth nigh. The word has gone forth: speculative views for private comfort, the Cross and its salvation alone to be pressed upon others. High be our hope, and far from us the fear that our land may not be given to Christ, when we see such unmistakable signs that he is coming in his kingdom. Let this closing up of ranks which has begun, go on, as we believe it must, till church politics and systems of doctrine serve but to mark the various regiments or brigades in our one great army; and soon, from forest and prairie and ocean, the shout shall go up, "Thou art worthy, for thou hast redeemed us by thy blood."

But let us extend our views somewhat. Beyond ecclesiastical limits, as surely as within them, are proofs that our country is to be converted to Christ.

What we call "the religious world," is not so distinct as we sometimes think, from the outlying world of business and political affairs. These two worlds embrace each other—their lines crossing and interblending at all points. When the State separated from the Church, nearly two centuries ago, it did not escape from the Christian conscience of the country. Though leaving things spiritual, and claiming only to deal with things temporal, it was not brought under a new law. The law of Christ, "thou shalt do right," was supreme in secular, as in religious affairs. However sadly departed from, this has been the standard, more and more owned as the final appeal to which all our legislation comes sooner or later. Whatsoever would go upon our statute-books, must at least seem to pass this test; and if it does not prove to be what it seemed, it is sure to be cast out. It was to this tribunal, which Christianity has erected, that the institution of American slavery came. That iniquity would not be instructed. It did not kiss the Son; and therefore it perished when his anger was kindled. Christ has wielded the policy of our country in this whole matter. The stone cut out of the mountain, which smote the image, was his kingdom. Slavery was unchristian, and for this reason the conscience of the nation declared that it should not stand. Could there be a clearer proof that the law of Christ is recognized as supreme even in civil relations? It judges all other laws. What it condemns perishes, and that which it approves prevails. Any selfish or oppressive scheme cowers in the focus of public sentiment. Each forward step of our nation in regard to the blacks, from the repeal of the Fugitive Slave Law to the adoption of the Fifteenth Amendment, has been another bowing of the knee to Christ. Clearer and clearer the great fact has shone forth, that he sits among the counselors, dashing in pieces all their plans which oppose his will. Emancipation, enfranchisement, reconstruction, show in all their progress that the face of this people is set Zionward. It is a recognized maxim with our legislators, that "nothing is settled which is not right." "Thou shalt love thy neighbor as thyself," is the principle moulding our public action more and more every year. The paying of the national debt must not be evaded, since it would be an immoral act. England and America must not go to war over any grievance, however bitter, lest a check be put to the growth of Christ's kingdom. Our commerce with the world must approach the point of free trade as fast as it safely can, for this is what Christianity requires. A heathenish institution plants itself midway between the Atlantic and the Pacific, and the first locomotive that goes screaming past it is a warning to it to be off with itself. Certain women, deeming themselves kept out of their natural rights, bring their case to the gospel rule; and that rule will render the final verdict, whichever way. There is an indignant outcry from all parts of the land, when the poor Indians are slaughtered, or cheated out of their just dues. A State-street "irregularity," or a Wall-street "swindle," is denounced in the name of Christ. Let no man say, then, that Christianity, even where it touches earthly interests, is a thing of the past. The world has not outgrown it, but is every year growing toward it. It is the ideal to which our civilization looks. Its banner waves at the head of the column. Whether worldly men know it or not, they are preparing the way of the Lord. This overturning and overturning is the ferment of the new wine of the gospel. Every valley shall be exalted, and every hill brought low. Men are straightening the paths, and making the rough places smooth. He that shall come, *will* come, nor shall any heart refuse him a welcome. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth

good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Such are a few of the signs that Christ is surely subduing our land to his peaceful reign. But I would not overstate the case. There is another side of the picture. We need to shift the scene. Enough has been done to awaken high hope, but not enough to dull the edge of our Christian activity. We are grievously mistaken, if we sit down satisfied, as though nothing still demanded our zeal and devotion. The Canaanite still dwells among us. Much land remains to be possessed. Christ is exalted, but we see not all things put under him.

It cannot escape the eye of the keen observer of events, that many things, even in the line of this Christian progress, yet lack the real spirit of the gospel. The reunion of parties in the Church may be due somewhat to the desire of aggrandizement. The lull in the scholastic war may be succeeded by another outbreak, should circumstances favor. How far movements for Christian union are inspired of God, and how far due to lower motives, is still a question. The papacy may exchange the silken glove for its old glove of steel, should the opportunity at any time serve. Nor can the fact be overlooked, that much of our legislation, even while embodying principles of the gospel, is yet by no means the fruit of disinterested love. We have formulated our rights rather than our duties—have not legislated what we owe to others, so much as what they owe to us. The doctrine of equality, put into the Declaration of Independence, was the child of self-interest. We know how it has returned to plague its inventors, as it ever must, till we love each man his brother as his own life. Not Christ-like love alone, but concern for our own safety as well, moved us to let the oppressed go free. We needed the freedman's ballot to secure the objects of the war. We pay our debt lest we should be unable to borrow again. Those who denounce "rings" in business, and gigantic frauds, have need to pray themselves, "Lead us not into temptation." That holiness to the Lord, which they would see on other men's horse-bells, is not written on their own. Justice is not pressed beyond the limit of self-interest. Our fulminations against the abuses of the Indian are idle thunderbolts, save as his welfare is bound up with ours. Great reforms are carried through by powerful parties demanding their own rights, not from a high sense of duty to other men. Our public functionaries, though called "servants" of the people, are more eager to shear the flock than to lay down their lives for it. They reverse the Christian rule. They come to be ministered unto, not to minister. Instead of girding themselves with the towel, and taking the basin, they expect others to wash their feet. Justice is bought and sold. Such, notwithstanding all the progress made, is still, to a sad degree, our condition. We are the most self-condemned nation on the face of the earth. Our principles shame our conduct. Our practice belies our professions. The good we would do, we do not; and the evil we would not, that we do. The public reason is enlightened, and the conscience right, but *the will* is not yet thoroughly persuaded. We would see God's kingdom come, his will done on earth as in heaven; but the cup of self-sacrifice which he puts to our own lips, we refuse to drink. This is the luck in our national character yet to be supplied. The work can be done. It can be, for all acknowledge that it ought to be. We have numbered our forces, and among them we find the reason and conscience of the whole land. Every man who withstands us, is a house divided against himself. The better part of him is on our side. It is a great work, but we shall accomplish it. The stars in

their courses fight for us. The central springs of society are issuing into a single current, on which our cause shall triumphantly ride. The nation has shown that it cannot be at peace with itself till it is an unselfish nation. Nothing but the balm of Gilead can heal the hurt which it confesses with shame. Christ is the physician for whom its weary heart sighs. The unevangelized masses are groping after him. He only can give them rest. It is the washing of regeneration and the renewing of the Holy Ghost, that shall make all our people righteous. Herein is the mighty lack. Let this come, and our walls shall indeed be "Salvation," and our gates "Praise." Almost all but this is even now accomplished. This remains to us to fill up of the sufferings of Christ. When all the people of our land love righteousness and hate iniquity—when their life is as pure as they confess it should be—when all preach the Sermon on the Mount through their daily conduct, as now in theory—then only may we furl our banners and return to Zion, coming with the joy of victory on our heads.

And here the question presses, How shall this moral and spiritual regeneration of our people be accomplished?—how shall it reach the people of the land through us, that is? for we all confess that its source is in the Father of the spirits of men. In him is life; and of that life the Son partakes; and he is the life of the world. Christ sends the regenerating Spirit. That Spirit hovers about the broad land, broods upon each lost soul, to convince of sin and lead into the way of rest. How shall we best coöperate to make this longing of the blessed Trinity effectual? How shall we make channels for the river of the water of life, through which it may send its streams, till every thirsty soul throughout all our vast territory shall be induced to drink?

Some would recommend a grand organization, with a central directory, embracing and controlling all Christian effort. By this means, it is thought, the people of God might be kept from crowding together too much into favored localities. The entire country would often pass under impartial review, and laborers be sent forth from the already evangelized centers to the destitute places. But this theory forgets that no one can be a good missionary without the impulse; and if any man have the impulse, God will direct him. He does not need human masters, but only helpers—the greatest possible facilities, with the least possible management. Besides, a vast organization is too apt to become an idol, after a little. "They sacrifice unto their net, and burn incense unto their drag." A grand National Church tends to be regarded as an end in itself, rather than simply an instrumentality. Its very greatness becomes dazzling. It offers strong temptations to the ambitious and the vain. Its members may begin to say, "The temple of the Lord, the temple of the Lord are these;" seeking honor one of another, and forgetting the honor which comes from God. Human pride, lifted up in its weakness, cannot repress the boast, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" There must be system and coöperation in our work, or the whole land will not be given to Christ; but these must grow up incidentally—not be emphasized and doted upon, but unconsciously used by the Spirit which works through them—in order to help, and not hinder, in the effort to evangelize our people.

Nor will it do for us to rely too much on voluntary societies, Christian colleges, and divinity schools. These may contemplate a great work for Christ, but they are powerless in themselves; they can do nothing save as God's people pour an energizing life into them. The Home Missionary Society represents to us, better than any other institution, perhaps, the idea that our country is to be

christianized. But what is it, apart from our gifts, and prayers, and personal agency? The factory is nothing when there is no longer any water to drive its machinery. In vain do we multiply our mills, after the motive power is used up; vain is our hope that they will do any thing, if we have drawn off the power to other uses. Yet this is the way we are tempted to treat organizations which are not strictly and formally a part of the Church. We make them an excuse for personal neglect. We treat them as though they could make bricks without straw; as though they had realized the dream of a perpetual motion, and could run on indefinitely, doing the great work they represent by virtue of some inherent energy. Thus do they become but castles in the air. They do not house the ungathered multitudes. Our neglect converts them into a cheating mirage. We sit taking our ease, drawing water for our own flocks out of the wells we have digged, and point the thirsty caravan, forever marching past us, to a promise which is not fulfilled.

There is but a single course open to us, if we would see the day of the Lord hastened on. *Personal consecration* to the great work is that on which its final triumph depends. Christ waits for a hol, people—for a purified and devoted Church. Those whom he is not ashamed to call his brethren, must present their bodies a living sacrifice. Like him, they must be about their Father's business; find their meat and drink, as he did, in doing that Father's will, and finishing his work. When John was in Patmos, he heard "the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." His wife hath made herself ready: a consecrated church, all Christ's people spending and spent, denying themselves and devoting themselves, face to face with the great work, and straitened in soul till it be accomplished; this is the preparation before which the gates of the morning are lifted up, and the King of Glory rides into his dominion amid welcoming hosannas. It was just as well that the disciples should tarry in Jerusalem till endued with power from on high; but when that power came upon them, making them feel personally responsible for Christ's kingdom, they spoke with tongues; nor were any able to resist the wisdom and spirit which were in them; and the word of God grew and was multiplied, till at length the Cross towered above the eagles of Rome. We have no such barbarism to meet as they met. The consciences of this people are convinced; their own hearts condemn them; and their wills cannot but be persuaded, when they see us living such lives as Christ and the apostles lived. All schemes for saving our country must fail, save as they are wielded by this individual consecration. This is the living spirit within the wheels, in obedience to which they are lifted up, and go whithersoever it directs, but in want of which they must be powerless, however high and dreadful. This devotion to the work, in your heart and mine, is that out of which all else that we deem important must come. This in us, like the force of gravitation in a universe of diffused matter, will gather us into masses, and fix our orbits, and marshal us as the Lord hath need, till the glory of God shall be declared, not amid colliding systems, but in that serene and orderly shining which no soul can withstand. Ye are God's husbandry. Ye are God's building. Ye are the salt of the earth. Ye are the light of the world. Ye are builded together for an habitation of God through the Spirit. Ye are that body of Christ, the living temple in which he dwells; and if any man defile God's temple, him will God destroy. How often we sit wondering at the mighty results of the missionary

labors of Paul! But the cause of his marvelous achievements is "an open secret." Paul was a consecrated man. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which I am crucified to the world, and the world to me." Hear his record: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Let all the Christians of America show such devotion as this; let them drink this cup, and be baptized with this baptism, and the effect could not but be correspondingly great. "Words, money, all things else," says a living writer,* "are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth has taken possession of him. From that sincerity his words gain the force and pertinency of deeds; and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what erewhile bore the image and superscription of Cæsar, seems now to bear the image and superscription of God." This offering up of ourselves, this personal consecration, whereby we bear about daily in our bodies the dying of the Lord Jesus, is that which causes the life also of Christ to be manifested not only in us, but through us, even upon as many as the Lord our God shall call. This fellowship of living devotion, in the great work committed to our hands, is that alone which answers the blessed prayer: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may know that thou hast sent me."

The motives to this consecration are very strong. The conversion of our country to Christ is, in itself, so sublime a work, that it ought to call forth all the hidden energies of our natures. We, who are the children of light, may well take a lesson from the children of this world. Think of the thousands who have laid down their lives to preserve our civil rights, to extend the area of freedom, to fulfill the hopes of the Republic. Yet we struggle in a grander cause than that to which they gave all. Did we hazard so much, and load the present and future with such burdens, to gain a temporal good? But what is the brief human dominion, to the government of which there shall be no end? Think of the artists, the inventors, the authors, who risk health, money, and life, in enthusiastic devotion to their several ends: and shall we, who have an everlasting kingdom to win, deem any service too hard or any sacrifice too great? Think of the ambitious princes who, to gain the prize of sovereignty, venture all they have, and bathe whole continents in blood. Yet they do it to gain a corruptible crown. What is their hope, to the kingdom and greatness of the kingdom, which shall be given to the people of the saints of the Most High God? It is no national vanity in us, but the simple truth, when we say, that our country is the last battleground of Christianity. Here the fate of the world is to be decided. There is no other West toward which the star of empire can take its way—no other wilderness into which the woman that bore the man-child can flee. All races are

* James Russell Lowell.

concentrating here. The work of foreign missions must be done on our own shores. Let America be christianized, and the gospel will be victorious around the globe. Shall we, then, be idle? Shall we grudge the last farthing, or count our lives dear? What a victory it is to be! Look at our land; washed by two oceans for many a fair league; lying along between the two borders of the ancient world; warmed by the breezes of the tropics, and cooled with polar ice; sending the thrill of a mighty life outward on either hand; holding the balance in which Europe and Asia are to be weighed against each other. It shall be given to Christ! He shall wield it. Its glory and power shall be laid at his feet: all the hidden wealth which the vast basin of the Mississippi is yielding forth; the great cities on either coast, which the iron road is bringing to each other's door; the abundance of that mighty sea, stretching between Japan and the Golden Gate, over which the leviathans of trade are building their highway. Yea, even the electric wires running under that sea shall be his; and through them the heart of China, Russia, and India, shall be made to feel the pulse of his all-conquering love.

Great is the gift in itself. Yet, what is it, compared with him to whom it shall be given? It is to the Lord who bought us that we devote this land. And how poor the offering seems, rich as we may deem it, when laid on the altar by which it is sanctified! Christ bids us subdue this people to him. This is a motive before which all others fade away. No hope can be so dear to us, as the hope of doing something for him. Jonathan Edwards was keenly alive to the beauties of the natural world; but when God opened his spiritual eye, so that he beheld the glories of the Lamb in the midst of the throne, a new rapture seized him. To spread abroad the name of that wonderful Redeemer, to exalt his honor, was all the joy of the new-born soul. The kingdoms of the world, and their glory, were nothing to that transfigured Saviour. It was so with Paul, after he had seen the vision of Christ. Whether in the body or out of the body, he could not tell; but he had been caught up into the third heaven, and seen such glories in Christ as are too wonderful to be spoken. Hence the unquenchable flame in his soul. It was Christ for him to live; and nothing should separate him from the love of Christ; for Christ he was ready to be offered; and he longed for nothing so much as to depart and be with Christ. The glory of the Redeemer is that which gives to the Revelation of John its great power. "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks: and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength." This, brethren, is the adorable majesty of our divine and exalted Lord, whose kingdom is the New Jerusalem coming down out of heaven from God, adorned as a bride for her husband. And he shall set up the throne of his kingdom in our land, if we are faithful to prepare the way before him; and he shall dwell with us, and shall be our God, and we shall be his people, and our sorrow and sighing shall flee away. He will do this for us, while we yield ourselves to his will; for hath he not already done even greater things? He loved us, and gave himself for us. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He laid infinite glories aside, and wrapped himself in

feeble clay, that he might die for you and me. Have we any thing good enough to be given to him? Yes, thanks to God who made us in his own image, our souls are an offering which Christ will not despise. His own blessed lips have told us, that the least of these is worth more than the whole material world. All other offerings are a vain oblation; but let us *lay our hearts* on the service and sacrifice which we bring, and even while the smoke is going up from the altar, the shout, "Lo! thy King cometh," shall teach us how God hears and answers prayer.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. G. R. Ellis, Pescadero, San Mateo County.

Some of our Hindrances.

These are not temporal privations and sufferings, such as often attend missionary labor in foreign lands, but rather those which try the soul and test the moral endurance. The California missionary does not dwell among a barbarous people, nor announce the word of life to those who have never before heard it. His is the duty, often more difficult, to preach the gospel to those who regard it as a worn-out tale; those who have become callous to its appeals and insensible to its claims; men who for twenty years may have been doing their utmost to throw off the restraints of early Christian associations and teachings, and to stifle the voice of conscience.

Such apostates are a grievous hindrance, not only refusing to hear the word themselves, but doing all they can to prevent others from hearing it. Having taken to themselves "seven other spirits more wicked than themselves, their last state is worse than the first." Such a man may have once been an active member of an Eastern church; his name may still stand on its roll, while he is here profane, godless, hardened.

Social cohesion, too, is greatly wanting here. Californians hail from every State and country on earth, with all varieties of habits, tastes, and prejudices. There is no common bond of

sympathy and interest to unite them in efforts for the general good.

We have also local causes of disagreement, such as disputed land claims, squatter quarrels, etc., which occasion great bitterness and contention.

Another indirect hindrance to religious improvement, is the fact that much of the best land of the State is owned by a few men, who will not sell in moderate lots, to practical farmers of limited means, but rent to migratory parties for a short time, or cultivate it themselves with transient help. Hence in a considerable population the number of *families* will be comparatively small.

The intemperate sectarian zeal of various denominations, crowding two or three church enterprises upon little places which cannot well support more than one, is not the least of our evils. And the heterogeneous materials of these churches is a frequent occasion of internal trouble and discord. In organizing new churches our covenant often includes professors from various evangelical denominations, who unite with us, but still retain their preferences, and sometimes display them in a practical way, when occasion invites. Many church troubles have so arisen. These uncongenial elements, with unworthy members admitted upon very meagre evidences of conversion or fitness, are a standing reproach to many of our churches, and hinder their growth.

Add to this long list the devil in the guise of rum and Sunday traffic; stores and saloons wide open on Sunday, and

seldom without large congregations; their proprietors, perhaps, rich and influential men—and you can understand the circumstances under which some of your missionaries labor here. Many pretty and hopeful things have been justly said in reference to this “Sunset Land,” and the sunny side has been pretty well set forth. It may be well now and then to look at the shady side, though I would not write in a mournful or discouraging strain.

Our Hopes.

God is able to make these dry bones live; to clothe these barren wastes with the joy and beauty of his presence. Never did a Christian land cry out more loudly for the reviving presence and power of the Lord than this, and never was there a time when Christian heroism and faithfulness were so imperatively demanded as now. We labor and pray in hope of God's coming, and mean to hold up the banner of our great Captain steadily and unflinchingly in the face of a godless generation. My own heart is being blessed and quickened, and I hope and pray that these precious drops of grace may increase to a copious, all-refreshing shower.

DAKOTA.

From Rev. J. Ward, Yankton, Yankton County.

Money, Man and Horse Wanted.

There has not been quite the progress I had hoped for during the year just ended. We have been so busy with raising money for our church that we are tired in body and mind, and our hearts have not kept as warm as they should. I had hoped to say, in this last report for the year, that we should not call upon you for further aid. The people have been expecting to assume my whole support, even though we have a large debt on our house. But there is almost no money in the Territory, and many persons who have pro-

perty, cannot get money to pay what they have subscribed for the year. Still worse; some of our people lost largely in the storm which was upon us three weeks ago, lasting with terrible fury for three days and nights. One man lost over 50 head of cattle. This makes them feel poor. The amount asked, however, will be less by fifty per cent. than last year. We are going to call on you for another missionary before long. How good it will seem when I can have a neighbor nearer than 65 miles!

As the spring opens, and families are pouring in, the question comes again; *Can I get a horse*, to be my colleague in the missionary work? I *must* have one. If you know of a way to save me from stealing one, tell me quick, for I *must* have a horse, and that very soon!

NEBRASKA.

From Rev. S. N. Grout, Elmore, Richardson Co.

A Year in His New Field.

My first year in Nebraska has been one of trials, of varied labors, of sweet privileges and unusual mercoies. Never before have we been so kindly remembered by Christian friends, filling our hearts with grateful surprise that our wants should be so comprehended and cared for by those far away. May he whose paternal eye has been so kindly watchful of all our necessities in this our new field, abundantly reward each one who has contributed to our comfort during the year, whether in clothing, religious papers, tracts, books, money or prayers. It is a privilege to preach the gospel with my hands thus stayed up by Christian sympathy, and nothing gives me such solid pleasure as thus waiting before God and endeavoring to proclaim His truth. Our trials are those incident to a field where the few church members have been crippled by the ravages of the grasshoppers, and drought for three or more years, or the excessive

wet, as during the last season, or by the cost of moving to this place with much of their property kept back by the failure or tardiness of purchasers in Iowa and Wisconsin. Some have been kept from business by protracted sickness. In their necessities we have sympathized with them, often not knowing where our next supplies were to come from.

Having taken cold while preaching, I had lung fever, was quite sick, so that I stayed at home for three Sabbaths. I had no relapse, as others, but have regained my health and strength so that I can endure as much as before, and I trust the sweet experiences of the word and love of God during my sickness, will not be lost upon me, or upon the people.

MINNESOTA.

From Rev. W. W. Snell, Rushford, Fillmore Co.

The Nourishing Mother.

The religious interest continues in a few individual cases, but there have been no recent conversions. Our Sabbath school is full and encouraging; and, we trust, is accomplishing much good.

For your renewal of my commission we are very grateful. What would our little churches do without the aid of the Home Missionary Society? I am sure that very many of them could not live. And as to the minister, he looks to your drafts as the only *regular* source of supplies. My people are very good to pay what they promise, but it mostly comes in the last few months of the year; very little being handed in in the summer.

I have just received a letter from the church in Providence, to which you so kindly presented our case, saying that they have forwarded a box of supplies for our use. We await it with much interest, as our children are greatly in need of decent clothing. Here, again, we feel our dependence upon Eastern Christian friends, without whose help life

would be still more burdensome on the Home Missionary field. We recognize the good hand of God in moving the hearts of his children to this benevolent work for our comfort and relief; especially as the mother, though able to be about a part of the time, is too feeble for work.

IOWA.

From Rev. J. R. Upton, Okoboji, Dickinson Co.

Pioneer Experience.

About a year ago your Superintendent stated in *The Advance* that there were fifteen counties in the northeast corner of this State in which we had no church or minister. This determined me to seek a field of labor in them. Accordingly I commenced a work of exploring nine of these counties, and found almost everywhere new settlements forming, most of them scarcely three months old. Nearly all were upon homesteads, given on condition of five years' residence and improvements. I found neighborhoods where improvements were begun, and the men had gone back to their families. Now they have returned, and are residing on their homesteads, but the number is very small, who can be said to possess many of the conditions of comfort. Yet all appear cheerful, and hopeful of a brighter future. The climate and soil are excellent. Scarcity of timber and fear of Indians in years past delayed settlement. These obstacles are now not serious. The red man is far removed, so that he cannot repeat his outrages. Several thousand acres of timber, rich peat beds, and, not far off, the best coal region of the State; with a railroad nearly completed, three others on their way, and another to pass near—all this, added to cheapness of land, is causing the country to be settled with almost unprecedented rapidity. The class of settlers here is of a much better character than the average of other portions

of the State, so far as no little travel and eighteen years' acquaintance enable me to judge. They are largely American and Protestant. My labors have been mostly confined to three ranges of counties lying in the valley of the Little Sioux river, one of the finest in Iowa. In Cherokee, Clay and Dickinson counties, I find at four important points materials sufficient for organizing a church, and have evidence that at other points missionary labor will be needed soon, and churches should be organized. I meet with a cordial reception, and have full, attentive audiences. The time is not distant, when several more laborers will be needed in these counties, but at present, very little support could be raised, and the permanent centers are not established. Three counties are my field, and several others depend on me for an occasional visit. So far as I know, I am the only minister of our order on a territory eighty miles square. I am separated from my family, by the most feasible route, a distance of two hundred and fifty miles, yet I feel joy in my work, in the full belief that God has sent me here, and is giving me great opportunity to be useful. I think any of my brethren might well covet such a work, and trust that some will be ready to respond when God calls them to come and share it with me.

Some part of my entertainment is furnished me by the settlers, but I have to provide many things or fare hard. Often I have to go many miles for a place to lay my head at night. Many families cannot keep me or my horse at all. Some are living in sod houses, in shanties covered with hay, and others in caverns dug into the sides of hills roofed over with turf. Log cabins are almost palatial compared with other dwellings. Railroads will bring pine lumber and houses will then be built. My purpose is to start an Academy in this county as soon as building materials come nearer. This will invite the best class of settlers.

MICHIGAN.

From Rev. P. R. Hollister, Hancock, Houghton Co.

On the Frontier.

We have received to-day our first mail for something over a week, and the first papers we have received for more than two weeks. During the period between the close of the winter staging and the opening of the summer navigation, our mails are very uncertain. Those that we have are brought through the woods, on the backs of men, 100 miles.

Our new church edifice is nearly completed, and will probably be dedicated on the first Sabbath in June. Our Sabbath school is increasing in interest, and numbers about 180. Besides a teachers' meeting, we have two prayer meetings during the week, though a prayer meeting has never before been maintained for any length of time at the church. Our people have very kindly undertaken to expend \$100 in repairs upon the parsonage, which it sadly needed, but I did not feel like asking them to do it, with all the other burdens. We very much need a bell for our church, and I am going to make an effort at the dedication to raise the money for it.

It seems to me that one more good man might be employed to advantage here. Duluth, at the head of the lake, the terminus of the St. Paul and Lake Superior railway, should have a church before long. It is a point of considerable consequence, and in view of the opening of that Great Northwest country by the Northern Pacific railroad, an early occupation is very desirable.

MISSOURI.

From Rev. J. M. Bowers, Windsor, Henry County.

The House Built and Blessed.

I can plainly see that my labors in the Lord have not been in vain here.

On my arrival from Sedalia, I found the new house of worship by no means finished. It appeared to be fast in a difficult place, and would go no farther. Some one was needed to give it a lift and get a little more life into its builders. In a few weeks the house was made very comfortable and the people filled it on Sundays with such glad hearts as only they have, who have been without a house of worship for months and years. (Many of the people themselves live in small, temporary, unfinished houses, which people of the East would hardly think fit for their animals.) Meeting had been held in the church for weeks, before it was plastered or had a chimney, the stove-pipe being put out of the window. It is now a neat, comfortable little house, 24x36 feet, and will hold about 175, when crowded, as it often is.

After our house of worship was done, I went to work with earnestness and prayer upon the spiritual house. The Lord has been with us. We have had good congregations, and when the weather and the roads have admitted, our house has been crowded with intelligent and attentive hearers. I fear it will not hold all who would like to worship with us, and that we shall have to add to it, or build a larger house.

In the last three months fourteen have united with the church. We are holding neighborhood prayer meetings in the houses of our brethren scattered on the prairies, and the Spirit has been present in them. All our meetings are attended with interest. There is a good state of feeling in the church and I am expecting a large work of grace. Several have asked an interest in our prayers; others appear to be ready to come to him. I have strong hopes that this church will very soon be self-supporting.

From Rev. C. C. Salter, Brookfield, Linn County.

Results.

As a result of the "three weeks'

union meetings" held here, probably forty have united with the churches. The impression left was good, although there was not a great number of conversions in our congregation. Six adults, who might not have been reached by other means, were "brought out" on the side of Christ. These with four others have joined our ranks. Of these one was a merchant who had a well patronized bar. The signs "Liquors and Wines" were removed. The change was an amazing one to all, and skeptics predicted a speedy downfall. Another is the first officer of the division of the "Brotherhood of Locomotive Engineers," organized here.

The congregation is steadily increasing—one hundred and twenty-five to one hundred and fifty being the usual average. The evening audience is largely made up of young men. Much of the strength of the congregation is unstable; yet I hope that the time is near when at least a considerable part of the present burden can be lifted from the Society's shoulders.

Three miles south of the railroad is a new school-house, where we expect to have a good Sunday school. I find the people hungry for it. A preliminary meeting resulted in thirteen dollars, and a committee to collect more for a library, and in the purpose to organize. A man of large influence said that he was not willing that his children should grow up ignorant of the scriptures, and that they would come to the school. I have written for a floating library to be used there, and in another school ten miles to the north of us, which a Congregational brother is sustaining.

I had the joy of seeing a brother of Rev. H. N. come out of a most settled opposition, and then out of as settled despair, unto perfect peace. "The promises," he says, "are for me." His life is rapidly ebbing in a long decline; but we rejoice in the assurance that there awaits him a better life with his Redeemer.

ILLINOIS.

From Rev. C. C. Breed, East Paw Paw, De Kalb Co.

The Pilgrim Memorial.

The "Memorial Convention" at Chicago, so notable for numbers, for character, and for its excellent spirit, was most instructive and refreshing to me, struggling with a feeble band of Pilgrim representatives, amid adverse and rival interests. The prayers and addresses—indeed the whole tenor of the proceedings, aroused new interest in those foundation principles which made our fathers what they were, and our country what it is. Sometimes it has seemed almost useless here to contend against such odds—institutions and organizations so firmly intrenched, with so little sympathy and encouragement; and were it not for an occasional indication of an under-current of good at work, the heart would fail and the effort cease.

But I rejoice in the accumulating evidences, gathered at these social unions, that the views of our Pilgrim ancestors as to the true church order and faith are winning their way. I know that out of weakness our God develops strength, and that the feeblest of these churches, that is true to principle, is exerting a moulding influence on present and future generations—a liberalizing influence which in time shall root out all centralized, domineering, despotic orders in church or civil life. The true Christian life is so simple, so contrary to all that is lordly or self-derived, that where it prevails, the man-exalting systems must go down. The two systems cannot long flourish side by side. The one unifies the race, the other exalts self. This is why I love our polity, and am willing to stand by the stuff; to take an oversight of the fragments, to try and keep alive the sparks, hoping to gather new fuel, to show a brighter light, to add heat, power, vitality, to doctrine and life—so

to widen the influence of the church for good.

From Rev. H. P. De Forest, Chicago.

One Year, and Goes Alone.

To-day closes the year of my service under your commission.

The church has, with unusual promptness, redeemed its pecuniary pledges. At the annual meeting there was found to be a deficit of \$600 in the current expenses of the year, and it was all subscribed by those present, although it was so stormy a night that few were out, and although we have not a rich man among us. It came from young men, almost wholly, and, as I know, at a personal sacrifice.

I feel sure that the condition of the church is healthy, and that the promise of the future, though it may be delayed, is not uncertain. In the parish work we are trying to reach as many as possible, and have divided the parish into six sections, with a committee not publicly appointed, but under pastoral guidance, who superintend the visitation in these districts.

We shall hereafter depend upon ourselves, mainly or wholly, for pecuniary support. Our regular monthly income from subscriptions has gained at least one third over that of last year, and we hope it will soon equal the expenses.

We shall try to keep bright the memory of your assistance during the past year by regular contributions to your treasury; and I hope the time may soon come when we shall be able to render efficient help in the grand work of keeping the gospel abreast of the advancing civilization.

NEW YORK.

From Rev. E. Perkins, Phoenix, Oswego Co.
Training-Schools.

Though something more than one third of the entire membership has been added to the church since my connec-

tion with it, for two years only, and though many of them were young men, we are very little strengthened pecuniarily. Our village can afford employment to only a limited number of its young men, and seeking business they leave us. Our young women also marry and go elsewhere. Yet we are not discouraged. These young people are *somewhere* in the Master's vineyard, and it is of more importance that they

work, than they work just *here*. This lays upon us the urgent duty of laboring the more faithfully to rouse up others to fill their places; and who will, in their turn, do as their predecessors have done, "*go West.*" And what is true here, is probably true elsewhere; so that many of our churches are in a sense *training schools* for churches in other places. May God enable us to do our work well!

MISCELLANEOUS.

On the Pacific Road.

[From the "Notes by the Way" of Rev. Reuben Gaylord, who is making a tour of exploration along the Pacific Railroad, in behalf of this Society, we present the following extracts:]

LEAVING Omaha on the 26th of May, I came at once to the end of the Union Pacific Railroad, and propose to work towards home. I reached Ogden, more than 1,000 miles from Omaha, in a little over two days. The scenery in the Black Hills, a spur of the Rocky Mountains, and in the Wasatch, another range, is grand in the extreme. The road may well be called one of the wonders of the world. In places, solid masses of rock rise almost perpendicularly to the height of 150 feet on either side of the track, their summits covered with snow. To build a railroad through such a country was a herculean undertaking. Hills are cut down or tunneled, valleys filled up or spanned by bridges, and the train goes thundering down as if hurried on by fate. It makes one shudder to think of the consequences, if by any means a train should fly the track. Ogden I found to be over 20 years old, instead of a new town, as I supposed. It is settled mostly by Mormons. The Tabernacle, a large structure, is the only place of worship in the city, and there is no other religious organization here

Its importance at the present time arises mainly from its being the junction of the Union and the Central Pacific roads. A branch railway leaves here for Salt Lake City.

Finding no place to preach on the Sabbath, I went to the Tabernacle to hear the Mormons set forth their doctrine. They all seem, so far as I can learn, to have a stereotyped line of discourse, dwelling largely upon the persecutions they claim to suffer, deducing therefrom an argument for their being the children of God; claiming divine authority for polygamy, and exhorting the saints to live faithful, and thus illustrate their doctrines. They warn the saints to guard against the inroads of civilization, and call upon heads of families to watch their wives and daughters. These were the leading topics of the discourse I heard. There seems to be no religious element here, outside of the Mormons. There is a Gentile population, but not much hopefulness among them as to the future. I understand that a new junction point is to be made a few miles west, which will take away all the railroad business, and, I should judge, largely the business of this place. There is quite a population there, mostly Mormonized.

I took the train to run down to Corinne, 80 miles west, on the Central Pacific. That is the only Gentile town

in Utah. It is a point of considerable life and business activity. It is the shipping-point for freight for Montana and Idaho, and reminds me of early days in Omaha, before the railroad was built. I found there a Presbyterian minister about organizing with 16 or 18 members. The Methodists and Episcopalians are on the ground also. I found only one Congregationalist there.

Returning, I went yesterday to Salt Lake City. I met there some who were associated with Mr. McLeod in his work, though not church members. It is hard for Gentiles to live there and do business, the Mormons passing them by to trade with their own people. The permanent Gentile population is diminishing gradually. The Episcopalians and Methodists are trying to build up an interest there. There are two grounds of hope for that place: the dissensions of the Mormons, and the mining interests of the region. The latter, it is thought, will bring in a Gentile emigration.

I had a feeling of sadness as I thought of this large territory, so rich in minerals of all kinds, with agricultural resources of great value, with a population of 100,000, all under Mormon influence; and if this should disappear, only opening the way for infidelity; and the question arose, Can nothing be done? I wish the way could be opened for sustaining the right man in the city of Salt Lake, and making it a radiating point for gospel influences. One is astonished to see what has been accomplished in a material way in this barren waste within a few years. There are long business streets, large stores, private residences and gardens that would attract attention in our eastern cities. Brigham Young lives like a lord. He has his telegraph office, with lines through his dominions. The Temple square is enclosed with a wall not less than ten feet high. Within this enclosure is the old and the new Tabernacle. The foundations of the temple,

of hewed granite, hauled 80 miles, are in round numbers 100 by 200 feet in extent.

The new junction which I spoke of, when operations are commenced, I should judge, will be as favorable a point for a minister as any in all this region. I shall be in a situation to learn the facts about this more fully. It is the only point of real encouragement I discover here as yet.

I am happy to report my health good. I find quite a change in climate, and a good coal fire is comfortable in these June days, with snow on the hills above us in full view.

A Year's Work in Illinois.

[The following items are condensed from the report made to the General Association, at its last meeting, by Rev. Dr. Roy, Superintendent for Northern and Central Illinois. The year embraced in his report is that of the Association, differing somewhat from that covered by the Annual Report of this Society:]

DURING this year fifty-eight missionary laborers have been employed in the Northern District of Illinois, and seven in the Southern,—sixty-five in all. In the Northern, eighty-two churches and ten out-stations have been served; in the Southern, eight. During the year eleven churches have become self-supporting; eleven churches have been organized, all but two of which were developed under Home Missionary auspices; seven missionary churches have dedicated houses of worship. Three pastors have been installed in missionary churches. Twelve churches, besides those that have become self-supporting, have asked less aid this year than last.

The average missionary salary in Illinois, this year, has been \$684; in Vermont, \$589.50; Michigan, \$661.10; Iowa, \$638; Massachusetts, \$790; New Hampshire, \$650; Maine, \$600; making the average missionary salary in these seven States, \$659.

Of the 235 churches in the State, 103

are self-supporting; 90 have missionary aid; 42 are unable to go alone, but unite with other churches in the support of the ministry, or are unsupplied, or in suspense. The contributions of the churches amount to \$5,736.12. The appropriations by the American Home Missionary Society to the State, this year, amount to \$17,155.

The Superintendent for Southern Illinois, whose field, though embracing only the Southern Association, covers nearly one half of the territory of the State, besides looking after the ministerial supply and the applications of the missionary churches, has given himself to a general missionary work. But the want of congeniality with our system in that region, the rigidity of sectarian feeling, and the want of Puritan element in quantity large enough even to be a leaven, are felt by him as only they can understand who come into practical contact with these obstacles. Still, the work will be pushed with patience and fidelity, and every practicable opening will be occupied.

[The Association by vote recommended that, wherever practicable, two churches be united in the support of one minister, and that aided churches reduce the amount asked for as fast as possible. The Association also voted to put the subject of Home Missions upon the docket of each meeting for reports and discussions, until the time comes for the organization of a State Home Missionary Society, whose regular anniversary exercises will occur in connection with the meetings of the Association.]

Decease of Rev. S. J. Whiton.

[Seldom has this Society been called to part with so devoted, self-sacrificing a missionary as was he whose name heads this notice. He literally gave his life to the work. Others, beside his bereaved flocks in Iowa, will be interested in these extracts from the funeral sermon by Rev. F. Williams, preached in Westford, Conn., where Mr. Whiton was born and died.]

Rev. S. J. Whiton was born in Westford, Conn., September 11th, 1839. He was the son of Dea. Chauncey and Lucinda M. Whiton. Given to the Lord in baptism in his infancy, he became the child of prayer and of constant religious training. Retiring, studious, meditative, he gathered books, geological specimens, and the productions of the sea and of foreign lands, and became familiar with works of nature and of art. His prose and poetic productions were frequently published. He taught with much enthusiasm and success. When eight years old his parents think he gave his heart to God, but in 1859 he came out decidedly for Jesus, and ever after manifested great interest in his cause. He soon wished to carry the gospel to the heathen, and went to the Mendi mission, West Africa, in May, 1862. He returned with impaired health the next fall; rallied, and returned to his chosen field of labor in June, 1863. He was married in Freetown, Sierra Leone, July 6th, to Miss Lydia C. Danforth, of Oberlin, O., who was on her way to the same mission. She died in Nov. 1864, and in February, prostrated with the African fever, he left for home, was nearly shipwrecked, and took a cold that settled on his lungs. When raised from his long illness, one lung was entirely useless. Unable to return to Africa, he went south in the fall of 1865, spending a year at Fortress Monroe, Va., and a winter at Beaufort, N. C.

He went to Iowa in the spring of 1867 (under commission from this Society), and labored with the Wittenberg church, Newton, for two years. For the last year and a half revival influences were constant among his people, forty uniting at one time, and about one hundred and forty during his ministry there. This seemed no longer a field to which he felt called, and much against the wishes of his people, he left them, saying, "I think I can do more for the Master in some newer missionary

field." June 9, 1869, he married Miss Emily Pitkin, who survives to mourn his early death. He had not yet relinquished the hope of going back to Africa; but his plans were not to be carried out. He had an attack of hemorrhage of the lungs, but so far recovered that he preached at Monroe, Iowa, during a part of the last winter. Every sermon was followed by utter exhaustion. In February he preached his last sermon from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How appropriate for the last sermon to his people, himself, and his friends soon to be bereaved!

Gathering up his remaining strength, with his loved and loving companion, he came to the welcome paternal home. Words of cheer and hope were often upon his lips. His end was peace, and his passage over the river quiet as a summer evening.

On the Sabbath, May 22d, at the early age of thirty, our brother closed his labors upon earth, and we doubt not rests from his loved employments here, to share in those far higher and nobler in heaven.

What has made New England?

JUST previous to the great eruption of the civil war it was my fortune to climb a hill of vision in one of the central counties of Virginia. Far along from north to south, like a huge wall builded by the giants and flanked with dreamy towers and buttresses of purple, ran the line of the Blue Ridge. On the distant slopes and crags the solemn old forests slumbered and nodded to the wind of May. Far to the eastward was the white winding ribbon of the James river, and nearer, the broad but turbid current of the Rapidan. A single town was visible upon the horizon; the remainder of the scene was composed of broad plantations. On these the young

crops of wheat and tobacco displayed their verdant leafage. The peach-trees wore their rosy bloom; the air was musical with the songs of free and happy birds, and fragrant with the wealth of unnumbered tribes of forest-flowers. Thus did nature lavish her fairest charms around that well-worn hill of Monticello, the resting place of Jefferson.

But how different were the *moral* aspects of the scene from a New England prospect! The dearth of villages revealed the lack of enterprise. The absence of school-houses betrayed the deeper lack of education. Those plantations, so rich and ample, spoke of thousands of wretched human beings driven to ceaseless toil, like oxen, with the lash. In those aristocratic mansions, rising up proudly out of the squalid huts of worse than paupers, the pampered owners were even then, on that sweet May morning of 1860, plotting the blackest crime, save one, which ever stained the page of history—the crime of assassinating the accumulated freedom of all the ages, that human bondage might be eternal. *What made that moral picture so different from the bright prospect of New England?*

The Virginians came with all their laws and institutions shut up in a box, by order of King James, with strict orders not to open it till they landed, and lo! when it was opened not a single element of popular liberty was to be found in it. The Pilgrims fashioned their own institutions, and had provided for their civil and religious rights before they left the cabin of the Mayflower, not in the name of the king, but in the name of God. The Virginians came across the ocean to chase the mirage of wealth—the gorgeous dream of the Spaniard.

But, on the other hand, the Pilgrims came with the loftiest purpose recorded in the annals of the race. Inspired with an undying love for liberty, mindful of the welfare of posterity, and with souls conscious of a sublime destiny un-

der the favor of the great Leader whom they served, they sailed to these shores.

This glorious aspiration brought them across the stormy ocean, and when they landed on the snow-clad rocks, their first act was to kneel down and take possession of the continent in the name and for the sake of Christ. No sooner had the Pilgrims constituted their church and built its house of worship, than they founded the FREE SCHOOL, to be the tower of education.

A governor of Virginia is recorded to have uttered his thanksgiving to God that in that commonwealth there were no printing presses nor free schools.

John Eliot, the apostle to the Indians, in a prayer before the General Court of Massachusetts, in 1645, thus reversed the desire of Berkeley: "Lord! for schools everywhere among us! That our schools may flourish."

These, then, are the institutions of New England—the free church, the free school, and the free commonwealth. These are the strong towers, the lofty bulwarks of the Zion which the Pilgrims builded for the generations following, beautiful for situation, the joy of the whole earth. These are the New England institutions. *Are they worth preserving? Are they worth extending?*—Rev. J. Milton Holmes.

APPOINTMENTS FOR JUNE, 1870.

Not in Commission last year.

Rev. John F. Damon, Seattle and vicinity, Wash. Ter.
 Rev. John H. Barrows, Burlington, Kan.
 Rev. J. M. Cheeseman, Osawkee, Kan.
 Rev. S. A. Hall, Parker and Westralia, Kan.
 Rev. John Phillips, Wauahara and Wilmington Township, Kan.
 Rev. John Scottford, Neosho Falls, Kan.
 Rev. Samuel A. Vandyke, Centrales, Wetmore, Frankfort and vicinity, Kan.
 Rev. W. A. Cutler, Little Valley and Belle Prairie, Minn.
 Rev. B. M. Amsden, Bellevue, Iowa.
 Rev. Lyman D. Boynton, Parkersburgh, Iowa.
 Rev. Merritt B. Page, Nashua, Iowa.
 Rev. Milton Rowley, Albion and Georgetown, Iowa.
 Rev. John Keep, Stockbridge, Wis.
 Rev. Horace A. Wentz, Bloumer and Cook's Valley, Wis.
 Rev. William P. Russell, Memphis, Mich.
 Rev. Joel G. Sabin, Rockton, Ill.
 Rev. H. B. Swift, Avon and Prairie City, Ill.
 Rev. L. E. Royce, Elkhart, Ind.

Re-commissioned.

Rev. Jerome D. Davis, Cheyenne, Wyoming Ter.
 Rev. Joseph Ward, Yankton, Dakota Ter.
 Rev. Thomas N. Skinner, Milford, Neb.
 Rev. Alfred Connet, St. Mary's and Rossville, Kan.
 Rev. Jonathan Copeland, Augusta, Towanda, White-water, Douglass and vicinity, Kan.
 Rev. Luther Newcomb, Pomona, Kan.
 Rev. Sylvester D. Storrs, Quindaro, Kan.
 Rev. Edwin H. Alden, Afton and Lakeland, Minn.
 Rev. O. P. Champlin, Fairmount and vicinity, Minn.
 Rev. Alfred C. Lathrop, Glenwood and vicinity and Grove Lake, Minn.
 Rev. Phillip Peregrine, Hebron and Butternut Valley, Minn.
 Rev. Charles B. Sheldon, Excelsior and Chanhassen, Minn.
 Rev. Jesse G. D. Stearns, Clear Water, Minn.
 Rev. Asa S. Allen, Clear Lake, Forest City, Ellington and Concord, Iowa.
 Rev. Charles F. Boynton, Eldora, New Providence and vicinity, Iowa.
 Rev. Philo Canfield, Washington, Iowa.
 Rev. Allen Clark, Wilton, Iowa.

Rev. Herman Ficke, Dubuque, Iowa.
 Rev. Alpheus Graves, Bradford, Iowa.
 Rev. Albert V. House, Yatesville, Pomeroy, Malone and the Junction, Iowa.
 Rev. H. Henry Sallenbach, Lansing Ridga, Iowa.
 Rev. Gottlieb Scheuerle, Elgin and Robert's Creek, Iowa.
 Rev. Chauncey Taylor, Algona, Iowa.
 Rev. David Wirt, Fort Dodge, Iowa.
 Rev. Benjamin S. Baxter, Hale, Arcadia and Burnside, Wis.
 Rev. Hugh Davies, Berlin, Wis.
 Rev. Minor W. Fairchild, Dartford and Bluffton, Wis.
 Rev. Moses M. Martin, Mazomanie and Black Earth, Wis.
 Rev. James M. Mitchell, De Soto, Sterling and Wheatland, Wis.
 Rev. Edwin Booth, Ada and Easton, Mich.
 Rev. Edwin T. Branch, Maple Rapids, Essex and Fulton, Mich.
 Rev. Lewis M. Hunt, Jackson, Mich.
 Rev. Hazel Lucas, Mt. Morris and Genesee, Mich.
 Rev. William H. Osborn, Augusta, Mich.
 Rev. Edwin W. Shaw, Ithaca, Mich.
 Rev. Levi P. Spelman, Portland, Mich.
 Rev. James F. Taylor, Saugatuck, Mich.
 Rev. Griffith Griffiths, New Cambria, Mo.
 Rev. Henry D. Lowing, Neosho and vicinity, Mo.
 Rev. George W. Williams, West Hartford, Mo.
 Rev. Charles M. Bingham, Udina, Ill.
 Rev. Smith B. Goodenow, Como, Ill.
 Rev. Darius Gore, La Harpe, Ill.
 Rev. Charles Hibbard, Plano, Ill.
 Rev. Alfred P. Johnson, Woodstock, Ill.
 Rev. George B. Rowley, Harvard, Ill.
 Rev. Alexander K. Thain, Turner Junction, Ill.
 Rev. Levi Wheaton, Poplar Grove, Ill.
 Rev. Lewis Wilson, Montgomery and Hart Township, Ind.
 Rev. Enoch F. Baird, Martinsburg and Gambler, Ohio.
 Rev. George V. Fry, Lexington, Washington and Paint Valley, Ohio.
 Rev. Heman Geer, Monroe, Ohio.
 Rev. Austin N. Hamlin, New Albany, Jerome and Providence, Ohio.
 Rev. Jeremiah Porter, Brownsville, Texas.
 Rev. Joseph E. Johnson, Chantilly and Farmwell Station, Va.
 Rev. John Williams, West Bangor, Pa.
 Rev. John T. Marsh, Harpersfield, N. Y.
 Rev. Rev. Edgar Perkins, Phoenix, N. Y.

RECEIPTS IN JUNE, 1870.

MAINE -

Freeport, Sarah A. H. Hobart, \$15 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
Treas. N. H. M. S.,
Holla, Cong. Ch. and Soc., \$41 73
Troy, Cong. Ch. and Soc., 22 86 64 08
New London, Luther M. Trussell, 5 00

MASSACHUSETTS—

Amherst, Leavitt Hallock, Avails of a
lot of land, by Profs. Tyler and Snell,
to const. Rev. Prof. W. S. Tyler, Prof.
E. S. Snell, Miss Mary L. Snell, Rev.
W. A. Hallock, Rev. Leavitt H. Hal-
lock, Rev. T. H. Rouse, Rev. H. M.
Hazelton, Rev. Thomas S. Smith,
L. M., 500 00
Northampton, Eliphalet Williams, which
consta. him a L. D., 1,500 00
Northampton, On account of Legacy of
Miss Sarah Dwight, by Harvey Kirk-
land, Ex., 250 00

CONNECTICUT—

Canton Center, On account of Legacy of
Mrs. Betsey C. Burt, by W. G. Hal-
lock, Adm., less Gov. tax, 596 58
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Greenfield Hill, Cong. Ch., by Rev. R. P.
Hibbard, 92 00
Hartford, On account of Legacy of Alfred
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Hazen a L. M., 20 00
Middletown, F. H. M. Soc., North Cong.
Ch., by Miss C. M. Bacon, 5 00
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New Haven, Rev. William Patton, D.D.,
to const. Rev. James H. Warren a
L. M., 10 00
New London, A Friend, by H. A. Brock-
way, 30 00
Old Saybrook, Ladies' Home Miss. Soc.,
by Mrs. M. Shipman, Treas., 70 00
Roxbury, Legacy of Mrs. Elizabeth
Camp, by A. W. Fenn, Ex., less Gov.
tax, to const. Samuel Beebe Sterling,
Mrs. Emily Weaver and Mrs. Cyrus
Sterling L. M., 66 00
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Julia Beadle, Sec., 94 00
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Geo. Danielson, Treas., 8 00
Wolcott, Cong. Ch., by S. L. Hotchkiss,
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Henry Wickes, 51 00
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Elm Place Cong. Ch., by John Avila, 40 00
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Lilly, \$1, 6 00
East Ashford, Cong. Ch., by Rev. J.
Johnston, 10 00
Franklinville, Presb. Ch., by J. S. Skid-
more, 25 55
Jerome, Union Cong. Ch., by Rev. S. Or-
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Lee, 10 00
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Norwich, First Cong. Ch. and Soc., by J.
Hammond, Treas., to const. Mrs. C.
M. Barnette, Mrs. C. Mitchell and Wil-
liam Sutton L. M., \$185 23
Port Leyden, Cong. Ch., by Rev. G. A.
Miller, 13 75
Potsdam Junetion, First Cong. Ch., \$15;
Hopkinton, Cong. Ch., \$21 25, by Rev.
G. Hardy, 36 25

NEW JERSEY—

East Orange, Grove Street Cong. Ch., by
R. D. Weeks, to const. him a L. M., 80 00
Jersey City, Miss Mary A. Huntington, 50
Newark, Mrs. Margaret C. Ingalls, to
const. her a L. M., by Rev. H. W.
Brinsmade, 30 00

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Herndon, Mrs. Baker, 25c.; Miss Baker,
25c.; V. G. Sears, \$2, by Rev. J. R.
Johnson, 2 50

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B. Shipman a L. M., 29 05
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W. Billings, Treas., of wh. \$80 from
Miss Eliza Hardy, to const. her a L. M., 122 00
Elyria, First Presb. Ch., of wh. from
Herman Ely, \$50; T. L. Nelson, \$20,
by H. Ely, 180 00
Freedom, Cong. Ch., by L. Bryant, 17 85
Poland, H. J. Clark, 5 00
Ricefield, Cong. Ch., of wh. from N.
Hammond, \$10, by Rev. J. A. Mc-
Kinstry, 83 81

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ILLINOIS—

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Lyman, First Cong. Ch., by Rev. L. Wilcox, 9 00
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Port Byron, Cong. Ch., by Rev. A. Harper, 7 50
Woodbury, A. L. Sturges, 15 00

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R. Williams a L. M., \$41 00
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Mrs. Swift, 15 00
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Mattawan, Cong. Ch., coll. in part, 7 01
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St. Joseph, Cong. Ch., 22 50
Somerset, Cong. Ch., 13 75
Vermontville, Cong. Ch., 19 70
Dorr, Cong. Ch., bal. of coll. by Rev. C. N.
Coulter, 234 71
1 00
Grand Rapids, Cong. Ch., by Rev. J. Hol-
way, 2 10
Kalama, First Cong. Ch., by Rev. J. F.
Boughton, 9 00
South Boston, First Cong. Ch., by Rev. G.
C. Strong, 10 00
Traverse City, First Cong. Ch., by Rev. R.
Hatch, 50 00

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Rio, Cong. Ch., by Rev. T. L. Brown,	11 50
Wauwatosa, Cong. Ch., \$17 10; Sab. School, \$5 90, by J. H. Warren,	23 00

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Marshalltown, First Cong. Ch., by Rev. R. B. Bull,	15 00
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Staceyville, Cong. Ch., by Rev. T. Tenney, to const. Rev. Thomas Tenney a L. M.,	51 80

MINNESOTA—

Cannon Falls, Cong. Ch., by Rev. E. W. Merrill,	11 30
East Prairieville, First Cong. Ch., by Rev. L. C. Gilbert,	16 50
Minneapolis, Plymouth Cong. Ch., W. D. Cunningham,	41 20
Sauk Centre, First Cong. Ch., by Rev. A. J. Pike,	6 50

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Augusta, Douglas, Towanda and White-water, Cong. Chs., by Rev. J. Copeland,	19 65
Cottonwood Falls, Rev. C. L. Guild,	7 50
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Nebraska City, First Cong. Ch., by Rev. W. C. Foster,	77 00
Omaha, W. D. H.,	10 00

WYOMING TER.—

Cheyenne, Cong. Ch., by Rev. J. D. Davis,	30 00
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OREGON—

Astoria, Cong. Ch., mon con., by Rev. W. J. Clark,	5 00
Forest Grove, Cong. Ch., by Rev. H. Lyman,	5 60
Portland, First Cong. Ch., mon con., by Rev. G. H. Atkinson, D.D.,	7 35
HOME MISSIONARY,	11 00
	\$3,167 86

Donations of Clothing, etc.

Albion, N. Y., William Chamberlain, two boxes,	
Bethany, Conn., Rev. Samuel W. Barnum, three copies Smith and Barnum's Dictionary of the Bible,	\$18 00
Concord, N. H., The First Cong. Ch. and Soc., by Mrs. Moses H. Bradley, a barrel,	
Middletown, Conn., Female H. M. Soc. of the North Cong. Ch., by Miss C. M. Bacon, a barrel,	110 00
South Cong. Ch., Ladies' H. M. Soc., by Mrs. E. R. Marvin, two boxes,	326 05
New Haven, Conn., Ladies' Soc. of Third Cong. Ch., by Mrs. H. Beebe, three boxes,	841 18
Ladies' Home Miss. Soc. of the First Ch., by Miss E. North, Sec., four boxes,	1,113 00

St. Albans, Vt., Ladies' Sew. Soc. of the First Cong. Ch., by Mrs. A. J. Samson, two barrels,	\$197 64
Torrington, Conn., Ladies' Social Union, by Mrs. Hopkins Barber, a barrel,	
Vergennes, Vt., Ladies' Sewing Circle, by Mary J. Strong, Sec., a box,	150 00
Wallingford, Conn., Ladies' Benev. Soc., by Miss Julia Beadle, Sec., a barrel,	118 63
Winsted, Conn., Ladies' Sew Soc. of the First Cong. Ch., by Lucy C. Alvord, Sec., a barrel,	122 00

Receipts of the Connecticut Home Missionary Society, in May, E. W. PARSONS, Treas.

Brooklyn, First Cong. Ch., by E. Robinson,	\$69 74
Buckingham Cong. Ch., by Rev. J. Ordway,	7 00
Burlington, Cong. Ch., by G. W. Henry,	10 40
Chester, Cong. Ch., by W. D. Morton,	60 00
Ellington, Cong. Ch., by E. H. Dillingham,	48 10
Green's Farms, Cong. Ch., by E. Beers,	23 90
Greenville, Cong. Ch., by F. W. Carey,	46 93
Hartford, First Cong. Ch., by A. K. S. Pearl Street Cong. Ch., by J. B. Eldridge, Treas., to const. Helen Gage, L.M.,	855 39
Hartland, Cong. Ch., by C. H. B.,	410 96
Jewett City, Cong. Ch., by Rev. T. L. Shipman,	12 00
Mr. Carmel, Cong. Ch., by E. B. Bowditch,	10 00
New Haven, First Ch., by J. Ritter, Treas.,	44 50
Plantsville, Cong. Ch.,	650 00
South Norwalk, Cong. Ch., by Rev. H. N. Dunning,	65 46
Union, Cong. Ch., in full, to const. Dea. E. N. Lawson, and Miss Adelen Paul, L.M.,	50 00
Unionville, Ch. and Soc., by E. N. Gibbs,	46 16
Waterbury, First Cong. Ch., by F. B. Hadley, Treas.,	50 50
Windsor, Cong. Ch., by L. T. Friable, to const. H. A. Bidwell a L. M.,	23 80
Woodstock, First Cong. Ch., by J. T. Morse,	126 42
	20 50
	\$2,585 66

Receipts in June, 1870.

Bethany, Cong. Ch., by Rev. S. W. Barnum,	\$3 68
Birmingham, Cong. Ch., by G. W. Shelton,	208 17
Canton Centre, Cong. Ch., to const. Warren C. Humphrey, and G. M. Case, L.M.s., of which \$30 from Mrs. A. Shepard, to const. Rev. A. Gardner a L. M.,	90 00
Cheshire, Cong. Ch., by G. Keeler, Treas.,	54 68
Eagleville, Cong. Ch., by Rev. W. A. Benedict,	18 41
General Association,	10 00
Glastonbury, First Cong. Ch., by Rev. Mr. Kittredge,	171 50
Goshen, Cong. Ch., by Rev. W. T. Doubleday,	100 00
Hartford, First Cong. Ch., bal. of coll., by A. R. S.,	175 00
Higgenum, Cong. Ch., by S. Gladwin,	26 66
Lebanon, Cong. Ch., mon. con., \$39 35; an. coll., \$67 05, by O. D. H.,	106 90
New Haven, First Ch., by J. Ritter, Treas.,	925 39
North Greenwich, Cong. Ch., by S. Husted, Treas.,	42 00
North Haven, Rev. W. T. Reynolds, to const. Miss Eunice A. Linsley a L.M.,	80 00
L. M. A.,	7 00
Riverton, Cong. Ch., by H. C. Smith, Treas.,	16 00
Ridgefield, Rev. A. Alford,	10 00
Saybrook, Second Cong. Ch., by Rev. W. Dennison,	16 60
Southington, Cong. Ch., by Dea. T. Higgins, to const. Miss Eliza W. Barnes a L. M.,	216 00
Taftville, Cong. Ch., by Rev. W. A. Benedict,	4 40
Westport, Cong. Ch., by E. W. Taylor,	84 50
Willimantic, Cong. Ch., by J. E. Cushman,	45 60
Wilton, Cong. Ch., by B. Gilbert,	105 03

\$1,767 82

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$8, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should always appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

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The

No. 5.

HOME MISSIONARY

SEPTEMBER, 1870.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
Bible House, Astor Place, New York.

PRICE FIFTY CENTS A YEAR, IN ADVANCE.
POSTAGE.—Twelve cents a year, in advance.

Go
preach the Gospel.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, one copy for every ten dollars collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the name of some person to whom each copy shall be addressed.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.How shall they preach except they be SENT?..*Rom.* x. 15.

Vol. XLIII.

SEPTEMBER, 1870.

No. 5.

HOW SHALL WE GET MINISTERS?

[The General Conference of Maine, at its session in 1869, was pressed, as all our religious bodies are pressed, with the question, "How shall the needful supply of young men for the Congregational pulpits of the State be secured?"]

The matter was referred to a Committee, Rev. Prof. W. M. Barbour, D.D., of Bangor Theological Seminary, and Rev. John O. Fiske, D.D., of Bath, who reported to the Conference at its session in June last. Their report, as printed in the *Christian Mirror*, is adapted to any latitude, and we here present the substance of it to our readers, asking for it the prayerful consideration of parents, pastors, teachers, and young men in the schools and churches of all parts of the country:]

THERE is no hiding the fact that there is a falling off in the numbers of those desirous to become ministers of Christ. With our increasing population there should be a steadily increasing proportion of men devoted to the care of souls. But this is not so. For ten years, none of our Seminaries or ministerial Associations report a steady increase of young preachers. And not only so: it is difficult to persuade men to undertake the work, and after they are persuaded to begin, it is with difficulty that they are supported; partly through the uncertainty of income for them, and partly because of their increased demand for personal comforts. Modes of living, to which the majority of the ministers of this Conference never aspired, are counted essentials. Who of the servants of Christ receiving this report, lamented the want of carpeted rooms, and fashionable clothing, and sumptuous fare while prosecuting their studies?

Your committee think they neither detract from the good, whose zeal in pressing into the ministry is shown by enduring hardships that the world knows not of, nor slander the indifferent who seem to be willing to be borne into the ministry, when they say, that at present the heroic is not in the ascendant among the young soldiers of the cross. And not of our own denomination alone do we speak. Our Presbyterian friends (our twin-brothers rather), say the same thing; they miss the *chivalrous* self-denials of a less wealthy age. Other times than ours must claim the fulfillment of the beautiful promise to Christ: "Thy people shall be *volunteers* in the day of thy power. . . . thou hast the dew of thy youth."

Yet your committee do not come before you in despair, nor with any lack of faith in the stability of Christian institutions, especially in the preaching of the gospel. Christ, they believe, was not speaking at hap-hazard when he said, "I will be with you in this work till the end of the world." They do not count

the present listlessness other than a common development, or rather the recurrence of a well developed want in the church militant. As she began, the church goes on. "I have no man like-minded who will naturally care for your state," was Paul's expression on the scarcity of young men like Timothy for the apostolic churches." This is an "act of the apostles," then, to lament that we need men who will naturally care for the spiritual state of the churches. In the hope and confidence that this is but a temporary experience, your committee call attention to what seems incumbent upon the churches, the present ministry, and the younger membership of our congregations, in order that the work of the Lord may have numerous and competent workmen.

Your committee with all humility report *the urgent necessity of prayer to God*. First of all your committee urge this, because in their judgment it not only ranks first in importance but is the foundation of every other means. Our Lord himself says: "Pray ye the Lord of the harvest, that he will send forth—literally thrust forth, drive forth—laborers into his harvest." It is usual to introduce prayer at the close of a report, because it seems courteous, after all the business is discussed, to allude to human dependence, and to gracefully close with some lofty duty that will glorify the whole. But in our judgment, prayer is in this case the main business; and certainly the first business. And since we are ever facing the white fields, it was evidently intended by Christ to be a continuous business of his disciples, to pray for the laborer's place, and the laborer's company. Were we not so used to some of Christ's sayings, this among others, we should be startled at their boldness and confused by their strangeness. Certainly this is a strange saying, that close by fields white to the harvest, the Lord of that harvest should pause, before he allowed even a few workers to begin—pause until prayer is made to himself to send them, and send others, to reap. Evidently men are not to be *hired* to go; those who *can* be hired are not wanted; men are not to be taken who of their own selves desire to go; nor those urged by their personal friends to go; nor those who fail in getting any thing else to do, and think they may as well go as be idle;—no, they must be men born of prayer; out of and after prayer they must be sent, and that by the Lord of the harvest. Plainly Christ was in the secret of Providence in this strange declaration; for from the sending of the twelve, till the last ordination of a true minister, only from prayer and because of prayer to the Lord of the harvest, have the true *laborers* come. Lords many of the harvest have offered themselves, plenty of men for a piece of bread have been in the field, but *laborers* serving in the burden and heat of the day, where have they been found except when sent by the Lord? By the way they have worked, doing *his* work and not their own, they have shown that by *his* sending they came in.

This, then, so far as Scripture and fact go, settles that there is no raising of men to the pulpit, by a dead lift of omnipotence; that they must come sent of God after prayer on the church's part. Were we enforcing truth for the winning of souls, instead of reporting it to souls already won, it would be our delight to show how *wise* it is in God to leave room for a prayerful expression of interest in the bringing of men forward to preach the gospel. The Lord of all—the owner of the field, which is the world, of the seed which is his Word, of the harvest, and the laborers, still he is desirous that a ministry of that Word be prayed for. And this, we judge, because he wishes to share with man the blessedness of effort, and because he has made man, like himself, capable of being prayed to undertake the work of saving others; and farther because, as we are made, no blessing is counted worth much that does not follow a need which rises

into an agony of prayer to God. But looking in the most common way at prayer for the sending of men, it is the best thing that can be done to get the right supply; for the counsel simply is this: Pray that you may live by the words of life; pray that you may hear the right things by the right men, sent from the right source.

Is it an invented fear, then, that we have not had enough of men for want of enough of asking? Every one that asketh receiveth, especially when a certain thing is put down to be specially asked. From the fact that our Seminary classes invariably fill up after revivals of religion, and thin out as revivals decline, we have a standing evidence that the more prayer there is for salvation, the more men are sent to preach it.

Without suggesting any reproach under which they do not place themselves, without charging fault on those conscious of no neglect to pray for this end, without daring to say that there is no *other* cause for a decline of interest in the ministry, your committee are very decidedly of opinion that more fervent and effectual prayer must be offered in church and house and closet, before the Lord of the harvest sends the abundance of laborers required. If a true apostolic succession of preachers is to be continued, it can only be by apostolic methods of continuance. And how fully the apostles kept up this their first duty, we find in their letters and addresses to the churches: Pray that the Word may have free course; pray that I may come and preach; pray that a door of entrance be given; pray that the fullness of the blessing of the gospel of Christ may come with us; brethren pray for us! Do not these words show that they remembered the words of the Lord Jesus? And can *we* afford to forget them?

But that their report may not be open to the charge of one-sidedness, and may be free from all mystical and fanatical notions, your committee venture to say that an *increase of instruction upon the divine method of securing men for the ministry* is another great need.

Redemption is what the word says it is—a remedy; if so it is a remedy for man, a getting of him back from where he actually is, to where he originally was. In such a work, since the way of man's loss has been largely by men's influence upon one another, it is but natural to suppose that the recovery will be by the influence of men upon one another. And it is so. God uses one man to teach another—one saved man to save another. He ever employs truth to combat error; love to conquer hate. He simply uses the wisest means to gain his end. This should be explained in the public teaching of God's word. He ought to be heard in his own behalf calling: Who will stand for me against the evil doers? Who will go for me? Who is on the Lord's side? The youth of the church should frequently be reminded that God is ever calling men to leave their own plans and work, and help him out with *his* plans and work. Men should be taught that to this day Christ comes to the school-house and to the work benches, to the boats and to the counting desks, saying to this Peter and that Matthew, "Follow me." And likewise should they be taught that he does well who arises and follows Christ in the preaching of the word. Merchants who have young men in their employment, workmen who discern in others talents for preaching; we, their companions, pastors, and Sabbath school teachers should fasten upon men for Christ, and teach them to open their ears to his call. One minister is known to your committee who has gained over forty ministers, in this way of looking for them, speaking to them, and inducing them to undertake the work. Our churches are specially jealous of an unconverted ministry; they recoil instinctively from a ministry that is a profession like the law or the army or medi-

cine. They hold it to be a career, a public consecration of the life to Christ and to his glory in the gospel's service. This needs to be held boldly forth, so that those who have spent part of their lives in a profession, at their conversion may not withhold themselves from giving their redeemed years to this way of serving their Lord. Especially should all heads of families be free in their teaching, that all souls are the Lord's, that the parent is not responsible for the child, nor the child for the parent, when consecration to a given work is divinely pressed on the soul.

To the churches and ministers is suggested the propriety of honoring their own prayers and consecration to Christ, by *an adequate support of the ministry on the one hand; and contentment with an adequate support, on the other*. This grows out of a natural necessity. Human beings, who retain their human modes of existence, cannot preach the gospel and care for hundreds of souls, and work for their daily bread at the same time. Nor does the Master intend they shall. The *laborer*—mark the emphasis! the *laborer*, not the overseer, nor the schemer, nor the one called a laborer, but the genuine workman, is worthy of all he gets—his hire, no matter how much the Lord in his providence may grant. No real laborer gets too much; many get too little. "The laborer is worthy of his hire"—that protects the faithful from envy, and saves fear to the churches lest they overpay the servants of Christ. "Let him that is taught in the Word, communicate to him that teacheth in all good things," is, as we understand it, instruction to the churches to adequately support their ministers. And promises, older than the new covenant, affirm that he who trusts in the Lord and does good—surely no one is more fairly under that description than a faithful minister—he shall dwell in the land, and certainly he shall be fed.

These and the like Scriptures counsel the churches not to prevent the Lord from keeping his word. His plan is to have his laborers supported; comfortably if they can be, uncomfortable if it must be, but supported according to the churches' ability. And very few would be deterred from entering the ministry on the score of support, did the churches identify the minister's interest with their own. Very gladly are the losses of farms and business shared by those who are made partakers of success in farm and merchandise. A titling of want will be taken, when want is the chief abundance of the year. What many of those looking to the ministry feel most keenly is, the people's expectation of a ministry rich in thought and culture when nothing to foster them is attainable. The main question seems to be, "Can a minister *live*, that is, keep his household in food and clothing upon the support granted him?" Suppose it *can* be counted up that he can and does live—if his salary just covers that, no more ought to be expected, than that the man shall *live* in the parish, preach to the living and bury the dead; in fact, do the routine of a pastor's work. Where and upon what is a man to grow? How many generous emotions are his, when he has no means of generosity? How is he likely to inspire his people with the joy of giving, when an opportunity to give by his own hands must come like a miraculous dispensation, if it come at all? The means of mental growth, books, travel, occasional rest and intercourse with the learned being denied, as man is made there can be no advance in mental culture nor productiveness. Treat the breathless dust of the earth so, and it will not produce more than *one* crop. Strange if our Maker has put less dignity on dust into which he breathed the breath of life, and made a living soul. Man cannot live by bread alone; he must have truth, he must have the Word of God. Especially if other souls are to live on a man's explanations of that Word, it is requisite that he have implements by which to secure these explanations. And over-against this, it must be allowed

that it will further an entrance upon the work of preaching, if the coming men will make their minds up to be contented with an *adequate* support. And it will also aid them if those who *are* decently cared for, will confess that they are so. It is the misfortune of the ministry, that so many of their losing men are so ready to bear testimony to their losses, and that their prosperous men are generally so averse to publishing themselves, that they do not rush into print even with their happiness. To their credit as a company of self-denying men be it told, that the mass of ministers are sorely tried by the public discussion of their salaries. We have always thought that it was a trial to the apostle Paul to thank the Philippians for their collections, and to beg of the churches to be mindful of the duty of giving. Yet even he had to do it; and we all know that he was not a discontented minister, nor a worldly man. But, when opportunity offers to give Christ and his people credit for fairly supporting their servants, we have fallen upon such evil times of detraction that it becomes those who have dwelt in the land and have been fed, to testify to those coming forward that they have not been left to want, nor have their children begged their bread.

And this is all the testimony needed; because no man need come in among us to make money, to make fame, to make comfort or worldly influence—any thing but work. The ministry is a *good work*—not a good banking enterprise; in fact, if any ministers have found that from the proceeds of their preaching they have a bank account growing like a merchant's, they would from that very fact have reason to doubt that they were ministers of Christ. An *adequate* support, your committee say, is what the ministry should content itself with: and an adequate support the churches are bound to furnish, if men with growing minds are to be their ministers.

The only remaining aid to the getting of men that your committee can dwell upon, is a *more general exaltation of the ministerial office*; and as various parties have each their own way of doing this, the report will close by a detail of ways and means of the desired exaltation.

The *ministry* should magnify its own office, if it would see itself well supplied. For the end before us, it is a good thing to preach as if one liked to preach; it is a better to preach joyously because one *does* like it; best of all is it for ministers to constantly declare that it is the best work they have ever done, or desire to do. It is said that every man owes a debt to his profession; and in our judgment, what the ministers owe to the pulpit, they should pay in the form of love for it, and commendation of it. Young men will soon find out whether a place is to be coveted or not by the air of him who holds it. That was a most injudicious method of recruiting adopted in Pennsylvania, in 1864, when a recruiting office was opened close by a military hospital, where the groaning of the wounded was the only music that reminded them of the glory of battle. Needless was it to say that the true patriot would enlist, whatever lay before him. That might be, but on just principles of securing a free being's consent, that was an unwise experiment. The greatest apparent *good* was not presented. And since ministers know how to make an application on a mere hint, let us hint that it will be well for those wounded in their ministerial campaigns to suppress their groans, while the young are hearing. When nurses and surgeons are near there is liberty to moan; but it is a needless and a hurtful expenditure of breath to cry out when those looking to the service are, by such sounds, likely to be prejudiced against it.

Granting that many strong men have been cut down in it, many solid men worn out in it, many young men killed outright in it, there is no more glori-

ous work than the preaching of Christ. He had the true preacher's spirit who recently said in reply to an offer of a stranger to preach for him, "you might as well ask to eat my food for me;" a homely way of following him who said "it is my meat and drink to do the will of my Father in heaven." "Gladly," said Philip Henry, "would I beg my bread six days of the week, to be allowed to preach on the seventh."

The acknowledged *poverty* of the ministerial class is an honor, and should be maintained as such. That a class of men are willing to forego what almost all other men make the great strife of their lives; that neither money, nor comfort, nor social distinction, nor political power, nor literary fame will win them from their work of explaining and enforcing Christian truths—this certainly is something of which every man in the ministry may glory. When this world is downside up as it will soon be to most of us, when the unseen and spiritual state is better appreciated because more clearly seen—who is the rich man and who the poor, who is the honorable and who the vile, will be more thoroughly settled than it is now. And the glory of those who dared to be poor in the flesh that they might make many rich in the spirit, eye hath not seen nor ear heard, nor do we now conceive. He puts his office high in human esteem who lives as if he believed this.

The household has a noble opportunity of exalting the ministry of Christ. History is constantly repeating itself in this, that out of families where conversation on divine things is intermixed with jests and vulgar remarks, few converts to Christ come. Especially so in respect to the children becoming ministers. Find a household which adjourns from the church to "take off" the peculiarities of the preacher, and criticise his style of leading the devotions and preaching the Word, and you will find one barren of those born for the ministry. See how the honoring of the office at home has resulted in the numerous and faithful ministerial families, thinking of nothing but the honoring of Christ by preaching him. See the missionary families—the Soudders, the Schaufflers, the Gulicks; the pastoral families—the Beechers, the Duffields, the Tynga, and the Alexanders, besides many of the honored living who have two and even three generations preaching together. It does not all "run in the blood," for we are expressly told that not of blood or descent are men called, but it runs largely in the training. Train the child and he will go. Prayer, precept and example rarely fail to make a son what his father and mother desire. In your committee's judgment, the household is before the church and college and seminary too, as the mental and spiritual and professional birthplace of the true minister.

To be comprehensive in their deliverance, your committee venture with all modesty to suggest an *elevation of the office in connection with our process of ministerial training*. A great evil has come on the Christian ministry by the multiplication and the competition of Theological Seminaries. Too great eagerness to secure numbers, has tempted those who manage these institutions to lower the grade of qualification for entrance—in fact, in some instances, to abolish all inquiries about qualification, and, unlike the apostle Paul, to snatch at novices and make them bishops.

While all due facility should await those ready for professional training, in your committee's opinion, the Seminary should be a place, which it is worth some effort to enter. To use it as an infirmary for the mentally halt, lame, and blind, instead of a directing, bracing, stimulating and testing place, for those with the main part of their culture secured before entry, is to rob it of its honor

and its power, and to furnish the churches with men who confess to themselves that, as they go out, they ought to have only been thinking of coming in.

It is significant that Christ had no young preachers whom he sent out from a shorter course; that he kept them all by his side for three full years. And but one—and it was the falsity of his heart, and not the want of competent teaching that ailed him—but one of those staying all their time with the Master, was a poor preacher. When any one with any kind of training is made a minister, how can it be expected that a laudable and Christian coveting of one of the best gifts, the gift of preaching, is possible among our young men?

And yet again, *there is need of a revival of the heroic in connection with ministerial sacrifice among our young people.* The days of suffering in the flesh are about over; but the scourging, and mocking, and the sawing asunder of the soul can be endured for Christ. Christ was a minister, is now a minister, of the sanctuary which the Lord pitched, and not man. Christ still has a reproach; he is no philosopher; his gospel is foolishness. "Where is the promise of his coming," is still the taunt; law has the supremacy; all things go on as from the beginning. The question is, Who will bear that reproach, go out with him, stand by him, be called fools instead of philosophers, mad instead of sane, poor instead of rich, yet amid all be blessed? "For, Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

Can our youth more surely gain the name and the place of heroes, than by joining the ranks of those wise to win souls? Shall a dread of hardship, or the scorn of men, rob them of the reward of those who turn many to righteousness?

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. E. M. Betts, Santa Barbara, Santa Barbara Co.

Not Dead Yet.

A year ago our church was generally believed to be dead. Its membership had been reduced to thirteen, its Sabbath school was almost broken up, and many were ready to attend its funeral. Had it not been for your Superintendent, and the aid of your Society, it doubtless would not have revived. We feel, however, that results have justified all that you have done for us. Eighteen have been received into the church, ten by letter, and eight on profession of faith. The Sabbath school now numbers 75, and the congregation nearly 200.

This has been a year of re-action, and particularly a hard one for California. A partial drouth has added to its se-

verity. Money has been hard to get for any purpose, and especially for church building; yet our people, few in number, and of slender means, felt that God would help them, and determined to build. As a result, we have just dedicated to the Lord, free of debt, a beautiful house of worship, which has cost over \$8,000. Many noble sacrifices have been made, but as a church we feel that we are all the stronger for it.

Thirty miles below us is an important field for Christian labor. It is the outlet of the Santa Clara valley. This valley already produces largely, but in a few years it will yield enough to feed the State. It is being settled by Christian families. A Congregational church of 18 members was organized there last fall, but they have no pastor. A good man, in good health, would be

welcomed to a delightful and most important field.

From Rev. J. J. Powell, Rio Vista, Solano County.

Our Church Fair.

It was opened on Tuesday evening, and held through Wednesday and Thursday. All the articles were made by the ladies of the church and congregation, few in number, who deserve great credit for their courage, good judgment, hard work and perfect management. The managers determined to have no "post-offices," "grab-bags," "scales of justice and beauty," "kiss-tree," or other tree of suspicious character. The whole affair was carried out on strictly Christian principles, and proved that a church fair can be made profitable without any of Satan's modern inventions. The receipts were about \$600, and we breathe freely, because the burden of debt has been removed. Moreover, we have bought a new steel amalgam bell, and one of Mason & Hamlin's organs, which aids the singing of our excellent voluntary choir, all of whom are members of our church.

Protracted Meetings.

A week ago last Sabbath we opened our batteries on the enemy's fortifications, and have been shelling them for ten days without intermission. They are strong, but must yield. The feeling is increasing daily, and a few have experienced a change of heart. We are determined to fight on, until the whole place is regenerated by the power of the Holy Spirit.

KANSAS.

From Rev. J. F. Morgan, North Lawrence, Douglas Co.

A Dark Look.

Since my first year's labor there has been much to discourage Christian effort. Local questions have constantly

disturbed the peace of the community with strife and discord. So many have desired to rule, that we have had no rule at all, except the destructive power of whiskey. This has neutralized our efforts for good. It has prevented the growth of our town; few but the godless and immoral wishing to stop here. Not a single Congregational family has settled here during the past two years. I have many times thought that I could hold out under these circumstances no longer; that many other fields were much more inviting; but having labored so hard to secure a church edifice, I could not bear to see this enterprise go down, and have clung to it. I have believed there was never a day so dark but that the clouds were scattered; never a night so long but that the morning dawned; so I have labored on in hope of this brighter day.

Brighter.

Changes have occurred during the past three months which lead us to believe that this long expected day is near at hand. "The morning seems to dawn." One quite important change is the consolidation of this town with the city of Lawrence. We feel that we shall no longer be at the mercy of whiskey. Though it has been but a week since this was consummated, we already begin to see its effect. Business in every branch has received an impetus; streets are being opened and graded; houses are going up; and we now hope to see a different class of people casting in their lot with us. One family from the Plymouth Congregational church, Chicago, has already gladdened our hearts. May the Lord send many such, to cheer us and lighten our burdens!

From Rev. I. Jacobus, Junction City, Davis Co.

Illness.

For a portion of the last quarter I have been laid upon the stocks for re-

pairs. My lungs were so weakened by a siege of the whooping cough that I was compelled to suspend labor for a few Sabbaths. From my own experience, I could not conscientiously recommend the whooping cough to adults, and would most heartily advise all ministers to submit to it when they are young. I have been most fortunate, however, in securing help every Sunday of my illness. Brothers Parker, Cordley, Merrill, Butterfield and Tunnell, have each given me a Sabbath, so that so far as feeding the flock is concerned, my church have fared far better and been led in greener pastures than if their regular under-shepherd had not become lame.

The valuable assistance of these brethren has done us all good. While it has toned us up and invigorated us, it has generated a keener sympathy on their part for our struggling church.

New Comers.

Our congregations have increased so largely of late, that on some occasions it has been difficult to seat all. This comes of the heavy immigration into our place. Many of these are from England; a good sprinkling of them members of the "Independent church."

I like these English Christians. Their type of piety is of a higher order than that of some of our weak-kneed brethren on the border. It stands transportation and sea-sickness. A niece of Rev. Thomas Binney, of London, and her husband, are soon to present their letters and give us their valuable aid.

The city is building up rapidly; we count the new buildings by scores. Many of our order come in, but as yet few remain. Our old members move on, but we hope to keep our number good. We have a more encouraging outlook now than ever before. A deep interest appears to pervade our congregations. May God breathe upon us the breath of life!

From Rev. H. W. Shaw, White Cloud, Doniphan Co.

Building.

During the quarter there has been much to encourage us; not that any thing has been accomplished in the way of outward growth, but there has been a very decided increase of earnestness and courage. The incipient effort towards building a church this season has infused new life and animation into all the membership. All the various expedients for raising means are being put into requisition. The money for an organ was raised without difficulty during the winter, and to-morrow the women of the church organize for the raising of funds to furnish the church when completed. Perfect harmony and good feeling prevail. Our services are more fully attended than ever, though I do not know that there is any especial religious interest.

"Going West."

Next Sabbath is to be our communion season at Highland, and it is expected that a few will be received, both by letter and confession. These, however, will only fill the places of some who have recently removed to "the West;" for, strange as it may seem, in this, almost the *Ultima Thule* of civilization and of regions fitted by nature to be the home of an agricultural people, the tendency of all the unsatisfied ones is towards the West!

Helper Wanted.

If these two churches are to be supplied by one man, he needs greater powers of physical endurance than I possess, to work such a field efficiently and satisfactorily to the church and to himself. Each is extremely desirous of obtaining the entire services of a minister: Highland, because of the church's relation to denominational influences; and White Cloud, because of the building task it has assumed for this year, and because of burdens that in its pres-

ent weak state will be unavoidable. Each church wishes to engross my whole time, and I am in a strait betwixt two.

MINNESOTA.

*From Rev. G. B. Nutting, Mower City,
Mower County.*

Not on Another's Foundation.

I came here with my family, because there was no minister of any denomination living either in this or the adjoining towns north and east. I had been informed that a Baptist minister, ten miles distant, who had preached here once in two weeks, did not intend to continue; but I came without invitation from any one, or commission, save that general one in the last verses of Matthew.

This settlement was commenced about fourteen years ago. There have been, in succession, four different church organizations, viz., Methodist, free-will Baptist, Campbellite, and close-communication Baptist. The last only survives, having been in existence two years, and numbering twelve members, of whom five are men. My first service was in a school-house on the prairie, two miles east, where I have preached once each Sabbath since. I hold a preaching service, every alternate Sabbath, in Waltham, the town north of us. I have also preached regularly every Sabbath once in the school-house here. The majority of the village population, although mostly of New England origin, have not, for years, been in the habit of attending public worship. I am glad, however, to see that some of that class have recently commenced attending regularly.

The Foreign Work.

You know I was from Jan., 1858, until Aug., 1868, missionary of the A. B. C. F. M., in central Turkey. In extent of territory and population, this is much smaller than my former field, which covered an area of 10,000 square

miles, and had a population of more than 200,000. We have here, as there, the same corrupt human nature with which to deal, the same remedy by which to seek its recovery, and the same promise of the Holy Spirit, to make our labors effectual. Yet, in some important respects, the difficulties to be contended with here seem much greater than they were there. Somewhat less than one eighth of the population of my former field were nominal Christians, our work was directly among them, and indirectly, through them, upon the Moslems and heathen. Though descended from Christians of the first century, they had retained only the name without the life of Christianity, and needed to be converted in order to be true witnesses for Christ, to the Moslem and heathen around them. But the Bible was acknowledged by them to be of divine authority, though for centuries it had been kept from them. And when convinced of our sincere benevolence in coming among them, they were more than willing to listen to us while we "reasoned with them out of the Scriptures," and taught them "concerning the kingdom of the Lord Jesus Christ." The few who could read, bought and searched the Bible, and those who could not, applied themselves earnestly to learn, that they might find out for themselves whether what we taught them was true. "Therefore, many of them believed."

Their facilities and opportunities for the acquisition of this world's goods being small, they did not grudge the time necessary for attending the public services of instruction and worship. Besides the two sermons, and Sabbath school on the Lord's day, and two weekly evening services, they were ready to come together to a daily expository service, whenever we had time and strength to hold one, either in the evenings of winter, or at sunrise in summer. "In season and out of season," in their shops and about their work,

they seemed to hunger for instruction, comfort, exhortation, or reproof out of the Word, and loved to "speak often one to another" of the things they had heard or read.

The Home Work.

But here the whole strength and energy of every one seems to be absorbed in an agonizing pursuit of this world's goods, so that it is quite impossible for them also to "agonize to enter in at the strait gate." Many do not hesitate to continue their work through every day of the seven, and the most of those who cease from ordinary work on the Sabbath, are so exhausted by the week's labors as to have no strength or heart for any thing but sleep, or amusement and mere physical recreation. A proposal to meet together at sunrise, or on week-day evenings, for religious instruction and prayer, they would consider evidence of insanity in the proposer.

Another great difficulty here, from which we were there exempt, is the spirit of sectarianism. Let a minister of any denomination commence labor in an unoccupied field, even if sincerely desirous to waive all denominational peculiarities and unite all who love the Lord Jesus Christ, immediately others will come in to preach and make division, in the interest of their own denominations.

From Rev. H. Willard, Plainview, Wabash Co.

Sorrow and Joy.

The last Sabbath of the quarter I was absent, called by the sickness of my brother who died in Troy, N. Y. I trust the sad experience will fit me better for the work which the Lord has for me to do in this place.

We have been made to rejoice by the accession to our numbers of seventeen persons, mainly on profession of their faith, about equally divided between

adults and young persons. Among those who united with us was a former minister of another denomination, who has already found a field of labor in one of our churches in this State.

We are much crowded for room in the uninviting place of worship we now occupy; and the last payments have been made on a \$600 lot, for a church edifice. Stone is being drawn for the foundation, but the church will probably not be completed before next year.

From Rev. J. D. Todd, Winnebago City, Fairbault Co.

The Year's Work.

My year of labor under your commission has been one of hope and fears and toil; of some discouragements from "sight," and much encouragement by "faith." I have planned and counseled, studied, preached and pleaded for Christ, and for the polity of the Pilgrims, of which there seems to be a strange ignorance in these parts. I have preached one hundred and forty times; have received into the Winnebago City church twenty-nine members—almost half on profession of their faith—and to the Woodland Mills church, two on profession; have held an extra meeting of four days with church at Fairmount, the county seat west of us, and in doing this, have traveled twelve hundred and fifty miles. A union meeting here, of great and quiet power, from the week of prayer till near the first of March, resulted in the hopeful conversion or reclamation of sixty souls. At Woodland Mills a nine days' meeting, in which I was alone with the church, was blessed to the bringing in from the world of seven souls, while five or six who had been interested for months, were brought to a full decision for Christ. The family of a leading infidel, eight in number, have expressed hope in Christ, so that he is left alone, and has himself said he "wished he could see as Christians do." We hope he may yet see.

The Spirit of God has been wonderfully poured out in all this field, and we greatly rejoice in him.

Angel Ministries.

Ministering angels have visited, surprised and cheered us. What a box that was! Large, rich, full, minute; over-clothes, under-clothes, thick, solid garments for the winter's cold; clothes for the study, clothes for father, mother, and each child. Opened in the middle of the sitting-room, there were cheers, almost shouts, eyes opening with wonder and gratitude, as each article came to the new light of a Minnesota mission cottage! Then those rich letters: one from Father —, 77 years of age, and desirous to help fit up our little home; another from a boy of eleven years, who, interested by reading an extract in the *Home Missionary*, had saved and sent his spending money for the children; and yet another, by post, from Baltimore, Md., from an unnamed angel, whose initials only were given. God bless that dear old man, and the boy, and the kind ministering unknown one! None but ourselves can ever know the comfort afforded by their gifts.

Church Home Wanted.

The church in Winnebago City needs a house of worship immediately—having to hold service in the public school room, which may be closed, leaving no place but the small Baptist house, in which the Methodists also worship. This is soon to be a railroad town; the growth will be very rapid, and it is imperative that foundations be laid now, if we would build up successfully. Who of God's stewards will make an offering of \$500 as an anniversary memorial gift?

IOWA.

From Rev. J. L. Atkinson, Iowa Falls,
Hardin Co.

Sunshine.

Here closes my first year of labor as a Home Missionary. The year has been

one of sunshine and shadow—the sunshine, however, predominating. Within the year, 27 have united with the church, eight of them on profession of their faith in our Lord Jesus Christ. During several months, considerable interest was felt in spiritual things, both by the church and congregation. As a result of special meetings, a few separated themselves from the world and entered the church.

Peculiarly we are little better off than last year. Business is dull, partly because this is no longer the railroad terminus, and partly because farmers' produce, especially wheat, brought but little. The prospect for a good wheat crop for this year is also poor, on account of the drought. These things combine to lengthen faces and tighten pocket-books. Still, subscriptions for your missionary's salary have been paid, and a larger amount than in previous years has been contributed to various benevolent causes.

The Field and The Man.

My labors have mostly been confined to this place, though I have preached a few times at a village two miles distant, when I could endure three services. I intend soon to visit a few places of which I hear contradictory reports. Two of these places are eleven miles from here. One of them, with from 200 to 300 people, is called a "hard city," in great need of the gospel. Another is called "respectable," and is the centre of a farming community. If these places are open, they will furnish a grand field for some self-denying, hard-working minister, and I think I have the man. A member of our church, who united by profession this year, has concluded to prepare for that sort of work. He is about thirty, is unmarried, has a good English education; thinks he cannot go to the Seminary, but says he will study with me, beginning his studies this fall. We all think he will do a good work.

WISCONSIN.

From Rev. G. Spaulding, Depere, Brown Co.

Comfort in Sorrow.

When this report was due, I was absent with our oldest daughter, of whose sickness I wrote you. [See *Home Missionary* for June.] We had hardly the faintest hope, but thought it possible, that she might temporarily rally by a trip to the sea-shore. She lived but ten days after reaching our Eastern friends.

We feel that the Lord's mercies have been very great in this affliction:—so many kindnesses all through our daughter's sickness; the love and sympathy of relatives and Christian friends; the unexpected provision for our journey to the East with her; the kind courtesies, in traveling, from conductors and even hackmen towards an invalid stranger; her meeting, on the route, with friends she greatly desired to see; the few days by the sea-shore among relatives; the seclusion and quietness of her grandmother's home, in Lowell, for the last days; the grateful recognition by the weary one of all these mercies from the heavenly Father's hand; her ever-trusting spirit and beautiful simplicity of faith; the gratification of all her earthly wishes; the feeling that every thing had been done for her that could be done; the brave and quiet patience with which she waited for the last of earth; and, when she felt the wing of the death-angel, the happy smile, the light of victory in her eye, and her "please, Jesus, come quickly;" and finally her burial in the spot she had chosen. Though we miss her more than words can tell, we can but say, How good is the Lord!

Then, too, the manner in which this affliction was received by the remaining children comforts us. The only brother, next to her in age, says, "She has only gone a little before, to wait for us there." The next sister, of fifteen, "I did not think that Lottie could die, I expected to see her again, but she is

well and strong now." Said the youngest, of nine years, when we had come home and gathered about our table for the first time without the loved one, "Let us not cry, we shall all of us see her again."

Our mercies are greater than our affliction, and our joy greater than our sorrow. We will sing of the *goodness* of the Lord. We bless Him for the faith he has given to our children, so early that they know not when it was not in exercise.

From Rev. A. A. Overton, Arena, Iowa Co.

Fruit Gathered.

In my last I spoke of cheering signs of a special work of the Holy Spirit. The Lord has made us glad with the great things he hath done for us. We count twenty-six conversions; but I am confident there are more who savingly believe in Jesus. Several of our new converts are heads of families.

I have had no assistance from any evangelist or any brother from another field. With the exception of Saturday, I preached every evening for six weeks. Our Sabbath school is still increasing in numbers and in love for the study of the Word. This I superintend, and give the scholars each Sabbath a short sermon.

From Rev. A. W. Curtis, Belmont, Lafayette Co.

Dark and Bright.

Some of our most efficient and best paying members have sold out to Germans and left, and this noble church, generously responsive to every good object, has been sadly broken up of late, both because of these removals, and of the ill-health of their late pastor—finally compelled to give up labor. The church has been reduced in number from 98 to 83 during the past year, and others have left who have not yet taken let-

ters. Two were added at the last communion, by profession, both recent converts. We have had no special protracted meeting, but a good degree of interest for some time past. Last night, through storm and mud, a man came to the prayer meeting, and lifted his voice to God with strong crying and supplication, who but a few weeks ago was exceedingly profane, and unapproachable on the subject of religion. His wife is a praying woman, and little by little he has been induced to come to church, and finally to the prayer meeting. The stormiest day we had this year, he came to my house with hands so full of gifts from his wife, that he could not protect his face, and both ears were frosted. But after thawing out, he acceded so readily to my invitation to the study, that I was astonished; and yet more to find his errand was to get me to pray with him, and to tell me that he desired to follow Jesus.

The daughter of our beloved Warner who was the means of building up this church, who finally died in the harness, worn out with over-work, now lies at the point of death in the last stages of consumption, but preaching most eloquent sermons by her patient suffering for Christ.

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From Rev. S. H. Thompson, Osseo, Trempealeau Co.

Sectarian Divisions.

The people are too poor to support one minister, yet are disposed to multiply churches and ministers—differing more as to polity than doctrine. Should we retire, as we are strongly inclined to do for the sake of avoiding collision, others would soon retire for the want of adequate support, and shortly we fear the field would be abandoned. Such results we have seen to our sorrow. Quite a number have been hopefully converted. Classes have been formed. Others stand aloof. To organize them into a Congregational church would

make a third organization. This would seem to hinder rather than promote Christian unity. Yet Congregationalists were first in labor, and appropriately should be first in organization. But established "isms" emphatically say "*No!* meekly and modestly coalesce or retire." What shall be done? Shall not Congregationalists, having the simple republican, Puritan, Bible polity, stand their ground? We have been too retiring, too much afraid of sectarian zeal. Thus other sects, with their adapted machinery, boldness and tact—sometimes perhaps disregarding Christian comity—have multiplied and monopolized, under the name of true Christian zeal.

In much that is good and commendable we would rejoice, while yet we are zealous of the better way. We shall probably soon form a Congregational church at Elk Creek, where numbers are anxious for it.

MICHIGAN.

From Rev. J. S. Kidder, Rochester, Oakland County.

A Sad Bereavement.

On the second of May last, at our morning devotions, we read the history of Job's great afflictions and his trustful assurance, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." Then, leading my horse to the well for water, I handed the halter to my little boy, Freddie, to hold while the horse ate for a few minutes. To make sure of his hold, the little fellow fastened the halter around his waist. Something startling the horse, he ran with my boy hanging by the halter, until the strap broke, and my child was left on the grass, *dead*. Then the language of Job became appropriate for me, and I trust that its sentiment found a lodgment in my heart. The boy was eight years old, my youngest of six children. It is the

first break in our little family circle. God, my heavenly Father, seems nearer and dearer to me than ever before, and I can see that I needed the discipline.

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From Rev. T. Jones, Mattawan, Van Buren County.

Revival.

You have been informed that this church, so lately distracted and nearly ready to disband, was in the midst of a glorious work of grace. It continued all the winter, nor is it yet done. We have received 87, and there are several more to come in. Our church is well filled on Lord's day; our Sabbath school numbers 140, and we are all in union among ourselves. I trust that your noble Society will not have cause to regret the means expended here. Three or four young men, poor though they are, have given their individual notes for the debt of the new church, and now are struggling hard to pay them. We trust that this little church has brighter days before it. To the blessed Master be all the praise!

MISSOURI.

From Rev. G. G. Perkins, Kidder, Caldwell Co.

Four Years' Work.

Four years ago I found here a church of seven members, a small Sunday school, and a congregation of about fifty. Under the auspices of your Society, I turned my back on my home and labor in Massachusetts, set my face westward, and with wife and five children reached this point, "drove my stake," and by God's abounding mercy we have continued till this present time, all living, and *one* added to the number. Some of my Eastern friends thought I was insane, to take my young and numerous family to this distant and "semi-civilized" section, as some regarded it; but, "Hitherto hath the

Lord helped us," and blessed be his name!

I have met with disappointments and trials; sickness has visited me and my family; but there has been joy in the service of the Master, good seed is sown, and good results are already realized. The seven has been increased more than ten-fold, the congregation has become regular in attendance, the Sunday school is a power, the cause of Temperance is so prospered that there cannot be even a licensed saloon in the place, the public school is brought up from two months in the year to nine or ten months; and in all this I have been permitted to do something.

Last winter, and during this quarter we have enjoyed a glorious revival; bringing thirty or more hopefully to Christ. Twenty have united with the church during this quarter, making nearly fifty, in fifteen months.

I have been disappointed in the slow growth of this village. The country around has settled up considerably, but immigration hither is not large just now. The high price of land and other reasons have operated to send it elsewhere.

The college building, incomplete, has been standing still for several months of these "hard times;" but though the extravagant expectations of some will not be realized, I believe it will succeed. It has not had enough either of time or money to give it a fair start. I have been disappointed too in not having a house of worship ere this, but the plea has always been, "wait till the college comes!" The people are now realizing, that it will not serve them for a church even when completed, located at such a distance from the centre of the village.

As you know, I have served the church at Hamilton the past six months, preaching here in the morning and there in the afternoon, and often visiting Hamilton during the week. They have just completed a small but neat house

of worship, which, by the aid of the "Union," is free from debt.

*From Rev. Z. E. Feemster, Gainesville,
Ozark Co.*

Out in the Woods.

After an absence of about three months, for removing my family from Mississippi, I am again at my ministerial labors in Ozark, Douglass, and Christian counties, filling appointments in eight different places, mostly under unfavorable circumstances. The state of religious feeling had declined during my absence. The weather has been unfavorable for meetings held generally in dwellings and school-houses, small and

not very comfortable. My family, without a house, have tented out in the open woods. My time has been much taken up in providing for the temporal wants of my family. Provisions and materials for houses had to be secured, and as necessary help could not be obtained, much had to be done with my own hands. Some others were depending upon me to assist them in getting homes, and as several of the places I had selected for that purpose were taken up by others, we were subject to disappointment and perplexity, and our colony is scattered over a wider space than was desired; but we hope it will prove to be for the best.

MISCELLANEOUS.

Death of Rev. G. C. Morse.

We have the sad duty of recording the sudden and painful death of this devoted missionary, at Emporia, Lyon Co., Kansas, on the 13th of July.

About to sell his little homestead, that he might enter on a new field of labor, he thought to increase its value by digging a well, and to save expense took on himself the oversight of the work. Attempting to descend into the well too soon after a blast, he was overcome by the foul air, and called to the man at the windlass to raise him. This man, a German, did not understand the order, and Mr. Morse fell several feet upon the sharp rocks. It was an hour or more before he could be reached, when it was found that his thigh was broken, his head so bruised that he was unconscious; and though several skillful physicians used their best efforts to restore him, he died in a few hours. A wife and three young children are left to mourn their sudden and terrible bereavement. We know that thousands of praying ones, who read this notice, will bear them with Christian affection and sympathy to the God of the widow and the fatherless.

Mr. Morse was born in Acworth, N. H.,

April 19, 1827; was converted in Dartmouth College, where he graduated in 1854; studied three years in Andover Theological Seminary, and in July, 1857, was commissioned for Kansas by this Society, with his classmates, Rev. Messrs. R. Cordley, S. D. Storrs and R. D. Parker, who are still working in that State, and Rev. Wm. Windsor, who chose Iowa for his field.

Mr. Morse settled in Emporia, a community then presenting many discouragements. Through his efforts a church was organized, a house of worship built, and, later, a Normal School established, through his connection with which Mr. Morse has exerted a great and beneficial influence on the educational interests of the State.

After ten and a half years' service at Emporia, he took charge for two years of the church in Grasshopper Falls; but impressed with the need of pioneer work in the newly opening southern portion of Kansas, at the request of the Superintendent, he made an exploring tour in Wilson and the adjoining counties. It was with a view to laboring in these new counties that Mr. Morse undertook the work which cost him his life.

He had previously visited, as he wrote us, nearly every cabin in Southwestern

Kansas, supplying Bibles and organizing Sunday schools. Going in with the first settlers, when all was new and wild, he had been called to great privation; had "seen famine, war, and every drawback ever known to the first settlers of a country." During the war, but one male member of his church remained at home.

Two years ago Mr. Morse wrote, "My experience will be worth a great deal in going to a new field; but the wear and tear of such a crowded life is beginning to tell upon my energies, and I need rest. I have endured ten times what I supposed possible when I left the East. Though all has not been accomplished that we desired, yet foundations have been laid, upon which I hope others will build with greater success." Even amid the sadness of such a death, there is comfort in the thought that on these foundations worthy successors are grandly and surely building. Together they shall have their eternal reward.

Growth of the West.

It is curious to observe how slow the people of the East are to understand the advantages of the West. "Oh," say hundreds of young men in the old towns every day, "if I had only come here when my father did, and bought some of this land, how rich I would have been! Then it sold for a few dollars, now it is worth many thousands." So the young farmer of the East complains: "Land is so high I can never own a farm. When my father bought here it was only worth \$10 and \$20 per acre, but now it sells for \$50 and \$100, and were I to buy, I could not pay the interest on the purchase money, much less ever pay for the land." Every one seems to think that the day for speculations is past, and they regret a hundred times a year that they were not born fifty years sooner. Do not be discouraged; for what has been occurring for two hundred years in the East is now occurring every day in the West. When the old men bought the houses and lands they now own, there were few if any railroads, and immigration was

exceedingly slow. Their property was forty or fifty years in reaching its present value. Now railroads are everywhere, and ten, or at the most twenty years, will do what it took them fifty to accomplish. Millions of people are pouring westward; and, go where you may, you will soon find yourself surrounded by neighbors, not by twos and threes, as were your fathers when they settled in the East, but by hundreds and thousands.

The growth of the West is miraculous, and yet it is not to be wondered at; for, not counting the thousands of our native population that come west annually, the Old World is every year throwing vast multitudes of people upon our shores. During the past year three hundred and ninety thousand immigrants landed at New York alone. Add to this one hundred thousand Chinese and other immigrants who landed at San Francisco, and to these again the immigrants from Canada and those who landed at New Orleans, Portland, Oregon and other ports, and the foreign immigration to this country must have been something over one million souls in twelve months. At the present time about one thousand five hundred foreigners land upon our shores daily. Next year it is estimated that not less than three million immigrants will come to this country. Is it any wonder, then, that the West is rapidly settling up? This vast accession to our population (an accession nearly equal every year to half the population of the United States when we achieved our independence), find homes in the West. That this immigration will not only continue, but increase, is altogether probable.

And the result of all this will be, what? The settlement of the West and the trebling of our population. Young men who have already polled a vote, I believe, will live to see the day when there will be a hundred millions of people in America. It might be curious here to consider what effect such an in-

crease of population would have upon the form of government under which we live; but I prefer not to discuss that subject, not being yet firmly convinced of the indefinite expansive power of republicanism.

There will soon be no West. Several lines of immigration have already penetrated all the way to the Pacific coast, and civilization is rapidly spreading from the right and left of them until they intersect each other. And when the West is settled, what then? Then indeed may young men say, "If I had only been born thirty years ago I might have been rich." There will then be no unoccupied lands, no homestead law, no West to go to. The country will be one vast sea of farms from ocean to ocean. Who shall live to see it that is now born? Perhaps not many; but thousands of poor men, at present toiling in the East without homes or land, will live to see the day when these prairies, now to be had for living upon them, will bring forty or fifty dollars per acre. They will live to see towns and cities spring up upon them, and beautiful houses spread all over them. Here yet is land for the landless, but it is going, going very fast, and soon all will be gone. The very best of farm land may yet be had in the West for \$2, \$4 and \$10 per acre, and those who are not able to buy land at all, can go a little further and take up two or three hundred acres, under the homestead law, and, if they will but live upon it for five years, it is theirs forever.—*Cor. Chicago Tribune.*

The Chinese Problem.

[The economic view of this problem we have seldom seen presented in so clear and forcible style as in the ensuing article, from the commercial columns of *The Pacific*, the organ of the Congregationalists of California, published in San Francisco:]

It is within the memory of the present generation, that when machinery

for spinning cotton and weaving woolen fabrics was introduced in England, the spinners and weavers arose *en masse* and burned or destroyed the machinery. In their blind and ignorant rage they conceived that the introduction of machinery would deprive them of employment. The Government was compelled to subdue those mad people by the exercise of force, and they have since discovered that machinery was, in reality, their best friend, cheapening the cost of manufactured articles, increasing their consumption, and indefinitely expanding their field of employment. The Chinese are just so many human machines, which can be utilized in the prosecution of many occupations quite distasteful to the white races, but nevertheless of determined importance and prime necessity. They can afford to work for less than other people, because they are more frugal and economical in their manner of living. They waste no time in nonsensical discussions of subjects in which they have no real interest. We never see the Chinese collected in large numbers, idly looking on for hours to see a safe hoisted into a window, or a pavement laid down. They do not patronize saloons, nor support lager beer cellars. They do not crowd our police court for half the day or more. They do not want all the offices, nor clamor for the exclusive possession of every privilege. They do not form organizations to bring us into conflict with other nations. They do not fit out filibustering expeditions. But they dig, delve, labor, multiply the products of our country; engage in mining, fishing and agricultural employments; enable white people to live with more independence; unfold the resources of the State; add largely to our revenues, and by the comparative cheapness of their labor are encouraging enterprises that would never have been undertaken without them. They are enabling this State to compete with others of the Union, and

saving for home use the money that would otherwise be sent away from home for the purchase of manufactured articles. They are increasing the market for consumption, and enlarging the field of production, thereby opening a door for the employment of skilled white labor. Properly utilized, they form an element of strength and material wealth to our entire community.

It only requires judicious management to realize these benefits from their presence, and their cheerful, uncomplaining docility. We never see them bullying gentlemen who are endeavoring to impart useful information. They do not crowd the lecture-room and insult those who are teaching them valuable truths. Nearly every one we meet is busy doing something, no matter how trivial it may appear. There are few drones among them. Each is contributing something to the public weal—each adding his drop to the ocean of production and consumption. The land is broad and long: its resources are boundless. It depends upon Europe and other foreign countries for four hundred millions of dollars' worth of goods every year. It pays that amount annually for the cheap labor of other countries. It supports millions of foreign manufacturers and laborers, and employs thousands of foreign vessels to transport their products to this country. Instead of being so dependent—instead of paying such vast sums to other people—why not save them by manufacturing for ourselves, at prices that will insure consumption? Is there any thing gained by paying so much money out of the country, when it can be kept at home? With low cost of production, the expense of living is correspondingly reduced. The man who receives five dollars per day for his labor, and is compelled to pay four for his support, is no better off than he who gains but one dollar a day and maintains himself equally well for seventy-five

cents. If twenty-five cents will, at one time, buy as much as a dollar at another, then they are equally as valuable, for they have the same purchasing power. It is not the number of dollars a man may possess which makes him rich, but it is the quantity and utility of the articles he can purchase for his money which denotes his wealth. Suppose one person to own a hundred dollars and another one fifty; then, that the first is compelled to pay his hundred for a suit of clothes, and the second buys an equally good outfit with his fifty; is not the second in reality as rich as the first? There is no sense in being tributary to other nations, when, by the proper use and appreciation of the means at our disposal, we can become independent.

Our Nation's Resources.

We are, undeniably, a boastful people; but it is equally undeniable that we have much to boast of. No nation ever had more favorable auspices; to none have nature and nature's God been more bountiful. The material interests and progress of the country are almost boundless. Stated *a priori* at any preceding decade they would have seemed to be incredible. We can hardly believe the facts to be sober truths when we put them in mathematical or statistical statements under our eyes, as far as they are ascertainable in current results; and, as to their potential or future meaning, we are almost afraid of extravagance when we figure them up, however reticently. Our territory has expanded from less than 900,000 square miles to more than 3,500,000; our population from 3 or 4,000,000 to 40,000,000; in both territory and population we shall be equal to Europe within the life-time of some thousands of our children. Our shore line (including Alaska) is equal to the entire circumference of the planet; we have a river, lake and coast commerce of over 2,000,000,000

of dollars per year, and a railroad traffic of from 5 to 6,000,000,000; our yearly domestic exchanges reach nearly \$10,000,000,000; there are invested in our manufacturing, mining, and mechanical business more than \$2,000,000,000; our agricultural crops are estimated at more than \$3,000,000,000, and we have land enough, if settled as densely as Belgium, to subsist a people equal to all the present population of the globe. Our population doubles every generation; our wealth doubles every ten or twelve years. With these advantages we have the greater blessings of civilization, freedom, the common school, and the Christian church. How could a nation be more blessed? Who can say that the people cannot take care of themselves—that popular government is not the best social system?

And these grand developments and resources of the Republic are full of gratifying significance for the church. We have an immense church work yet to do for the moral safety of the country, and we evidently have the fiscal means for all of it. Church building must go on at a greater rate than ever, for we are thus fortifying the nation with its best possible defences. Our educational institutions must be vastly enlarged in their very foundations. All our Christian and philanthropic machinery must be extended on the right and on the left. The rich men of the nation, and especially of the church, must become *public* workmen in laying its charitable foundations. No Christian citizen should feel that he can "live unto himself." In no land has there ever before been such opportunities, in none such responsibilities.—*Chr. Advocate*.

Miscellaneous Items.

BRITISH BENEVOLENCE.—The aggregate incomes of the benevolent societies that held their anniversaries in London in May last, is £1,480,980, nearly seven

and a half million dollars; for foreign missions, £659,470; for home missions, £235,588; for educational purposes, £164,855; for missions to the Jews, the colonies and the continent of Europe, £225,126. The total is not much more than equal to one penny in the pound of government income tax. The largest income is that of the Bible Society, £182,265. The largest missionary income is of the Wesleyan Society, £145,751; next are the two Episcopal societies, Church mission, £141,828, and Propagation of the Gospel, £106,434; then the London society, £104,670.

FOREIGN MISSIONS.—In connection with Protestant evangelical churches, there is now in the missionary field a grand aggregate of 3,500 ordained missionaries, foreign and native, 6,600 assistant missionaries, foreign and native, 320,000 communicants, and 225,000 scholars in the mission schools. Here are more than a quarter of a million of souls reclaimed from idolatry, added to the church of Christ, and standing as living witnesses of the power of his gospel.

CONGREGATIONALISM.—In reply to the charge that Congregationalism is dying out in New England, the *Congregationalist* shows that since 1831 that denomination has, in Massachusetts added to its force 213 new churches and over 42,000 members, thus nearly doubling its ministry and more than doubling its membership in the last 40 years. This is somewhat better than the increase in the population of the State.

PRESBYTERIANISM.—The *Interior* says that over one-half of the Presbyterian churches of the country (2671) are found in the four States—New York, Pennsylvania, Ohio, and Illinois. New York has 730, Pennsylvania 712, Ohio 580, Illinois 446, Indiana 310, Iowa 286, New Jersey 214, Missouri 158, and Michigan 150; making, with smaller amounts, a total of 4,100. Of the cities, Philadelphia has 63, New York 39,

Brooklyn 23, Chicago 16, Newark 15, Cincinnati 16, Baltimore and San Francisco 11 each, and Washington and Pittsburgh 10 each.

CALIFORNIA.—Rev. J. T. Wills, of Eureka (Humboldt Bay), calls his "a zealous people, worthy of much praise." They have built and furnished a parsonage, costing about \$1,400, and have spent \$300 in repairing and painting the church; and this amidst great depression of the lumber trade, on which the town mainly depends.

—From Oroville, Rev. Mr. Buchanan writes, with the thermometer standing at above 100°, that his people have gone to the mountains and the bay, but he still gets around to his four preaching stations, with an occasional trip to his scattered flock upon the hills.

—Rev. I. Jacobus, of Junction City, is in high spirits over the purchase of a bell, church carpets, pulpit chairs, etc., chiefly through the efforts of the ladies of his church.

COLORADO.—The house of worship in Boulder, on which Rev. N. Thompson and his people have laid out so much labor, money and care, has been completed, and was dedicated, July 8d, Rev. R. Gaylord and Rev. G. D. A. Hebard assisting Mr. T. in the services. The church have unanimously invited

Mr. Thompson to settle as their permanent pastor. He has labored with them since Oct. 15, 1865.

MINNESOTA.—Rev. J. Tompkins, closing a year's service in St. Cloud, reports 12 additions to the church, and progress made toward independence of "the *alma mater* of the New Testament churches."

IOWA.—Churches have been formed at Avoca and Anita, in Pottawatomie Co., under the care of Rev. C. D. Wright, late of Exira, who expresses great hope of usefulness in his new field.

MISSOURI.—The Society's indefatigable Superintendent in Missouri lately ceased work for a day, and, with his wife, celebrated their "silver wedding." Gifts flowed in freely, from the Hannibal church, from guests from St. Louis, from personal and family friends,—among the rest, a silver ice pitcher and goblets, "a love-token from the missionaries of North Missouri,"—a grateful recognition of Mr. Turner's services in the organization of more than 50 churches in the State within less than six years. The best thing about the presents is, that *they were richly deserved*. We hope the future of the recipients will be as happy and useful as their past has been.

APPOINTMENTS FOR JULY, 1870.

Not in Commission last year.

Rev. Alphon H. Johnson, Antioch, Cal.
 Rev. Jacob H. Strong, Soquel, Cal.
 Rev. A. W. Sanford, Wichita, Kan.
 Rev. D. B. Scott, Alma and Newbury, Kan.
 Rev. Gilbert T. Holcombe, Princeton, Minn.
 Rev. Jehan H. Dixon, Agency City, Iowa.
 Rev. George G. Poage, Logan, Iowa.
 Rev. J. N. Powell, Plymouth and Glenbeulah, Wis.
 Rev. John G. Taylor, Viroqua, Wis.
 Rev. William E. Beaver, Sedalia, Mo.
 Rev. Henry Johnson, Berea, Ohio.
 Rev. James Pierce, Allegany Indian Reservation, N. Y.

Re-commissioned.

Rev. Josiah Bates, Anaheim, Cal.
 Rev. Lyman W. Winslow, Hydeoville, Bohnerville and Ferndale, Cal.
 Rev. Frederick Alley, Plattsmouth, Neb.
 Rev. James W. Kidder, Norfolk and vicinity, Neb.
 Rev. Thomas H. Canfield, Mound Valley and vicinity, Kan.

Rev. Justin E. Burbank, Quincy, Minn.
 Rev. Luman C. Gilbert, East Prairieville, Minn.
 Rev. James D. Todd, Winnebago City and Woodland Mills, Minn.
 Rev. John L. Atkinson, Iowa Falls, Iowa.
 Rev. Robert Hunter, Nevinville, Iowa.
 Rev. William J. Smith, Alden, Iowa.
 Rev. Christopher J. Switzer, Maquoketa, Iowa.
 Rev. Thomas Tenney, Stacyville, Iowa.
 Rev. Chauncey D. Wright, Avoca and Anita, Iowa.
 Rev. Eliaba W. Cook, New Lisbon, Wis.
 Rev. William H. Cross, Tomah, Wis.
 Rev. Francis J. Douglas, Bloomfield, Wis., and Richmond, Ill.
 Rev. Smith Norton, Hartland and Pewaukee, Wisconsin.
 Rev. William M. Richards, Princeton, Wis.
 Rev. J. Wing Allen, Lealie and out-station, Mich.
 Rev. James L. Crane, Somerset and North Adams, Mich.
 Rev. Edmund Dyer, Dundee and London, Mich.
 Rev. John W. Fitzmaurice, Pinckney, Mich.
 Rev. William Giddings, Whitehall, Mich.

Rev. Reuben Hatch, Traverse City, Mich.
 Rev. Charles Machin, Flat Rock, Mich.
 Rev. Joseph T. Cook, Breckenridge, Mo.
 Rev. George G. Perkins, Kidder, Mo.
 Rev. Joseph B. Graves, Roscoe, Ill.
 Rev. Henry Jacobs, Wayne and Mayne Station,
 Ill.
 Rev. Edward P. Whiting, Bowsenburgh, Ill.
 Rev. Henry Hoddle, Liber and Portland, Ind.

Rev. Willard Burr, Brighton and Rochester, Ohio.
 Rev. John M. Thomas, Ironton and East Ironton,
 Ohio.
 Rev. William D. Henry, Cambridgeboro, Pa.
 Rev. Walter E. C. Wright, Philadelphia, Pa.
 Rev. Merit S. Platt, Franklinville, Newfield and
 North Vineland, N. J.
 Rev. George A. Miller, Port Leyden, N. Y.
 Rev. Charles Strong, Angola, N. Y.

RECEIPTS IN JULY, 1870.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone,
 D.D., Treas. N. H. M. Soc.
 Concord, First Cong. Ch. and
 Soc., to const. Charles Robin-
 son and Mrs. John A. West
 L. M., \$25 58
 Deerfield, Cong. Ch. and Soc., 25 00
 Derry, First Cong. Ch. and
 Soc., to const. Lemuel Floyd
 a L. M., 50 00
 Francetown, Joseph Kings-
 bury, 40 00
 Pelham, Cong. Ch. and Soc., 23 00
 Seabrook and Hampton Falls,
 Cong. Ch. and Soc., 12 00 240 58
 Hampton, Mrs. Dorothy Ward, 2 00

VERMONT—

St. Albans, Ladies' Sew. Soc., by Mrs.
 A. J. Samson, 7 50

MASSACHUSETTS—

Mass. Home Miss. Soc., by B. Perkins,
 Treas., 2,000 00
 Boston, Legacy of Louisa Grosvenor, by
 G. M. Brooks, Ex., 500 00
 Legacy of Mrs. Mary A. Hubbard, by
 J. M. Pinkerton, adm., less Gov. tax, 470 00
 Charlemont, Cong. Ch., by Rev. B.
 W. Pond, 8 14
 Hampshire Miss. Soc., E. Wil-
 liams, Treas.,
 East Hampton, First Parish, \$46 10
 Granby, Cong. Ch., 56 50
 Hadley, First Parish, 45 03
 Northampton, First Parish, 855 65
 North Hadley, Cong. Ch., 17 00
 Southampton, Cong. Ch., bal.
 of coll., 10 00 580 27
 Hatfield, Cong. Ch. and Soc., by J. A.
 Billings, Treas., 96 55
 Huntington, Legacy of Miss Julia Tay-
 lor, by G. Munson, Ex., less Gov.
 tax, 2,520 00
 Lenox, on account of Legacy of B. Cone,
 less Gov. tax, by H. W. Taft and G. J.
 Tucker, Ex., 88 00
 North Brookfield, First Cong. Ch., by J.
 E. Porter, Treas., 17 00
 Sheffield, Mrs. Charles Sprn., 5 00
 South Hadley Falls, Mrs. H. B. Avery, 50
 Springfield, Galen Ames, to const. him
 a L. M., 30 00

CONNECTICUT—

Bridgeport, Sab. School of the South
 Cong. Ch., by Edward Sterling, 75 00
 Colchester, a Friend, 1 00
 Cromwell, by Mrs. Crocker and Miss
 Porter, 7 00
 Guilford, Mrs. Joel Tuttle, to const. Rev.
 C. L. Kitchell a L. D., 100 00
 Hartford, a Friend, to const. Rev. E. N.
 Kirk, D. D., a L. D., 162 88

Middletown, First Cong. Ch., mon. con.,
 by H. E. Sawyer, Treas., 8 68
 New London, Mrs. C. L. Ames, 5 00
 Norwalk, First Cong. Ch. and Soc., by
 C. S. Lockwood, of which \$30 from
 Rev. S. B. Bissell, to const. E.
 Havens Bissell a L. M., 153 80
 South Britain, Cyrus Mitchell, 50 00
 Southport, Cong. Ch., by Rev. G. E.
 Hill, 19 00
 Stratford, Gen. G. Loomis, by R. O.
 Kingsbury, 5 00
 Washington, Cong. Ch., by C. L. Hickox,
 Treas., 157 75

NEW YORK—

Received by Rev. L. S. Hobart,
 Homer, collection, \$38 10; Ladies'
 Soc., \$70; Mrs. E. Root, \$50, \$208 10
 Otisco, Cong. Ch., 25 65 283 75
 Allegany, Mission Ch., by Rev. D. B.
 Jameson, 5 00
 Antwerp, Cong. Ch., by J. A. Canfield, 85 00
 Astoria, E. J. Woolsey, 500 00
 Ballston Spa, a Friend, aged 81 years,
 by T. M. Mitchell, 35 00
 Brooklyn, Ch. of the Pilgrims, by S. F.
 Phelps, Treas., Coll., \$434 51; S. B.
 Chittenden, \$1,000; R. P. Buck, \$200;
 S. F. Phelps, \$100; O. Adams, \$50;
 J. H. Prentiss, \$50; A. F. Goodnow,
 \$50; J. H. Stow, \$25; W. F. Merrill,
 \$25; H. D. Atwater, \$25; J. P. Dyke,
 \$25; M. D. Thomas, \$20; O. Dun-
 ning, \$20; J. P. Robinson, \$20; A. C.
 Brownell, \$10, 2,054 51
 Crown Point, Second Cong. Ch., by Rev.
 C. C. Stevens, 15 60
 Fairport, Cong. Ch., by J. R. and W.
 Howard, 25 00
 Hopkinton, Cong. Ch., by Rev. J. W.
 Grush, 31 25
 Keeseville, Mr. and Mrs. Cyrus An-
 drews, 1 50
 Madrid, Cong. Ch., by Rev. D. H.
 Gould, 16 30
 Malone, on account of Legacy of Lyman
 S. Cotton, by G. C. Cotton, Ex., 275 00
 New York City, Broadway Tab. Ch.,
 David Bliss Dudley, to const. himself
 a L. M., \$40; Dr. Thomas Ritter, \$25, 65 00
 Richford, Cong. Ch., by Rev. G. Porter,
 Speedsville, Dea. Freeman and wife, by
 Rev. W. Macnab, 1 50
 Walton, First Cong. Ch., by G. W. Fitch,
 Treas., to const. Rev. B. J. White a
 L. M., 86 14
 Watertown, E. M. Mack, to const. Delia
 A. Mack a L. M., 30 00

NEW JERSEY—

Madison, a Friend, 5 00
 Newark, Belleville Avenue Cong. Ch., by
 W. T. Roe, Treas., to const. Alice
 Weeks and Frank H. Stribley L. Ma., 77 61

PENNSYLVANIA—

Philadelphia, Mrs. Emma Butler, 5 00

OHIO—

Received by Rev. L. Kelsey, Akron, Cong. Ch., by D. A. Hibbard.	\$76 52
Austlinburgh, Cong. Ch., by S. Reed,	29 60
Bellevue, Cong. Ch., by Rev. S. B. Sherrill,	50 00
Columbus, Cong. Ch., by Rev. G. W. Phillips,	115 57
Conneaut, Cong. Ch., \$14 50; Sab. School, \$17, by Rev. R. M. Keyes,	81 50
Huntsburgh, Cong. Ch., by Rev. J. C. Barrell,	24 30
Medina, Cong. Ch., by W. P. Clark,	1 00
North Amherst, Cong. Ch., by Rev. J. Todd,	50
Pierpont, Cong. Ch., by Rev. H. Gear,	50
Saybrook, Cong. Ch., by Rev. S. Cole,	1 00
Springfield, Cong. Ch., by R. C. Woodward,	51 67
Strongsville, Cong. Ch., by Rev. O. W. White,	7 67
Twinsburgh, Cong. Ch., by Rev. A. Sharpe,	36 00
Wayne, Cong. Ch., by Rev. E. Thompson,	12 40
Chagrin Falls, Cong. Ch., by Rev. G. W. Walker,	85 00
Elyria, First Presb. Ch., bal. of coll., by Haman Ely,	11 25
Harnar, Cong. Ch., mon. con., by D. Putnam,	22 70
Kent First Cong. Ch., by J. S. Cooke, Treas.	34 07
Painesville, Teachers and Pupils of Lake Erie Fem. Sem., by Mary A. Evans, to const. Miss L. S. Prescott & L. M. Randolph, M. J. Dickinson,	30 00 2 50
Wadham, Cong. Ch., by T. Wales, Treas.	30 71

INDIANA—

Terre Haute, Cong. Ch., by Rev. N. A. Hyde,	81 25
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ILLINOIS—

Aledo, Cong. Ch., by Rev. P. F. Warner, Chicago, Park Cong. Ch., by Rev. W. E. Hoyoka,	20 00 9 00
Plymouth Cong. Ch., to const. C. W. Newton & L. M.,	49 96 50 00
Mark Skinner, Dandee, Cong. Ch., by Rev. D. D. Hill, Evanston, Cong. Ch., to const. Rev. E. M. Packard and John M. Williams L. Ma,	18 70 60 38
Farmington, Cong. Ch., to const. G. W. Little, Andrew Robb, Mrs. Clara L. Caldwell L. Ma,	96 00
Geneseo, Cong. Ch., by E. P. Van Val- kenburg,	51 80
La Salle, Cong. Ch., by Rev. N. A. Pren- tiss,	20 50
Leban, Cong. Ch., by J. Bushnell, Treas.	17 20 5 00
Montebello, Cong. Ch., by J. Morse, Fenton, Cong. Ch., by Rev. I. Brundage,	20 00 5 00
Rockfield, Rev. W. Carter, Shedfield, Cong. Ch., by A. W. Boyden, Trumont, Cong. Ch., by Rev. G. L. Rob- erts,	20 00 13 00 10 00
Viola, Cong. Ch., by Rev. A. R. Mitchell, Wabash Co., Cong. Ch., by Rev. F. W. Wallace,	10 25
Waukegan, First Cong. Ch., by Rev. M. M. Colburn,	44 00
Wethersfield, Cong. Ch., by Rev. Mr. El- dridge,	10 25

MISSOURI—

Cameron, First Cong. Ch., by Rev. W. A. Waterman,	85 85
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Carthage, Cong. Ch., by Rev. H. B. Fry,	11 00
Kilcardville, Plymouth Cong. Ch., by Rev. W. H. Warren,	15 00

MICHIGAN—

Chesterfield and New Haven, Cong. Chs., bal. of coll., by Rev. S. D. Breed,	1 75
Homestead, First Cong. Ch., by Rev. E. E. Kirkland,	6 50
Leland, First Cong. Ch., by Rev. G. Thompson,	19 16
Newaygo, Cong. Ch., by Rev. M. S. An- gell,	10 00
Victor and Laingsburg, Cong. Chs., by Rev. W. Mulder,	20 00

WISCONSIN—

Received by Rev. F. B. Doe, Milwaukee, Spring st. Cong. Ch.,	\$38 81 10 00
Welsh Cong. Ch.,	29 00
Sheboygan, Cong. Ch.,	72 81
Depere, First Cong. Ch., by Rev. G. Spaulding,	20 00
Elk Grove, Cong. Ch., by Rev. A. W. Curtis,	18 35 8 00
Kenosha, a Friend, by Rev. H. C. H., New Richmond, Cong. Ch., by Rev. W. W. Norton,	8 66
Pine River, Cong. Ch., \$5; Rev. D. A. Campbell, \$5; Union, Cong. Ch., \$5; Aurora, Cong. Ch., \$5; by Rev. D. A. Campbell,	20 00
Princeton, Cong. Ch., by Rev. W. M. Richards,	5 00
Sextonville and Willow Creek, First Cong. Chs., bal. of coll., by Rev. S. Spyker,	25

IOWA—

Belle Blaine, First Cong. Ch., by Rev. D. Lane,	28 00
Monona, Cong. Ch., by Rev. J. M. Smith,	10 50
Monroe, Cong. Ch., by Rev. P. F. Walker, Ogden Station, First Cong. Ch., by Rev. G. W. Palmer,	18 05 35 00
Postville, Cong. Ch., bal. of coll., by Rev. G. F. Bronson,	2 00

MINNESOTA—

Anoka, First Cong. Ch., by Rev. A. K. Packard,	18 50
Beaver, Cong. Ch., \$3 85; Plainview, Cong. Ch., \$10 85; Smithfield, Cong. Ch., \$5 80, by Rev. H. Willard,	20 00
Glencoe, Cong. Ch., by Rev. S. H. Kel- logg,	5 00
St. Cloud, First Cong. Ch., by Rev. J. Tompkins,	10 25

KANSAS—

Geneva, First Cong. Ch., by Rev. C. Gray,	9 00
Junction City, First Cong. Ch., by Rev. I. Jacobus,	12 00

NEBRASKA—

Calla, Cong. Ch., by Rev. M. N. Miles,	10 00
Irvington, Cong. Ch., by Rev. E. B. Hurlbut,	12 50

DAKOTA TER.—

Yankton, First Cong. Ch., by Rev. J. Ward,	8 00
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CALIFORNIA—

Dixon, Cong. Ch., by Rev. J. W. Brier,	12 50
Eureka, First Cong. Ch., by Rev. J. T. Wills,	83 00
Oakland, Second Cong. Ch., by Rev. D. B. Gray,	18 55

Oroville, Cong. Ch., \$20; Sab. School, \$9, by Rev. P. G. Buchanan,	29 00
Santa Barbara, First Cong. Ch., by Rev. K. M. Betts,	11 50

OREGON—

Portland, First Cong. Ch., by Rev. G. H. Atkinson, D.D.,	8 00
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HOME MISSIONARY,	10 75
	\$12,770 13

Donations of Clothing, etc.

Cleveland, Ohio, Plymouth Cong. Ch. Benev. Assoc., by L. A. Lewis, a barrel,	\$53 40
New Haven, Conn., Ladies' Soc. of North Ch., by Mrs. H. Champion, Sec. of two barrels,	330 00
Do., College Street Church, Rev. Samuel W. Barnum, two copies of Smith and Barnum's Dictionary of the Bible,	12 00

Receipts of the Massachusetts Home Missionary Society in June, BENJAMIN PERKINS, Treas.

Amesbury and Salisbury, Union Ch.,	\$8 00
Auburndale, Cong. Ch. and Soc.,	356 00
Boston Highlands, <i>Ellet</i> Ch., bal. of coll.,	10 00
<i>Vine Street Ch.</i> , mon. con.,	10 00
Braintree, Dr. Storrs's Soc.,	16 00
Charlton, Cong. Ch. and Soc.,	15 41
Curtisville, Cong. Ch. and Soc.,	10 25
Dorchester, Second Ch. S. S. Class,	2 00
Greenwich, Cong. Ch. and Soc.,	73 12
Hardwick, Cong. Ch. and Soc.,	85 00
Haverhill West, Cong. Ch. and Soc.,	85 00
Lakeville, Cong. Ch. and Soc.,	24 18
Lynnfield South, Cong. Ch. and Soc.,	6 53
Marblehead, Third Cong. Ch. and Soc.,	59 00
Methuen, Cong. Ch. and Soc.,	110 05
Natick South, Cong. Ch. and Soc.,	48 05
New Braintree, Cong. Ch. and Soc.,	59 00
Newton, A Friend,	50 00
Newton Centre, additional,	5 00
Norfolk, Cong. Ch. and Soc.,	45 00
Plymouth South, Second Cong. Ch. and Soc.,	7 00
Plympton, Cong. Ch. and Soc.,	5 00
Randolph, Atherton Wales, for support of a Western Missionary,	900 00
Rochester, Cong. Ch. and Soc.,	26 00
Rosario, South America, Mrs. Augustus Krell, by R. Codman, Esq.,	100 00
Spencer, Cong. Ch. and Soc., C. M. Lane, Treas.,	\$19 25
Upton, Mrs. Ruth C. Fisk,	50
Uxbridge, Cong. Ch. and Soc.,	105 00
West Boylston, Cong. Ch. and Soc.,	15 26
Westford, Cong. Ch. and Soc.,	18 57
Woburn, Ladies' C. B. Soc.,	30 00
	\$1,690 12

Receipts in July, 1870.

Amesbury and Salisbury, Mills Village Ch.,	\$14 35
Andover, M. E. H.,	5 00
Boston, Mt. Vernon Ch., bal. of coll.,	100 00
Boston Highlands, Legacy of Miss Eliza C. Crocker, by J. O. L. Hillard, Adm., less U. S. Tax,	94 00
J. O. L. Hillard, in full to const. him a L. D., A. H. M. Soc.,	6 00
<i>Vine street Ch.</i> , mon. con.,	12 00
Centerville, Legacy of Mrs. Ophelia C. Butler, by J. C. Thacher, Ex.,	50 00
Dorchester, Neponset Village, Legacy of Mrs. Hannah M. Howland, by J. Wilder, Ex.,	50 00
Douglas, Cong. Ch. and Soc.,	9 60
Hampden Co. Aux. Soc., C. Marsh, Treas.,	900 00

Ludlow, Legacy of Pamela Sikes, by E. T. Parsons, Ex.,	479 88
Hatchville, Cong. Ch. and Soc.,	5 00
Hinsdale, N. H., Hiel Proctor, Lancaster, Cong. Ch. and Soc.,	80 00
Littleton, Cong. Ch. and Soc.,	23 00
London, England, Miss E. H. Ropes,	28 09
Madford, Cong. Ch. and Soc.,	10 00
Needham, Mrs. Bullen,	43 42
Randolph, <i>First Cong. Ch. and Soc.</i> , Atherton Wales, for support of a Western Missionary,	10 00
Rowley, Evang. Cong. Ch. and Soc.,	43 25
Townsend, Cong. Ch. and Soc.,	17 75
Washington, D. C., Mrs. Annie S. Bamfield,	40 00
Wellesley, Cong. Ch. and Soc.,	108 92
Weymouth, Second Cong. Ch. and Soc.,	20 00
Wheateley, Cong. Ch. and Soc.,	7 00
Wrentham, Cong. Ch. and Soc.,	27 00
	\$1,622 10

Receipts of the Connecticut Home Missionary Society, in July, E. W. PARSONS, Treas.

Bridgewater, Cong. Ch., by Rev. W. H. Dean,	\$23 00
Bristol, Ladies' Assoc., by L. Beckwith,	\$75 25
Gent's Assoc., by A. Morton,	114 36
Cromwell, Cong. Ch., by J. Stevens, to const. Sarah E. Waters and Mrs. Luella S. Niles L. Ms.,	58 20
Coventry, A Friend,	5 00
East Hartford, Cong. Ch., by E. A. Williams, of wh. \$30, from Walter Pitkin, to const. Nellie C. Stanley a L. M.,	\$44 31
Farmington, Cong. Ch., of wh. \$100 from H. D. Hawley, to const. R. A. Barrows, of Plainville, L. L., a L. M.,	\$21 85
Hartford, A Friend,	5 00
<i>South Ch.</i> , by W. Blatchley,	183 00
Morris, Cong. Ch., by Rev. D. D. T. McLaughlin,	23 25
New Britain, South Ch., by Rev. C. L. Goodell, to const. Isaac S. Carlton and Dr. A. P. Megliert L. Da., E. A. Kimball, Orrin Slate, O. Jones, Jr., J. L. Dowd, Eli H. Porter, W. H. Lee, W. C. Williams, H. E. Hart, Mrs. G. M. Sanders, Mrs. G. Hinsdale and Mrs. W. Bingham L. Ms.,	1,423 10
New Haven, Howard Avenue Ch., by G. W. Hazel, to const. C. W. Foote a L. M.,	80 00
Norfolk, Cong. Ch., by Rev. J. Eldridge, D. D.,	115 00
Plainville, Cong. Ch., by T. H. Darrow, to const. Robert C. Usher, Nelson Goodale and Mrs. J. Hough L. Ms.,	124 50
Prospect, Cong. Ch., by Rev. T. W. Chapman,	12 00
Rockville, Second Cong. Ch., by C. H. Dillingham,	275 00
Rocky Hill, Cong. Ch., by T. D. Williams, to const. Hattie Hickok a L. M.,	48 00
South Meriden, Cong. Ch., by A. M. Kirtland,	6 00
Unionville, Cong. Ch., by E. N. Gibbs,	13 25
Vernon, Cong. Ch., by C. H. Dillingham,	71 25
Wallingford, Rev. E. B. Gilbert,	56 00
Windsor Locks, Mrs. Hayden, to const. Rev. W. Beach a L. M.,	116 95
	\$3,473 27

Receipts in coin, of California Agency, by J. W. CLARK, M.D., Financial Agent.

Oakland, First Cong. Ch., mon. con.,	\$300 00
Redwood City, Cong. Ch.,	10 00
Sacramento, Cong. Ch.,	46 16
San Francisco, Second Cong. Ch.,	11 00
	\$367 16

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should *always* appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. MILTON BADGER, D. D.,
 REV. DAVID B. COE, D. D.,
 REV. A. HUNTINGTON CLAPP, D. D.,

} *Secretaries for Correspondence.*

MR. WILLIAM HENRY SMITH, *Treasurer.*

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 NETHY; MR. JOHN B. HUTCHINSON; REV. HENRY M. STORRS, D. D.; with the members
 ex-officio—viz.: AUSTIN ABBOTT, Esq., *Recording Secretary*, the *TREASURER*, and the *SECRETARIES FOR CORRESPONDENCE*.

COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secre-
 taries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the
 Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hun-
 dred dollars, (or a sum, which, in addition to a previous payment, makes one hundred
 dollars,) a Life Director.

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OF THE

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 EDWIN KNIGHT, Esq., *Treasurer*, " " " " "
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 E. W. PARSONS, Esq., *Treasurer*, " " " " Hartford, "

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REV. HENRY D. PLATT, Brighton, Ill.	REV. RICHARD HALL, St. Paul, Minn.
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No. 6.

The HOME MISSIONARY

OCTOBER, 1870.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
Bible House, Astor Place, New York.

PRICE FIFTY CENTS A YEAR, IN ADVANCE.
POSTAGE—Twelve cents a year, in advance.

Go
preach the Gospel,

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons or granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

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The least amount that will suffice from this Society.

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His credentials.

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Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

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The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

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THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.How shall they preach except they be SENT?...*Rom.* x. 15.

Vol. XLIII.

OCTOBER 1870.

No. 6.

THE PILGRIM FATHERS OF NEW ENGLAND.

By REV. WILLIAM SALTER, D.D., of Burlington, Iowa.

THE REV. DR. SALTER has rendered a good service to pastors and churches of the Pilgrim faith and order, by his faithful "redaction of the second and third chapters of the first book of Cotton Mather's *Magnalia Christi Americana*," printed in the *Congregational Quarterly*, for July, 1870.

We are very sure that many of our Home Missionary brethren and other readers, who may not see the *Quarterly*, and who during this Memorial Year are giving special attention to the early history of New England, will thank us for transferring so valuable an article to these pages.

I.—THE VOYAGE TO NEW ENGLAND.

1. A NUMBER of devout and serious Christians in the north of England, finding the reformation of the church in that nation, according to the word of God, and the design of many among the first Reformers, to labor under hopeless retardation, entered, in the year 1602, into a covenant, wherein, expressing themselves desirous not only to attend the worship of our Lord Jesus Christ with freedom from human inventions and additions, but also to enjoy all the evangelical institutions of that worship, they gave themselves up, like those Macedonians, that are *therefore* by the apostle Paul commended, "first unto God, and then to one another." These pious people, finding that their brethren and neighbors in the Church of England, as then established by law, took offence at their endeavors after a scriptural reformation, and being loath to live in the continual vexations arising from nonconformity to things their consciences accounted superstitious and unwarrantable, peaceably and willingly embraced a banishment into the Netherlands, where they settled at the city of Leyden, about seven or eight years after their first combination. In that city this people sojourned, a holy church of the blessed Jesus, for several years under the pastoral care of John Robinson, who had for his help in the government of the church a most wise, grave, good man,—William Brewster, the ruling elder.

2. The church had not been very long at Leyden before they found themselves encountered with many inconveniences. They felt that they were neither for health, nor purse, nor language, well accommodated; but the concern they most of all had was for their posterity. They saw that, whatever banks the Dutch had against the inroads of the sea, they had not sufficient ones against a flood of manifold profaneness. They could not bring their neighbors particularly

to any suitable observation of the Lord's Day; without which, they knew that all practical religion must wither miserably. They beheld some of their children, by the temptations of the place, drawn into dangerous extravagances. Moreover, they were loath to lose their interest in the English nation; but were desirous rather to enlarge their king's dominions. They found themselves, also, under a very strong disposition of zeal to attempt the establishment of Congregational churches in the remote parts of the world, hoping that the ecclesiastics who had driven them out of the kingdom for nothing but nonconformity to certain rites, by the imposers confessed indifferent, would be ashamed to persecute them with further molestations, at the distance of a thousand leagues. These reasons were deeply considered by the church; and after many deliberations, accompanied with solemn humiliation and supplication before God, they took up a resolution, under the conduct of Heaven, to remove into America, the opened regions whereof had now filled all Europe with reports. It was resolved that part of the church—the minor part of younger and stronger men—should go before their brethren to prepare a place for the rest; the pastor to stay with the major till they should see cause to follow. Nor was there any occasion for this resolve, in any weariness which the States of Holland had of their company, as was whispered by their adversaries; for the magistrates of Leyden gave this testimony: "These have lived now ten years among us, and we never had any accusation against one of them."

3. These good people were satisfied they had as plain command of Heaven to attempt a removal as Abraham had for leaving Chaldaea; and nothing but such a satisfaction could have carried them through the otherwise insuperable difficulties they met with. In this removal, their destination was not yet resolved upon. Guiana flattered them with promises of a perpetual spring, and a thousand other comfortable entertainments. But the probable disagreement of so torrid a climate, and the more dangerous vicinity of the Spaniards, made them fear that country would be too hot for them. They propounded some country bordering upon Virginia, and to this purpose sent agents over to England, who treated not only with the Virginia Company, but with several great persons about the Court, to whom they made evident their agreement with the French Reformed churches in all things whatsoever, except a few small accidental points. After many delays they obtained a patent for a quiet settlement in those territories, and the Archbishop of Canterbury gave them some expectations that they should never be disturbed in that exercise of religion at which they aimed. Notwithstanding, they never made use of that patent; but, being informed of New England, diverted their design thither, induced by several reasons, particularly by this: that, the coast being well circumstanced for fishing, they might have immediate assistance against the hardships of their first encounters. Their agents, again sent over to England, concluded articles between them and such adventurers as would be concerned in their undertaking,—articles sufficiently hard for those poor men that were now to transplant themselves into a wilderness. The diversion of their enterprise caused an unhappy division, and many fell off. But the removers, having sold their estates to put the money into a common stock for the welfare of the whole, and their stock, as well as time, spending fast, despatched the best agreements they could, and came away furnished with a resolution for a tract of land in the southwest part of New England.

4. All things being in some readiness, and a couple of ships—one the Speedwell, the other the May-Flower—being hired for their transportation, they set apart a day for fasting and prayer, wherein their pastor preached unto them

upon Ezra viii. 21 : "I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance."

After the fervent supplications of this day, accompanied by their friends, they took leave of the pleasant city where they had been pilgrims and strangers for eleven years. Delft-Haven was the town where they went aboard one of their ships, and had such a mournful parting from their brethren, as even drowned the Dutch spectators standing on the shore in tears. Their pastor, on his knees, by the sea-side, poured out their mutual petitions unto God; and having wept in one another's arms, as long as wind and tide would permit, they bade adieu. Sailing to Southampton, in England, they found the other ship come from London with their friends that were to be the companions of the voyage. This was on July 2, 1620. The faithful pastor of this people sent after them a pastoral letter, filled with holy counsels to settle their peace with God in their own consciences, by an exact repentance of all sin, that they might more easily bear all the difficulties that were before them, to maintain a good peace with one another, and beware of giving or taking offences, and to avoid a touchy humor, but use much brotherly forbearance; as also to take heed of a private spirit, and all retiredness of mind in each man for his own private advantage; and likewise to be careful that the house of God, which they were, be not shaken with unnecessary novelties or oppositions: which letter produced most happy fruits among them.

5. On August 5th they set sail from Southampton; but heart-breaking disasters befell the beginning of their undertaking. They were twice beaten back by bad weather before they came to the Land's End. They were forced to dismiss the lesser ship. Being all stowed into one ship, they put to sea September 6th. They met with such terrible storms, that the principal persons had serious deliberations upon returning. However, after long beating upon the Atlantic ocean, they fell in with the land at Cape Cod, about the 9th of November, where, going on shore, they fell upon their knees with hearty praises unto God, who had been their assurance when afar off upon the sea, and was to be further so, now that they were come to the ends of the earth.

But here was not the port they intended. There was a wonderful providence of God over a pious and praying people in this disappointment.

6. Their design was to have sat down about Hudson river. But some of their neighbors in Holland, having a mind to settle a plantation there, contracted with the master of the ship to put a trick upon them. In pursuance of this plot, not only the goods, but also the lives of all on board, were hazarded among the shoals of Cape Cod, so that the company broke off their intention of going farther. And yet this false dealing proved a safe dealing for the people against whom it was used. Had they been carried to Hudson river, the Indians in those parts were so many and mighty, that, in probability, this little number of Christians had been massacred, as, not long after, some were; whereas the good hand of God now brought them to a country prepared for them by a sweeping mortality that had lately been among the natives. "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old; how thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out." The Indians in these parts had, a year or two before, been visited with a pestilence, whereby they were consumed in vast multitudes.

7. Inexpressible the hardships to which they were now exposed. Our Saviour directed his disciples to deprecate a flight in the winter; but these disci-

ples were now arrived at a very cold country, in the beginning of a rough and bleak winter. If Abraham, called out of Ur, had been directed to the deserts of Arabia, instead of the land flowing with milk and honey, the trial of his faith, had been greater than it was; but such was the trial of faith in these holy men who followed the call of God into deserts. All this they cheerfully underwent in hope that they should settle the worship and order of the gospel, and the kingdom of our Lord Jesus Christ in these regions; and that enlarging the dominion, they should merit the protection of the crown of England, as to be never abandoned unto further persecutions from any party of their fellow-subjects for their conscientious regards unto the Reformation.

8. Finding what other powers they had made useless by the undesigned place of their arrival, they did as the light of nature directed, immediately in the harbor, sign an instrument as a foundation of their future and needful government, wherein declaring themselves the loyal subjects of the crown of England, they did combine into a body politic, and solemnly engage submission and obedience to the laws, ordinances, acts, constitutions, and officers, that from time to time should be thought most convenient for the general good of the colony. This was done on November 11, 1620, and they chose Mr. John Carver, a pious and prudent man, their governor.

Hereupon they sent two expeditions to look a convenient seat for habitation, which however prospered little more than to bring occasions of doubtful debate where they should fix their stakes. Yet this smile of Heaven was on them, that they met with some Indian corn that served for seed the spring following, which else they had not been seasonably furnished with; so that it proved in effect their deliverance from famine.

9. The month of November being spent in many supplications to God, and consultations with one another about the direction of their course, at last, on December 6, they manned the shallop with eighteen or twenty hands, and went upon a third discovery. Bitterly cold was the season, yet they kept cruising about the bay of Cape Cod, and that night they got safe down the bay. There they landed, and tarried that night. Unsuccessfully ranging about all the next day (December 7), at night they made a little barricado of boughs and logs, wherein the most weary slept. The next morning (December 8), after prayers, they suddenly were surrounded with Indians, who let fly a shower of arrows among them, but fled at a discharge of muskets. Hence they coasted along till a storm arose, when they got under the lee of a small island where they kindled fires for their succor against the wet and cold; it was the morning (December 9), before they found it was an island, whereupon they rendered their praises to him that hitherto had helped them. The difficulties upon them did not hinder them from spending the day following, which was the Lord's day (December 10), in the devout and pious exercises of sacred rest. The next day (December 11,—21st, new style), they sounded the harbor and found it fit for shipping. They visited the mainland also, and found pleasant fields and brooks, and resolved that they would pitch their tents here. This was Plymouth, by the Indians called Patuxet. On the 25th of December they began to erect the first house, yet it was not long before an unhappy accident burnt it to the ground. After this they soon went upon the building of more little cottages, and upon the settling of good laws.

10. The rest of the melancholy winter, besides the exercises of religion, with other work, there was the care of the sick to take up no little of their time. It was a heavy trial of patience the first winter of their pilgrimage, and enough

to remind them that they were but pilgrims. The hardships they encountered were productive of deadly sicknesses, which in two or three months carried off more than half their company. There died sometimes two, and sometimes three in a day, till scarce fifty were left alive; and of those, sometimes there were scarce five well at a time to look after the sick. Yet their profound submission to the will of God, their Christian readiness to help one another, accompanied with a joyful assurance of another and better world, carried them cheerfully through the sorrows of this mortality; nor was there heard among them a murmur against those who had by unreasonable impositions driven them into these distresses. There was this further in the circumstances, that if disease had not taken so many to heaven, a famine would probably have destroyed them all before their expected supplies from England arrived.

11. The doleful winter broke up sooner than usual. But our planters were not more comforted with the early advance of spring than they were surprised with the appearance of two Indians, who in broken English bade them *Welcome, Englishmen!* One of these Indians, Squanto, did them much service. He brought Massasoit, the chief sachem of the Indians within many miles, to make our people a kind visit, the issue of which was that Massasoit entered into a firm agreement of peace with the English. Squanto also assisted them in trading with the Indians to the northward, and before his death he desired them to pray for him, that he might go to the Englishman's God in heaven.

II.—THE DIFFICULTIES AND DELIVERANCES THROUGH WHICH THE PLANTATION OF NEW PLYMOUTH ARRIVED UNTO THE CONSISTENCY OF A COLONY.

1. Setting aside the grief of our planters for the death of their excellent governor, who was succeeded by the worthy Mr. Bradford, early in the spring (1621), they spent their summer somewhat comfortably. On the day twelvemonth after the first arrival, a good number of old friends from Holland arrived; but as they brought not a sufficient stock of provisions, they rather weakened than strengthened the plantation. Such was the scarcity, with the disproportion of the inhabitants to the provisions, that for two or three months together they had no kind of corn. They were often upon the very point of starving. But in their extremity Heaven always furnished them with some sudden reliefs, by causing vessels of strangers to look in upon them, or putting them in a way to catch fish, or by some surprising accidents, for which they rendered solemn thanks unto Heaven. They kept in such good working case that, besides building, planting, and fishing, they formed a fort, wherein they kept a nightly watch for security against treachery of the Indians, being awakened thereunto by a horrible massacre lately in Virginia.

2. In one of the first summers a drought threatened the ruin of all their husbandry. From about the middle of May to the middle of July a hot sun beat upon their fields, without rain. In this distress they set apart a day for fasting and prayer, in the morning of which there was no sign of rain; but before evening the sky was overcast with clouds, and gentle, yet plentiful, showers revived a great part of their corn for a comfortable harvest. The Indians took notice of this answer from Heaven to the supplications of this devout people, and one of them said, "Now I see that the Englishman's God is a good God; for he hath heard you, and sent you rain, without such tempest and thunder as we use to have with our rain, which, after our powwowing for it, breaks down the corn; whereas your corn stands whole and good." The harvest which God

thus gave to this people caused them to set apart another day for solemn thanksgiving to the Hearer of prayer.

8. Another wonderful preservation was vouchsafed. Mr. Weston, a merchant of good note, interested at first in the Plymouth design, afterwards deserted it, and in 1622 sent over two ships with about sixty men to begin a plantation in Massachusetts Bay. Being well refreshed at Plymouth, they traveled north to a place since known as Weymouth. These Westonsians, who were Church-of-England men, did not approve themselves like the Plymouthians,—a pious, honest, industrious people,—but followed bad courses. By idleness brought to penury, they stole corn from the Indians, and in many other ways provoked them. The Indians, far and near, entered into a conspiracy to cut them off, and, lest the inhabitants of Plymouth should revenge it, to murder them also. But the plot was discovered in the nick of time,—Massasoit, who had been solicited to enter into the bloody combination, confessing it to good Mr. Winslow,—and some of the chief among these Indians were killed by Captain Standish and his little army of eight men. The peace of Plymouth was preserved, and the Westonian plantation broke up, and came to nothing. It was much wished by the holy Robinson that some of the poor heathen had been converted before any had been slaughtered.

4. A gentleman (if nothing in the story contradict that name), was employed in obtaining from the Grand Council of Plymouth and England a patent, in the name of these planters, for a convenient quantity of the country. This man, speaking one word for them and two for himself, surreptitiously procured the patent in his own name, reserving for himself and his heirs a huge tract of the land, intending the Plymouthians to hold the rest as tenants under him. He took on board above a hundred passengers, with their goods; but the ship sprung a leak, and disaster and storm drove them home to England again. And this man, by all his tumbling backward and forward, grown sick of his patent, assigned it over to the company; but they obtained another, under which they could more effectually carry on their affairs. The passengers went over in another vessel; and quickly after another vessel of passengers arrived, namely, in 1623. Among these passengers were divers worthy and useful men, who were come to seek the welfare of this little Israel; though at their coming they were as diversely affected as the rebuilders of the temple of Jerusalem; some were grieved when they saw how bad the circumstances of their friends were, and others were glad that they were no worse.

5. The immature death of Mr. Robinson in Holland, with many disasters, hindered a great part of the English congregation at Leyden from coming over. Hence, although this remnant of that church were blessed with an elder so apt to teach, that he attended all the other works of a minister, yet they had not a pastor to dispense the sacraments among them till 1629, when Mr. Ralph Smith undertook the pastoral charge. But before that, in 1624, the adventurers in England sent over a minister, who did them no good, but used malignant endeavors to make factions among them. The first neat cattle ever brought into this land—three heifers and a bull coming with him—did the land better service than was ever done by him. Being convicted of wicked and lying accusations against the people, and sentenced to be expelled the plantation, he expressed repentance, and confessed the censure of the Church less than he deserved, and they permitted him to preach again. But, after two months, he so notoriously renewed the miscarriages he had bewailed, that he was banished, because his residence was utterly inconsistent with the life of this infant planta-

tion. He went into Virginia, where he shortly after ended his own life. Quickly after these difficulties, the company of adventurers for the support of this plantation became rather adversaries to it, or at least a *Be ye warmed and filled*; a few good words were all the help they afforded it. They broke to pieces, but the God of heaven still supported it.

6. After these many difficulties were thus a little surmounted, the inhabitants of this colony prosecuted their affairs at so vigorous and successful a rate, that they not only fell into a comfortable way both of planting and trading, but also in a few years there was a notable number of towns to be seen settled among them, and very considerable churches, walking so far as they had attained, in the faith and order of the gospel. Their churches flourished so considerably, that in 1643 there were above a dozen ministers, and some were stars of the first magnitude, shining in their several orbs among them. And as they proceeded in the evangelical worship and service of our Lord Jesus Christ, so they prospered in their secular concerns. When they began to divide their lands, they wisely contrived the division so that they might keep close together for their mutual defence; and then their condition was like that of the Romans in the time of Romulus, when every man contented himself with two acres of land. But since then their condition is marvelously altered and amended; great farms are now seen; and in fishing, from catching cod and less fish, they are passed to the catching of whales, whose oil is become a staple commodity of the country. So does the good God here give his people to suck the abundance of the seas.

7. If my reader would have the religion of these planters more exactly described,—after I have told him that many hundreds of holy souls, having been ripened for heaven under the ordinances of God in this colony, and having left an example of wonderful prayerfulness, watchfulness, thankfulness, usefulness, exact conscientiousness, piety, charity, weanedness from the things of this world, and affection to the things that are above, are now at rest with the blessed Jesus, whose names, though not recorded in this book, are yet entered in the Book of Life; and I hope there are still many hundreds of their children, even of the third and fourth generations, resolving to follow them as they followed Christ,—I must refer him to an account given thereof by the right worshipful Edwin Winslow, Esq., who was for some time (1633, 1636, 1644) governor of the colony. He gives us to understand that they are entirely of the same faith with the reformed churches in Europe, only in their church government they are endeavorers after a reformation more thorough than what is in many of them, yet without any uncharitable separation from them. He gives instance of their admitting to communion among them communicants of the French, the Dutch, the Scotch churches, merely by virtue of their being so; and says, “We ever placed a large difference between those that grounded their practice on the word of God (though differing from us in the exposition and understanding of it) and those that hated such reformers and reformation, and went on in antichristian opposition to it and persecution of it. True, we profess and desire to practise a separation from the world, and the works of the world. And as the churches of Christ are all saints by calling, so we desire to see the grace of God shining forth (at least seemingly, leaving secret things to God), in all we admit into church-fellowship, and to keep off such as openly wallow in the mire of their sins; that neither the holy things of God, nor the communion of saints, may be leavened or polluted thereby. And if any joining to us formerly, either when we lived at Leyden, in Holland, or since we came to New England, have with the manifestation of their faith and profession of holiness held forth therewith

separation from the Church of England, I have divers times, both in the one place and the other, heard either Mr. Robinson our pastor, or Mr. Brewster our elder, stop them forthwith, showing them that we required no such things at their hands, but only to hold forth faith in Christ Jesus, holiness in the fear of God, and submission to every ordinance and appointment of God."

It is true there have been some varieties among this people, but the body of them do with integrity espouse and maintain the principles upon which they were first established. However, I must express my fear that the leaven of that rigid thing they call Brownism has prevailed sometimes a little. There was an hour of temptation, wherein the fondness of the people for prophesying of the brethren, that is, the preachments of those whom they called gifted brethren, produced those discouragements unto their ministers that almost all the ministers left the colony, apprehending themselves driven away by neglect and contempt. This eclipse upon the light of the gospel in the churches continued until their humiliation and reformation before the great Shepherd, who hath since blessed them with a succession of worthy ministers. Moreover, there has been one church that has questioned and omitted the use of infant baptism; nevertheless, there being many good men among those of this persuasion, I do not know that they have been persecuted with any harder means than kind conferences to reclaim them. There have also been Quakers, Seekers, and other sectaries who have given ugly disturbance to these good-spirited men in their temple-work; but they have not prevailed unto the subversion of the first interest.

Some little controversies, likewise, have now and then arisen in the administration of discipline; but synods, regularly called, have usually put into *joint* all that was apprehended *out*.

Their chief hazard and symptom of degeneracy is in the verification of that old observation: *Religio peperit divitias, et filia devoravit matrem*,—"Religion brought forth prosperity, and the daughter devoured the mother." One would expect that, as they grew in their estates, they would grow in the payment of their quit-rents unto God, who gives power to get wealth, by more liberally supporting his ministers and ordinances among them,—the most likely way to save them from miserable apostasy. Nevertheless, there is danger lest the enchantments of this world make them forget their errand into the wilderness; and some woful villagers in the skirts of the colony, beginning to live without the means of grace among them, are still more ominous intimations of the danger. May the God of New England preserve them from so great a death!

8. I shall repeat the counsel which their faithful Robinson gave the first planters of the colony, at their parting from him in Holland. Said he (to this purpose):—

"*Brethren*: We are now quickly to part from one another; and whether I may live to see your faces on earth any more, the God of heaven only knows. But whether the Lord has appointed that or no, I charge you before God, and before his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal any thing to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, the Lord hath more truth yet to break forth out of his holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our

good God has imparted and revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living they would be as willing to embrace further light as that which they first received. I beseech you to remember it is an article of your church covenant, 'That you will be ready to receive whatever truth shall be made known unto you from the written word of God.' Remember that, and every other article of your sacred covenant. But I must exhort you to take heed what you receive as truth; examine it, consider it, compare it with other Scriptures of truth, before you do receive it. For it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once. I must also advise you to abandon, avoid, and shake off the name of Brownist; it is a mere nickname, and a brand for making religion and the professors of it odious to the Christian world. To this end I should be glad if some godly minister would go with you, or come to you, before my coming. For there will be no difference between the *unconformable* ministers and you, when you come to the practice of evangelical ordinances out of the kingdom. And I would wish you, by all means, to close with the godly people of England; study union with them in all things, wherein you can have it without sin, rather than in the least measure affect division or separation from them. Neither would I have you loath to take another pastor besides myself; inasmuch as a flock that hath two shepherds is not thereby endangered, but secured."

Adding some other things of great consequence, he concluded most affectionately, commending his departing flock unto the grace of God, which now I also do the offspring of that holy flock.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. I. W. Atherton, Los Angeles, Los Angeles Co.

Fluctuations.

At the last communion, three persons united with us; and at the next we shall have an addition, we hope, of at least four or five. The congregations are still good, and the Sabbath school promising and hopeful. At one time, owing to the dry season and hard times, and the removal of some persons upon whom we relied, the pecuniary outlook was unfavorable; but, in one way and another, help has providentially been provided, and at the present

time all, in this respect, is as hopeful as usual.

We are in the midst of a dry season. The crops are short. Money is scarce, and can hardly be obtained, even for a short time, at ruinous rates of interest. Yet improvements are all the while going on. Buildings of all kinds are constantly being erected. A new first-class hotel has just been opened; several fine stores just completed; others projected or in process of erection; dwelling-houses going up; and so, withal, there is life and stir—the sound of the hammer and the ring of the anvil. Strayers from the East—persons of intelligence and character as well as

means—keep dropping in here, and tarry for awhile at our hotels and private boarding-houses. A few of them remain permanently. Nearly all of the rest are pleased, especially with our fine climate. At no distant day, many of them will be back again, to cast in their lot with us as citizens. Let them come; the sooner the better. We need them. Especially do we need them in our churches and schools, and in every department where the heaven of intelligence and virtue can be felt (oh! how great the need!) as a power for good.

In general, every man from the East is a missionary. He need not wait for a commission. He has it already in what he is, and is capable of doing. Let him, then, take the steamer or the railroad and come; but let him come expecting plenty of hard work, and many a disappointment in respect to quick fortunes and piles of money.

COLORADO.

From Rev. N. Thompson, Boulder, Boulder County.

Church Edifice Completed.

I am thankful that our labor of love is ended. Our little church edifice is finished, and last Sabbath we dedicated it to Christian worship. We extended invitations to the pastors of surrounding churches to be with us and assist us. But, for various reasons, none came. I was in imminent danger of being alone. But Saturday evening brought Rev. Mr. Gaylord, of Omaha, and Rev. Mr. Hebard, of Oskaloosa, Iowa.

Dedication day was a peculiarly happy one to me, as it was also to all our people. The church takes new resolution and new courage. They feel stronger to-day than ever before. The sympathies and interests of the people are more with us. They have extended to me a unanimous call to become their

pastor. It is a pleasure to me to receive it. A few weeks since, the ladies began a weekly prayer meeting, and it is doing us all good. We also now have a Sabbath evening prayer meeting at the church, led by the brethren.

NEBRASKA.

From Rev. O. W. Merrill, Superintendent.

Rev. Mr. Merrill, who has been appointed Superintendent of the Society's work in Nebraska, has been occupied during the summer in surveying his field of labor. In his first quarterly report he presents the following as

The Outlook.

This is such as to produce a most profound conviction of the great and growing necessities of our Home Missionary field. This one State, one of many, larger by one fifth than all New England; lying in the very heart of the continent, having a salubrious climate, and soil unsurpassed in fertility, is capable of supporting a population of 6,000,000. Already the incoming tide has reached 200,000. Having railroad facilities possessed by no other State, in its early settlement, we must look for a proportionally rapid settlement and development.

The southeastern portion of the State already begins to wear the appearance of an old-settled country—farms fenced with Osage orange, farm-houses, groves and orchards on every side. Going out from Nebraska City to the south, you will pass through miles of farms thus improved, and continuing your course to the southern border of the State, your way will lie through a well-settled country. In 1866, your Agent estimated seven of these counties as having each a population of 10,000, yet for these 70,000 souls we had but one feeble church. For the now increased population we have but seven, and only four of these have pastors.

Two hundred thousand souls! What have we to answer to the great moral want! Twenty-five churches have a name to live, though some of them are nigh unto perishing. There are also eighteen out-stations, where occasionally the Word is proclaimed. Three points, where no church or minister is, have Sabbath schools; and for all these we have eleven preachers in active service. Eight churches are to-day pastorless. At a dozen points we have material for the beginnings of churches. Nor is the demand better supplied by other denominations. If we would conserve this goodly heritage for Christ, we *must* have more men at once; men practical, energetic, and consecrated, to take hold of this organizing work. The field of redemption has never opened up a more hopeful work than this. Young, intelligent, energetic men see here a field in which ambition for wealth may realize its golden dream, and they pour in by thousands to gain the advantages of a new country. The same advantages in the work of Christ are here for him who, from small beginnings, would look for great redeeming results.

Thousands, moved by a desire of gain, cheerfully endure the hardships incident to a new country; why should not the motive of gains in the department of spiritual wealth move the minister of Christ to endure the same hardships for the far higher end? As between minister and people, the hardship is not greater for the minister, except as the minister is educated away from the people in his tastes and demands. I look out upon this great harvest-field of souls, already ripe and going back to the ground, and my heart utters a great cry to God, and to our young men in the ministry, for help.

The immediate want here is *laborers*. A dozen men for this foundation-work, for this now ripe harvest, we need, to-day, and we shall need more to-morrow. We have in Nebraska more than fifty

railroad stations, around which are beginning to gather towns where no church of our order is found. These points will soon be centers of influence, and, one by one, they will come to need the church and the living teacher. Then the vast farming population—who shall care for them? I wish I could place the wants and the *hopefulness* of this field before such men as can come over and help us.

KANSAS.

From Rev. J. Scotford, Neosho Falls, Woodson Co.

Drinking in the Word.

At my appointment, six miles out in the country, I noticed an old lady who seemed to drink in every word I uttered. When, after the service, she was introduced to me, she inquired what church I belonged to. I told her I was a Congregationalist. She replied, "I almost knew you was." "How did you know it?" I inquired. "You preach like one," was her reply. She was a member of a Congregational church in Wisconsin, and was greatly rejoiced to learn the prospect of the organization of a church so near to her, with which she could unite. I have found that some fourteen or fifteen at least will unite in it.

Importance of the Field.

I think this village a place of much importance, prospectively. It is growing very fast. Buildings have been erected at the rate of three each week, since I came here, in the latter part of April, and the population has increased from 200 to 800 within the last year. It is in the best wooded part of Kansas, on the Neosho river, with a fine water-power and ample natural facilities for manufacturing. The river is one of the finest in the State—rapid, the water pure, more like the streams of New England than any other stream that I have seen at the West. An iron bridge,

of two hundred feet span, and to cost about \$16,000, is being built at this place. The Sedalia and Fort Scott Railroad is being built, and is to have one of its termini at this place; so that the village cannot fail to be one of importance at no distant day. It seems, therefore, highly important that we maintain a foothold here, and labor to grow with the growth of the place. Can you send us good men who, while securing for themselves a home and a business, may also aid in building up the kingdom of Christ?

IOWA.

From Rev. S. B. Goodnow, Jefferson, Green Co.

A Three Months' Growth.

The new labor I undertook the past winter, forms a forcible illustration of the rapid movement of things in the West. We here see towns and cities growing up as if by magic; and Christian people must be on the alert to keep pace in their religious enterprises with the worldly institutions around them. If a nation is not literally born in a day, a city often seems almost to be built in a night. It has been so at Grand Junction.

With watchful mind and eye, I last summer heard the rumors of the coming railroad (the Des Moines Valley Railroad), which was to cross our great Chicago and Northwestern Railway, *they said*, only seven miles from this my old field at the county seat. With interest I noted the prophecies of a great town to spring up there. In August of last year I went upon the designated ground—out upon the wide, uninhabited prairie, to see if I could find any stakes driven, where a railroad or a settlement was to be. Amid the tall grass of the wide-spreading swales and glades, I sauntered “out of sight of land,” that is, with no sign of human existence, no building, no fence, no

shrub, no pathway to be seen in any direction—nothing save one broad, rolling sea of untamed verdure; and there, in mid-prairie, I found at last the little pine sticks driven down in a long vanishing line, which told where the commerce of distant regions was soon to roll along its iron way; where, in a few weeks, the bustle of business should hum through numerous streets. I could not see it then; but I see it now.

My other duties occupied me for three months, and it was not till November that I went again to note what had meanwhile been done. And lo! I found a thriving town, and the prancing steam-steeds careering in every direction, streets all laid out, many stores occupied and driving a flourishing business, two fine hotels built and guests in plenty, a great number of dwelling-houses full of people, a great railroad round-house of brick finished and occupied, a bank in process of erection, and numerous other signs of progress. The “old settlers” of the place were already beginning to put on airs before the green new-comers; and I, who three months before had roved those untrodden slopes, seemed to the citizens only as one of the aborigines of the realm left over from the primeval times.

“A Gospel Head-Light.”

It was Saturday. I found to my surprise that there had not been as yet any such thing as a Sabbath service, or indeed any preaching service in the place; and these hundreds of busy people were literally without the gospel. What a wonder that sectarianism could have held itself back so long, and that a half dozen preachers of as many orders had not already driven their stake, as usual, along with a dozen doctors, and a score of lawyers, all anxious to hold the ground “in advance of all others!” Surely, here was a call for labor, and a chance to build on no man's foundations. So I bestirred myself, got per-

mission of the mason, and commenced arrangements for Sunday preaching in the large and elegant, but yet unfinished station-house of the railroad. The mortar and shavings were shoved back, the stage planking arranged on nail-kegs, a work-bench adjusted for a pulpit, and then I proceeded to "ring the bell."

An Iowa church bell—you know what that is? It is a personal invitation by the preacher to every body in town. Into shops, stores, and houses, at front doors, and back doors, and cellar doors, up-stairs and down-stairs, over fences and behind wood-piles, everywhere a call, a few kind words, and a welcome for young and old to the dedication of depot and town to God. They were all there. It was a success. And then, again, at a later hour. And so also a fortnight afterward at my dedication of the new school-house. Thus, beginning from Thanksgiving, I have kept up full services every second Sunday, with a Sunday school set up and in successful operation every Sunday. And so was established the first religious enterprise at Grand Junction, with no other enterprise, for all the long winter, to compete with it.

That is now a city rapidly growing, with established institutions, a large newspaper, the "Grand Junction Head-Light"—emblem of the engine-lights to be seen coming from all four directions, a dozen miles away. Let God be praised that, at that important center, we have been privileged to set up the Gospel Head-Light by a "pre-emption" claim, to shine, we hope, for all coming time.

From Rev. D. R. Barker, College Springs, Page Co.

Rejoicing in the Sanctuary.

The third quarter of my missionary labor in this field has been one of severe trial. While laboring last fall to get the meeting-house plastered and warmed, so that we could use it during the winter, I over-worked and exposed my-

self, and the result was a rheumatic fever. I suffered much for four or five weeks, and have not been able to speak for ten weeks. During my sickness, with aid pledged from the Congregational Union, the house was finished. Last Sabbath it was ready to be used, and I was able to preach. That it was a joyful day for us I need not say. The house was full. It seats 350. Our friends and neighbors, who met with us, were happy. The Sabbath school children were happy, and we were all as happy as we well could be.

Without a house we were almost nothing. With the house we have a place and position in the community worth having. How kind the Lord has been to us! Fifteen have recently been added to the church, and some others are waiting for an opportunity to unite.

From Rev. D. Lane, Belle Plaine, Benton County.

A Home Missionary College.

I have just returned from Grinnell, where we enjoyed a richer intellectual feast than in any previous year in the history of the college. The examinations and the performances of the students in the public exercises were all of a high order.

The day is not far distant when Iowa College will be to us what Amherst is to Massachusetts, and what Yale is to Connecticut. Money, the blessing of God, and the right men in the Faculty, will do it. The institution will be one glorious monument of Home Missions. I trust and pray, more than all, that it may always be a monument of the grace of God.

We have made arrangements for canvassing the State in behalf of the college. We are aiming to raise some \$60,000 or \$70,000 in our own State before the close of this memorial year. I am not without hope that we shall accomplish this object.

"Dedicated and Paid For."

Since my last quarterly report our house of worship has been dedicated and paid for, and fifteen persons united with the church on the day of dedication. On the evening of the same day, a collection for Home Missions was taken, amounting to \$28. We have a good audience. When the weather is favorable the house is quite full. There are 180 seats, and nearly all are occupied.

MISSOURI.

From Rev. F. W. Adams, Lathrop, Clinton County.

First Impressions.

When, in answer to the letter that I wrote you while I was in Massachusetts, last winter, you gave me your advice respecting my coming to this place, I had no conception of the real condition of this country as missionary ground. From correspondence with one of the church members here, and the Superintendent for this State, I learned that, by reason of its rapid growth, the character of its citizens, and its availability for business purposes, it was a promising and desirable field for ministerial labor. But I find that the half had not been told me.

Encouraged by your generous pledge of needful assistance, in the prosecution of my work, and your interesting statement concerning the wonderful work that is now being efficiently carried forward for Christ, in this State, I came. Thus far I have had no reason to regret my determination, and if my interest in the work increases in the future, as it has since I came, I never shall regret it. For, no one whose real desire is to find opportunities where his time and talents can be so used for the Master as to produce the largest results, could desire a better field than this State furnishes.

The Church.

When I came here, three months since, I found a membership of ten persons who, some six months previous, had been organized into a Congregational church by a Council.

We have secured a fine lot, the gift of the Railroad Company, and are already engaged in erecting a house of worship. Thus far every thing promises well. We hope, within a year or two, to be self-supporting, and then to be one of the tributaries to the stream that is flowing into the treasury of your Society, instead of being necessitated to receive aid from it. We can assure you that your present help will not be soon forgotten. Without that help we could not sustain our organization, and this would also be the case with many very promising churches in this part of the State, which, although at present but little bands of Christ's disciples, will, in a few years, become centers of the largest Christian influence.

The Town.

Every day that I am here I am additionally impressed with the wisdom and Christian foresight that the Home Missionary Society has evinced in pre-empting this field, as a point for establishing churches representing the polity of the Pilgrim fathers.

Two and a half years ago there were but two or three houses near the site which this village now occupies. About that time, two or three far-seeing business men, passing through this country, were impressed with the very attractive appearance of this fine rolling prairie and the pleasant location for a town. They decided to secure homes here, and erected places for business. Since that time, a population of about 1,000 have made homes, and are engaged in business here. Another railroad has been built through the place, and we have a fair prospect of securing still another. The longer I remain here, the more am I impressed with the great desirableness

of this country as a home for the people; and the more do I wonder that they have not found it out before.

No Bell.

All the means we can raise will be devoted to finishing our house of worship. When the house is finished we shall need a bell. There is none in the community. Often do I hear the remark made by members of my congregation, who have left pleasant homes in New England to come here, "If we could only get a bell, how home-like it would be!" I have thought that if I were to mention this fact, perhaps some of the disciples of the Master, who are living within the sound of Sabbath bell that calls them to the house of God, would like to avail themselves of the opportunity that is now offered them to present us with one suitable to our necessities. To us it would be an invaluable gift; and I am certain that never should we hear its sound, without calling to mind the name of the generous donor, for whom our grateful hearts would pray.

ILLINOIS.

From Rev. J. C. Myers, Monsee, Will Co.

Dancing before the Lord.

A few weeks ago, you ought to have been able to look in upon us. You would no doubt have thought us all beside ourselves; but we might have explained it all to your satisfaction by pointing you to the clothes that were scattered all over the house. The children danced—and will you pardon me if I confess to having been guilty of like action, as well as the poor wife? But, you must remember, before you excommunicate me, that one greater than I set me an example. I read that David "danced before the Lord," and ours was something like it. The only music we had was that of the heart, and it was sweet. Even now we hear it, and

our lips form themselves to ask God's blessing on the kind ladies of Dr. Todd's church in Pittsfield, Mass.

From Rev. L. H. Higgins, Lanark, Carroll County.

Independent.

On the fourth anniversary of my pastorate here, I preached an historical discourse (text, 1 Sam. vii. 12), reviewing the ten years of this church's existence. During my connection with the church, twenty-seven have united with it; the Sabbath school has increased from 80 to 160; over \$3,000 have been contributed for church and charitable purposes; and, what seems like a remarkable providence, during this time but one adult, out of the church or congregation, has died.

At the close of my discourse, I appealed to those present, as earnestly as I could, to celebrate the occasion by declaring their independence of the American Home Missionary Society, and thus virtually give \$100 to some more needy church. The appeal had the desired effect. A meeting was held, the following evening, at which it was voted not only to assume self-support, but also to increase the pastor's salary to \$1,000. I have but little expectation that my people will be able to raise this amount, yet it serves to indicate their good-will in the case, and any increase of salary will be appreciated, as, in not one of the four years of my labor here have I been able "to make the ends meet."

As a church and people, in view of the past we have abundant occasion to say, "Hitherto hath the Lord helped us." I think I may safely assert that, had it not been for the aid and encouragement received from you, this church would not now be among "the things that are." Hence, profoundly grateful for the encouraging, helping hand of the Society, through seven years of its weakness, we pray that "the Lord of the harvest" will raise up friends for

this cause, proportionate to the demands of the fields which are now white unto the harvest, and that we may ever prove a child worthy of such a foster-mother, and manifest our gratitude, in part, by helping other churches, through this agency, to reach the condition of self-support.

From Rev. S. R. Dole, Wauponic, Grundy County.

Building a Meeting-house.

You will perhaps be interested to know that our people are struggling desperately to build a meeting-house this year, and to know the ways and means that are being employed to do it.

One year ago last spring, our people said, "As soon as we can raise one more crop, we will build a meeting-house." Most of our leading men are paying for their farms, and have no money ahead. They were waiting to get one more crop to give them a start. But there was almost an entire failure of crops, last year, and this discouraged them so much that they gave up all idea of building a meeting-house this year. But our necessity was great. There was bitter opposition to our worshiping in the school-house, and something must be done. This our ladies felt most keenly, and one of them, who possesses a great deal of the old Puritan spirit of "*go ahead*," said, "Something *shall* be done toward building a meeting-house this memorial year." Then all the rest of the ladies seemed to be of the same mind. Accordingly, in March, they met at the parsonage and organized themselves into a Ladies' Memorial Society, some pledging themselves to give a penny a day, and some a penny a week, according to their circumstances, and each pledging one half-day's work each week, the avails of which should go toward building the house.

Out of Cabbages and Onions.

Then the President conceived the

plan of getting the Sabbath school scholars to do something. Accordingly, she wrote to a wholesale garden-seed dealer, and asked him how he would furnish garden seeds, the avails of which should go toward building a house of worship. He replied that he would give them. So now our Sabbath school children are raising cabbages, onions, squashes, pop-corn, etc., for the church.

And Norway Oats.

Then she thought to get the farmers to do something in a similar way, and wrote to a man dealing in Norway oats, asking him on what terms he would furnish oats, to responsible farmers, and take his pay when the oats were harvested, telling him, at the same time, her object. He replied, by sending a bushel, as a present to the Ladies' Memorial Society. But she took that as an earnest of something better, and wrote again, asking if he would furnish ten or twelve bushels, to responsible farmers, and take his pay out of the crop that was raised from them. He replied that he would like to see the President of that society. Accordingly she went to see him, and after hearing her story he was interested, and told her that if she would take forty bushels of the oats, he would give her \$100 of the purchase-money, and she could take her time to pay the balance. To this she agreed. He then paid all her expenses, and gave her a written pledge to take the entire crop and pay the highest price for it.

On her way home, she stopped in Morris, the county-seat, and a friend was so well pleased with her enterprise, that he drew up a subscription paper and headed it with \$20, and told her to go around in Morris and raise money enough to pay for the oats. It was done; so that now we have forty acres of Norway oats growing, the entire avails of which are going toward paying for a meeting-house.

The Market Price.

While I was at the East, I told this story at a prayer meeting, and at the close two ladies and a gentleman came to me, saying they wanted a sack of those Norway oats, and gave me \$20 to bring to our ladies. While I was in Newark, N. J., I told the Sabbath school children of the Roseville Presbyterian church, that our Sabbath school children were raising cabbages and onions to help build a meeting-house. Afterward the pastor of that church told me that he wanted one of our cabbages, and he would give us \$5 for it, and the next morning a lady sent me another \$5 for a cabbage. There are a few more for sale at that price, and some smaller ones for less.

From Rev. G. B. Rowley, Harvard, Mt-Henry Co.

One Year Ago.

We came here a year ago, with much trembling, feeling that it was duty, and yet not knowing what might befall us. The church was small; it had changed ministers often; it was feeble and discouraged; sectarianism was rampant; the apparent means of building up were small. Some said, "Harvard is a hard place—Satan's seat; infidelity and irreligion are overpowering; good men have tried the field and failed, and it will be of little use for you to try." I thought of a growing family to be educated and cared for; of wider fields, and churches with ampler means of support, and less wear and tear of nervous and mental constitution; but as I preached, stray beams broke through the darkness, hearts began to open, my sympathies were aroused and, by and by, the united voice of the church and people seemed to me as the voice of God, saying, "Come!" And I came; trembling, yet hoping—almost as when "Abraham went out not knowing whither he went."

To-Day.

I have been in the ministry more than twenty-five years, sometimes a missionary, at others ministering to larger and abler churches, but I have never enjoyed a field of labor more than this. Despondency has given way to hope and courage; Christian activity and enterprise have come in the place of dormant life. The congregation, Sabbath school and Bible class have increased; the prayer meetings are more spirited; eleven united with us at our last communion, all from the older and more substantial part of the community. The revival has left a heavenly influence which we hope will long remain. Next year we hope to lessen the amount of aid from your Society by \$50, and so on until we can swing clear, and, like a strong and healthy child, begin to run alone, trusting only in God for grace to help in time of need.

Pray for us that the coming year may be more abundant in all the fruits of Christian labor.

From Rev. D. Gore, La Harpe, Hancock Co.

Death's Doings.

Death has removed two of our number; one, a veteran of 98 years, who had long watched and prayed for the prosperity of this church—our oldest member, and, indeed, the oldest citizen in this region. The other was a young lady of eighteen years, amiable, gifted with great musical talents, cultured, refined, in every way full of promise. These providences severely try us; but we bow to them as the appointment of our heavenly Father, who does all things well.

Prosperity.

In several respects we have been prospered; fourteen new members have been received; an old troublesome debt of twelve years' standing has been removed; the interior of the sanctuary has been improved by repainting,

graining, etc.; we are hopefully trying to build a parsonage for the minister's family, free of rent; and such a spirit of hopefulness is awakened, that the church is now pressing forward the effort to become self-sustaining. For this we are shaping all our plans and efforts. We shall ask for a little less this year than the last, and "less and less" shall be our motto till we attain to independence.

NEW YORK.

*From Rev. J. S. Pattengill, Bainbridge,
Chenango Co.*

A Parting Word.

During the year a parsonage has been purchased, which has now cost nearly \$2,000, and must cost \$300 more to fit it up. Nearly half is paid, and the rest is provided for. The church was never more hopeful than now, and never made greater exertions than during the past year. This has been a result of your aid and our self-denial.

I have been under the necessity of tithing to the church my stipulated salary, and without your aid I shall be obliged to leave or do more this year. They have done so nobly and beyond my expectation, that I cannot leave them. Did not your rules forbid help, it would be called for. As it is, I have arranged to make up the deficiency with the labor of my hands. This is apostolic, though out of fashion. But *necessity* is a rigid master. I must live, and the church must be saved, and God will aid our mutual efforts. As you promised aid but for a single year, we give our thanks at parting. May God bless you in helping other needy churches! We will take up our burdens without your help, trusting in God for success. Next Sabbath I am to give a history of the church during the 77 years of its existence. During these years it has had 24 ministers, and has been 12 years in succession without a minister. There must have been some tenacity of life to have stood so many ministers and so long desolations!

MISCELLANEOUS.

Passages in the History of a Feeble Church.

BY REV. T. L. SHIPMAN.

EARLY in the Spring of 1858 I started, on Sabbath morning, to spend the day at "Line Meeting-House"—so called from its position on the line between two towns, Sterling and Voluntown, Conn. I had gone but a short distance when it began to snow, and I was tempted to relinquish my purpose. Indeed, I once more than half turned my horse's head toward home, but something within seemed to say "Go on." As I approached the hill on which the old meeting-house stood, I strained my eyes to see whether any smoke was issuing from the chimney, but I could perceive

none. Coming up to the church, I found the door closed, and I passed on to the house just beyond, where I had often stopped. I found the good brother, now one of the deacons of the church, in his every-day attire. The morning was so unpromising that they had not opened the house. We talked over the dealings of God with them in past years.

Since the death of Rev. Jacob Allen, which occurred nearly two years before, they had been without a pastor. They had, however, met regularly for public worship, and the attendance had spoken well for their love for the sanctuary; but they were growing faint-hearted. I suggested (it was a sudden thought; whence was it?) that if they would raise \$150, I would try to beg \$150

more, and with \$200 from the Home Missionary Society, which I had no doubt would be cheerfully appropriated, they might sustain stated preaching.

Toward noon the sun broke out, and pretty soon we saw Deacon W. approaching from the south; my host went out and informed him that I was in the house, and would preach in the afternoon if a congregation could be gathered. These brethren went, one south and the other north, and at the usual hour I preached to a congregation of thirty. At the close of the service I appointed a meeting for the evening, in a neighborhood where, despite all the disadvantages under which they labored, there was special religious interest, and where, within a few weeks, there had been several hopeful conversions.

This was, it will be remembered, in the Spring of 1858, that season so remarkable for the outpourings of the Holy Spirit. I stayed with Deacon W. The next morning, as I was about leaving, his sister, who had moved quietly about, attending to her domestic duties, and saying very little, followed me to the door, and, with tears in her eyes, said: "Mr. S., can't you come again next Sabbath? What will become of these few sheep in the wilderness?" I told her I would come. During the week I received a letter from a young licentiate, Mr. Charles L. Ayer, saying that he proposed to spend the next Sabbath at "the Line." I was happy to give place to him. He went, entered at once into an engagement with them, set at work, and on the 6th of January, 1859, it was my happiness to be present at a twofold service—the ordination of a pastor and the dedication of a new church edifice. In the same year a pleasant parsonage had been erected within a few rods of the new church edifice. All this had been accomplished by a people feeble in number and of moderate means, but who had shown "a mind to work;" not, however, with-

out help from abroad; for friends in neighboring towns responded to solicitations with seasonable and generous aid.

Since that time they have enjoyed the preaching of the gospel, with slight interruptions. An interesting event in their recent history is, the settlement of Rev. Joseph Ayer, the father of the young minister whose labors were so much blessed. His installation took place on the 11th of May last, at the ripe age of *seventy-seven years, lacking eight days*. He has entered upon his work with a freshness of strength which promises years of earnest and successful labor.

I sat in the pulpit, a year since, with the Secretary of the Connecticut Home Missionary Society, on his annual visit to this people, and my heart responded (I could hardly repress the outward expression, amen!) to his words of commendation and cheer, "My friends, this church is bound to outlive you. It is a power in the earth; and it will make itself felt long after you are dead."

Yale College and Home Missions.

At the laying of the corner-stone of the new Divinity Hall in Yale College, the late Dr. THERON BALDWIN made a statement respecting the connection of that Seminary with Home Missions. We have room for only the following paragraphs:

THE first two students—Xenophon Betts and Chester Birge—who went to the West from this seminary, were commissioned by the American Home Missionary Society for Ohio, in 1828. In November of the same year a dissertation was read in the Society of Inquiry respecting missions, the design of which was to awaken in the mind of every student the inquiry: "What can I as an individual do?" and that, by showing what some of the leading spirits of the race had accomplished, and that the present state of the world was favorable to great individual results.

Mason Grosvenor went to his room,

revolving the above inquiry in his own mind. It disturbed the slumbers of the night, but the conception was reached of forming an association of students, who should select for their field of labor some one of the new States of the West, and bring into operation within its limits all the civilizing and Christianizing agencies of society. Illinois was selected as the field, by reason of its amazing undeveloped resources, its position in the sisterhood of States, and its prospective greatness.

The "Illinois Association" was formed, and seven of us put our names to a written document, pledging ourselves to this work on certain conditions. The Academical and Theological Faculties cordially endorsed the enterprise, and in the fall of 1829 Julian M. Sturtevant and myself left for Illinois, as pioneers of the Association. At about the same time, and through the interest excited in that field, Stiles Hawley and Charles P. Grosvenor went to Illinois as Sunday school missionaries. In the month of January following, the devoted Hawley, while prosecuting his mission, was drowned in the Kaskaskia river. Eleven weeks after, we took him from his watery bed, constructed a rude coffin and buried him on the wild banks of that stream. * * *

The sympathy and aid of the American Home Missionary Society was given to the movement in its inception, and in all its progress; indeed, a communication in the *Home Missionary* for December, 1828, from the pen of Rev. J. M. Ellis, then at Jacksonville, Ill., had much to do with the selection of that State as a field.

The Association, in the meantime, was enlarged by the addition of others to the original seven, and in succession, as they completed their theological course, they took their departure for Illinois. * * *

As a result of the interest awakened at New Haven, this Seminary has had, first and last, no less than forty repre-

sentatives in Illinois, making that State its special field. Ohio, however, was not far behind, having had some thirty Yale Seminary students within its bounds, and I wish some Ohio man were present to speak for that State. Four alumni of the Seminary also found their way to Indiana, four to Wisconsin, and five to Iowa. Some five-sixths of the whole number went to the West under commissions from the American Home Missionary Society, and the other sixth as teachers, or as pastors of churches by which they were supported; but all may be appropriately brought into the great Home Missionary movement.

Pioneering in Dakota.

THE Congregational enterprise in Yankton, and in the Territory, was started by a lady missionary in Turkey, Mrs. C. H. Wheeler, who wrote to her brother here, Judge Brookings, urging steps for such a church. He wrote to the headquarters in New York. The telegraph was put into requisition, and Rev. E. W. Cook of Ripon, Wis., was sent on. He found, two years ago, an Episcopal society, in a small house of worship, under Dr. Hoyt as rector, and also Baptist and Methodist beginnings. Gathering a church at once, he led it on for a few months, until, in November, 1868, Rev. Joseph Ward, recently from Andover, with his wife, came on to assume the permanent pastorate. The administration of Mr. Ward has been a great success, both as respects this church and the interests of religion in the Territory. Universal respect has been won; every communion has witnessed additions; the church has assured to itself a high position; and the great work has been accomplished of building, finishing, and paying for, a house of worship. It is 32 x 56, of gothic style, with a symmetrical spire. Its cost was a little over six thousand dollars. The lumber was brought from Chicago. The ladies, God

bless them, catching the inspiration of their sister in Turkey, raised by festivals and otherwise, \$1,130 50. The Congregational Union put in stimulus at the beginning of the work, courage in the midst, and five hundred dollars *at the end!* The Home Missionary Society has lifted heavily these first two years, and now the Union prospectively lifts the church off from its hands. Was there ever a wiser adaptation of mutual help? The Baptist church is in suspense, and the Methodist worships in a hall.

Yesterday the church was dedicated with much joyfulness. The deficit of \$1,300 was raised, and now the happy pastor and happy people leave the wandering home to enter this sanctuary of rest and of work.

Yet it is wonderful how with all this strain of home-work, which has most of it been upon the pastor, he has acted as Bishop for the Territory. As the result of this oversight, yesterday, Rev. Stewart Sheldon, his brother-in-law, who had been brought to the Territory, partly by the necessities of health, and partly by the missionary call, organized a church at Richland, in the valley of the Sioux, and preached in the afternoon at Elk Point, a county seat on the Missouri river, and in the evening at Vermillion, another county seat on the Missouri. In both of these county seats he is soon to organize. To this trio of churches, Mr. Sheldon, whose health has become ragged, will minister, under commission of the Society. Up the river twenty miles, at Bonhomme, another county seat, where Mr. Ward has had a monthly appointment, he is soon to organize; and also at Springfield, ten miles farther up, the location of the new land-office, he will organize, following his first sermon in the place, in the first and only house then built in the town. Over the river, in Nebraska, he has had an afternoon appointment for some time, and there the material is showing the rudiments of organic life.

At Bonhomme and Springfield, the right man (and only the right man will answer) is needed at once. At two other important points, exploration warrants immediate action. I think the most enthusiastic home missionary friends will be satisfied with the *elasticity* of this policy and work, and the most conservative will be assured that this style of laying early the foundations of the State, is the true one.

One of the classmates of Mr. Ward took a church at Norwich, Conn., and others took important positions. But to no one of them was given more of privilege and honor than to this home missionary, who with his own hands constructed the desk upon which I write, the easy-chair upon which I sit, the table at which I eat, and the lounge upon which I recline, in this sweet home ordered by the wifely taste and culture, which would adorn society anywhere, and which is an inspiring influence in this newly forming life of a Capital.—“*Pilgrim*,” in *The Congregationalist*.

Miscellaneous Items.

IOWA.—The church in Durant, Cedar Co. (Rev. E. E. Webber), has received thirty members since Jan. 1st. Though the house was enlarged only a year ago, changes have been necessary to increase its capacity still further.

—Rev. E. S. Hill, of Atlantic, Cass Co., reports the completion of the church building, “with bell, organ and every thing in working order;” thirty substantial members, a congregation of 100 to 150, favor in the eyes of the people, and hope of still better things.

—The church in Manchester (Rev. E. R. Stiles), has been increased, at a recent communion season, by thirty-three members, twenty-four of them heads of families.

WISCONSIN.—Rev. W. W. Jones, of Glendale, reports the organization of two small churches in Ellroy and

Wright's school-house, with fair prospect of growth.

—The church in Belmont, Rev. A. W. Curtis, have made two years' payments on a \$500 memorial scholarship in Beloit College, in honor of their first missionary pastor, Rev. Calvin Warner.

MICHIGAN.—Rev. J. W. Allen, of Leslie, who entered on his work with some misgiving, now writes, "a nobler band of workers than are some here, is not to be found. I love to be a Home Missionary. I thought it would be hard; but it has opened up to us, friends and correspondents that have greatly enriched us. What precious souls the Lord Jesus has hid away, I was going to say, everywhere!"

—The church in Hancock (Rev. P. H. Hollister), have finished and dedicated their house of worship—a convenient, tasteful building, costing \$9,000. They rejoice also in a steady growth of spiritual interest.

MISSOURI.—Says Rev. G. W. Williams, of West Hartford, "I have plenty to do, and an open field; am very cordially

received even by some who were in the rebel service. For the first time, I am laboring with a church of which all the members give or pay *till they feel it.*"

ILLINOIS.—Rev. A. P. Johnson, lately of Kansas, is gathering in the fruits of the revival under Mr. Riggs' ministry in Woodstock. He reports eighteen additions to the church and a great increase of the spirit of Christian union.

—Rev. H. D. Platt, Superintendent, reports that all the churches of the Southern Association, with perhaps one exception, are for once supplied with the stated ministry of the Word.

—Rev. S. Penfield, of Shirland, writes of a revival among his people, reclaiming backsliders, reconciling the alienated, and resulting as is hoped, in the conversion of about sixty-five persons, twenty-three of them heads of families.

—Rev. B. F. Haskins, of Victoria, also rejoices in a good work in that place and in Elmore, largely adding to the material and spiritual strength of these struggling churches.

APPOINTMENTS IN AUGUST, 1870.

Not in Commission last year.

Rev. William R. Joyall, to go to Oregon.
 Rev. Thomas H. Rouse, San Mateo, Cal.
 Rev. Stewart Sheldon, Elk Point and Vermillion, Dakota.
 Rev. Thomas Bell, Paisley, Palmyra, Nursery Hill and vicinity, Neb.
 Rev. Elihu Barber, Ellsworth, Kan.
 Rev. Davilio W. Comstock, Hiawatha and vicinity, Kan.
 Rev. John D. Parker, Burlington, Kan.
 Rev. C. A. Hampton, Princeton, Minn.
 Rev. Nathaniel K. Everts, Cody's Mills, Paris and Galena, Mich.
 Rev. John B. Savage, Canandaigua, Mich.
 Rev. Lewis P. Atwood, De Kalb, Ill.
 Rev. Cephas F. Clapp, Warrenville, Ill.
 Rev. Myron W. Pinkerton, Crescent, Ill.
 Rev. Newton H. Bell, Winchester, Ind.
 Rev. Harvey Miles, Prentissville and vicinity, Pa.
 Rev. Almon T. Clarke, Newcomb (Adirondack Wilderness), N. Y.

Re-commissioned.

Rev. S. A. Hall, Parker, Kan.
 Rev. Leicester J. Sawyer, Burlingame, Kan.
 Rev. Lewis E. Sikes, Vienna and vicinity, Kan.
 Rev. Charles H. Merrill, Mankato, Minn.
 Rev. Abel K. Packard, Anoka, Minn.
 Rev. George S. Biscoe, Tipton, Iowa.

Rev. John A. Cruzan, Burr Oak, Iowa, and Lenora, Minn.
 Rev. M. Henry Gyr, Sherrill's Mount, Iowa.
 Rev. George D. Marsh, Altoona and vicinity, Iowa.
 Rev. James D. Mason, Nora Springs and Shell Rock Falls, Iowa.
 Rev. John W. Windsor, Cresco, Iowa.
 Rev. James Jameson, Avoca and Muscoda, Wis.
 Rev. James W. Perkins, New Chester and vicinity, Wis.
 Rev. John C. Sherwin, Menomonee, Wis.
 Rev. Cyrenius N. Coulter, Dorris and two out-stations, Mich.
 Rev. John Holway, Grand Rapids, Mich.
 Rev. Guy C. Strong, South Boston and Berlia, Mich.
 Rev. George Thompson, Leland, Concord and vicinity, Mich.
 Rev. James Harrison, Chicago, Ill.
 Rev. Charles E. Marsh, Summer Hill, Ill.
 Rev. John A. Palmer, Nebraska and Gridley, Ill.
 Rev. Leonard Wilcox, Lyman, Ill.
 Rev. John Vetter, Plain, Ohio.
 Rev. Frederick A. Bauer, Hawley, Purdyville and Lackawaxen, Pa.
 Rev. Samuel Rowland, West Spring Creek and Spring Creek Station, Pa.
 Rev. Charles W. Burt, Union Center, N. Y.
 Rev. Thomas Watson, Wilmington, Upper Jay and Keene, N. Y.
 Rev. Abel S. Wood, Niagara City, N. Y.

RECEIPTS IN AUGUST, 1870.

MAINE—

Portland, William Oxnard, \$5 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
Treas. N. H. M. Soc.
Boscawen, Bequest of little
Willie, to const. his mother,
Mrs. Asenette Smith, a L. M., \$30 00
Groton, Legacy of Henry
Cummings, by Mrs. Betsey
C. F. Cummings, Ex., 50 00
Pelham, Mrs. H. C. Wyman,
by Mrs. E. M. Tyler, 20 00 100 00
Dunbarton, Cong. Ch. and Soc., by C.
Kimball, of wh. from D. H. Parker,
\$5; John Kimball, \$10, 29 00

VERMONT—

Brattleboro, A. Van Doorn, 3 00
Fairhaven, Cong. Ch., by C. Reed, 30 00
Middlebury, J. W. B., 1 00
St. Albans, B. B. Nelson, by C. B. Swift, 2 00
Wells River, Cong. Ch. and Soc., by W.
S. Palmer, 15 50

MASSACHUSETTS—

Mass. Home Miss. Soc., by B. Perkins,
Treas., 1,000 00
Belchertown, Cong. Ch. and Soc., by E.
Montague, Treas., to const. Mrs.
Clarissa Adams a L. M., 56 00
Massachusetts, Three Friends, 750 00
Pittsfield, South Cong. Ch., by J. Wilson,
Treas., 53 71
Plymouth, On account of Legacy of Mrs.
Nancy Davis, by J. Harlow and A.
Barnes, Exs., 883 70
Spencer, A Friend, 2 00
Springfield, "Unabridged," 1,166 66
A Friend, 7 00

CONNECTICUT—

Conn. Home Miss. Soc., by E. W. Par-
sons, Treas., 2,000 00
Granby, Cong. Ch. and Soc., by J. C.
Bartholomew, Treas., 26 50
Griswold, First Cong. Ch., by Joel Bat-
ton, 8 00
Hartford, A Friend, in full to const. Rev.
E. C. Jones a L. D., 38 22
On account of Legacy of Mrs. Mary A.
Warburton, by N. Shipman and H. A.
Perkins, Exs., 625 00
New Canaan, Cong. Ch. and Soc., by S.
Hickok, 59 19
New Fairfield, Cong. Ch. and Soc., by
Rev. C. B. Dye, to const. Elijah F.
Brown a L. M., 86 25
New Haven, Robert Crane, M.D., in full,
to const. Augustin Averill Crane a
L. M., 15 00
New London, Second Cong. Ch. and Soc.,
A Friend, 300 00
Putnam, A Friend, 1 00
Southport, Cong. Ch., by Rev. G. E.
Hill, to const. Rev. George E. Hill,
Henry Gordon Hill and Laura Porter
Hill, L. M., 115 08
Stratford, Gen. G. Loomis, by O. R.
Kingsbury, 5 00
Thomaston, Cong. Ch. and Soc., by P.
Darrow, 410 00
Willimantic, Mrs. C. Robinson, 8 00

NEW YORK—

Received by Rev. L. S. Hobart,
Canadawaga, Cong. Ch., \$332 60
Macedon, Mrs. Blackmon, 8 00 835 60

Brooklyn, E. D., New England Cong.
Ch., by J. W. Skinner, Treas., to
const. Rev. John H. Brodt a L. M., \$40 00
Candor, Rev. George A. Pelton, 10 00
Comack, Cong. Ch., by Rev. P. Z. Easton,
Hancock, First Cong. Ch., by Rev. I. D.
Cornwell, 17 48
Fairport, Mrs. Huldah Ayrault, in full to
const. her a L. M., 20 00
Malone, On account of Legacy of L. S.
Cotton, by G. C. Cotton, Adm., 95 00
North Walton, Cong. Ch. and Soc., by
Rev. S. N. Robinson, 125 00
Poughkeepsie, First Cong. Ch., by A.
Willat, Treas., 91 83
Woodhaven, First Cong. Ch., by Rev. W.
James, 81 00
5 61

NEW JERSEY—

Bloomfield, Luther Clark, \$30; Huldah
Coe, \$10, 40 00
Hudson City, First Cong. Ch., by Rev.
L. Bartlett, 10 44

PENNSYLVANIA—

Great Bend, Mrs. E. B. Baldwin, by Rev.
G. C. Judson, 5 00

FLORIDA—

St. Augustine, Presb. Ch., 100 00

OHIO—

Received by Rev. L. Kelsey,
Brookfield, Welsh Cong. Ch., \$13 00
by E. J. Evans,
Four Corners, Cong. Ch., by
C. B. Cook, 3 50
Hampden, Cong. Ch., by M. L.
Maynard, 11 25
Newbury, Cong. Ch., by Rev.
D. Witter, 16 50
Palmsville, Cong. Ch., by C.
R. Stone, 283 40
Sandusky, Cong. Ch., by J. E.
Marshall, 16 00
Syracuse, Welsh Cong. Ch., by
T. Mainvaling, 9 10 346 75
Brownhelm, Cong. Ch. and Soc., by R.
C. Perry, 14 20
Edinburg, First Cong. Ch., by Rev. G.
F. Ladd, 27 00
Elyria, On account of Legacy of Luther
Lane, by John S. Coon, Ex., 500 00
Lower Lawrence, Mrs. Betsey McGuire,
New Albany, Cong. Ch., by Rev. A. N.
Hamlin, 3 50
Rome, H. Arnold, 25 00
Sullivan, Cong. Ch., by Rev. C. C. Bak-
win, 18 00
Tallmadge, Tallmadge Benev. Assoc., by
L. H. Ashmun, Treas., of wh. from
Elijah Lyman, \$20; Mrs. Scott, \$5, and
wh. const. Mrs. Elijah Lyman and
Edward Chandler L. M., 75 16
Toledo, First Cong. Ch., Edson Allen, 10 00
West Millgrove, First Cong. Ch., by Rev.
C. Irons, 16 00

INDIANA—

Plymouth, H. Hervey, 5 00

ILLINOIS—

Allen's Grove, Cong. Ch., \$15.50; East
Paw Paw, Cong. Ch., \$3.50; Individ-
uals, \$6.50, by Rev. O. C. Breed, 22 56
Briktion, Cong. Ch., by Rev. J. H. Laird, 10 00
Cambridge, Cong. Ch., by Rev. J. Grant,
Forest, Cong. Ch., \$25; Oswego, Cong.
Ch., \$2.50; Saunamin, Cong. Ch.,
\$5.50, by Rev. W. E. Cullen, 86 00
Lisbon, Cong. Ch., by J. Bushnell, Treas., 19 75

Oak Park, Ind. Cong. Ch., to const. Rev. G. Huntington a L. M.,			
Pittsfield, Cong. Ch., by Rev. W. W. Rose,	\$57 52		
Sandwich, Cong. Ch., by C. H. Pratt, Treas.,	24 00		
Waukegan, First Cong. Ch., bal. of coll., by Rev. M. M. Colburn,	52 59		
Woodburn, Cong. Ch. and Soc., by J. A. Beach, Treas.,	6 00		
	39 95		
MISSOURI—			
Brookfield, Cong. Ch., by Rev. C. C. Salter,	7 80		
Lamar, W. H. C.,	5 00		
Mason, First Cong. Ch., by Rev. A. Bowers,	5 50		
Syracuse, First Cong. Ch., by Rev. L. Newcomb,	2 50		
WISCONSIN—			
Received by Rev. D. Clary,			
Columbus, Mrs. Foster,	\$2 00		
Delavan, Cong. Ch., coll. in part, by L. Eddy, Treas.,	44 68		
Geneva, Presb. Ch., by Rev. E. C. Miner,	23 70		
Platteville, Cong. Ch., by Rev. J. E. Pond,	25 00		
Shulburg, Cong. Ch., by Rev. J. E. Williams,	8 00	103 33	
Received by Rev. F. B. Doe,			
Appleton, Cong. Ch.,	\$50 00		
Fond du Lac, Cong. Ch., to const. Rev. Arthur Little a L. M.,	121 76		
Menasha, Cong. Ch.,	42 76		
Oshkosh, Cong. Ch.,	51 05		
Sheboygan, Cong. Ch., bal. of coll.,	10 00	275 57	
Kenosha, First Cong. Ch., mon. con., by L. G. Merrill, Treas.,	6 25		
Oscego, Cong. Ch., by Rev. R. H. Thompson,	5 00		
Peshigo, Cong. Ch., by Rev. H. T. Fuller,	9 50		
Salem, Cong. Ch., \$10; Wilmet, Cong. Ch., \$7.50, by Rev. E. E. Snow,	17 50		
Watertown, Cong. Ch., by Rev. A. O. Wright,	6 00		
Wautoma, Cong. Ch., by Rev. J. W. Donaldson,	9 25		
Wauwatosa, Cong. Ch., Mrs. S. Green, by Rev. L. Clapp,	5 00		
IOWA—			
Amity, First Cong. Ch., by Rev. D. E. Barker,	24 25		
Clay, Sabbath School class, by Mrs. T. H. Holmes,	5 00		
Florence, First Cong. Ch., by Rev. J. A. Jones,	10 00		
Grandview, German Evan. Cong. Ch., by Rev. F. W. Judiesch,	50 00		
Iowa City, B. Talbot, by Rev. J. W. Pickett,	5 00		
Lucas Grove, Cong. Ch., by Rev. J. E. Elliott, to const. John L. Potter a L. M.,	37 60		
Williamsburg, Welsh Cong. Ch., by Rev. D. Price,	10 00		
MINNESOTA—			
Received by Rev. E. Hall,			
Marine Mills, L. A. Paddock,	\$2 00		
Northfield, Cong. Ch.,	38 75		
St. Paul, Plymouth Cong. Ch., mon. con.,	1 23		
Sank Rapids, Cong. Ch.,	8 20		
Winona, Cong. Ch.,	41 00	91 18	
Mantorville, First Cong. Ch. and Soc., by Rev. N. W. Grover,	15 00		
Mazeppa, First Cong. Ch., Rev. E. P. Dada,	12 00		
Saratoga and St. Charles, First Cong. Chs., by Rev. G. H. Miles,	22 00		
KANSAS—			
Mound City, Cong. Ch., by Rev. H. P. Robinson,	\$30 00		
Olathe, First Cong. Ch., by Rev. G. A. Beckwith,	12 00		
Osawatomie, First Cong. Ch., by Rev. S. L. Adair,	20 00		
CALIFORNIA—			
Cloverdale, First Cong. Ch., by Rev. J. S. Barger,	7 00		
San Buenaventura, Cong. Ch., by Rev. P. Harrison,	5 00		
OREGON—			
Oregon City, First Cong. Ch. and Soc., by Rev. E. Gerry,	15 00		
HOME MISSIONARY,		17 50	
		\$10,637 91	
<i>Donations of Clothing, etc.</i>			
Griswold, Conn., First Cong. Ch., by Joel Button, a box, communion set.			
Pittsfield, Mass., Ladies' Free Will Soc. of Dr. Todd's Ch., by Mrs. J. C. West, Sec., a box.			
West Rutland, Vt., Rev. J. R. Bourne, a bundle of books.			
Woodbury, Conn., Ladies, by Mrs. S. T. Abernethy, a barrel,	\$76 56		
Worcester, Mass., Salem street Sew. Circle, by Miss M. Louise Jenks, a box.			
Washington, Conn., Ladies, by Mrs. A. J. Galpin, a barrel.			
<i>Receipts of the Connecticut Home Missionary Society, in August, E. W. PARSONS, Treas.</i>			
Bridgeport, First Cong. Ch., by N. S. Worden,	\$135 00		
Broadbrook, Cong. Ch., by Rev. L. T. Spaulding,	35 60		
Bolton, Cong. Ch., by Rev. E. B. Moore,	14 71		
East Lyme, Cong. Ch., by G. Griswold, Treas.,	3 60		
Fairfield, Legacy of Miss Sarah N. Morehouse, to const. George Morehouse a L. M.,	100 00		
Hartford, Asylum Hill Ch., of wh. \$100 from S. Colt, to const. Henry Blodgett, Joseph G. Colt and Mrs. Sarah Colt L. M.,	555 50		
Kensington, Cong. Ch., to const. N. A. Moore a L. M.,	45 50		
Millington, Cong. Ch., by Rev. A. C. Beach,	15 00		
Montville, Cong. Ch., by Rev. W. N. Burchard,	30 60		
New Haven, College street Ch., of wh. \$50 from Mrs. S. Merwin, to const. Thomas G. Merwin and Hattie N. Gray L. M., also William R. Guernsey and Charles S. Gray L. M.,	167 43		
New Milford, Cong. Ch., by G. H. Whittlesey,	107 47		
North Coventry, Cong. Ch., to const. Zenas Loomis a L. M.,	48 00		
Poquonnock, Cong. Ch.,	5 68		
Rockville, First Cong. Ch., by C. H. Dillingham, Treas., to const. Miss Jennie R. Stickney and Mrs. Rosanna M. Talcott L. M.,	65 25		
Vauregan, Cong. Ch., by G. H. Fellows,	10 00		
West Stafford, Cong. Ch., by Ira Pettibone,	83 27		
West Suffield, Cong. Ch., to const. Cyrus H. King a L. M.,	42 25		
West Winsted, Second Cong. Ch., by J. Hinsdale,	97 57		
Wolcottville, Cong. Ch., by G. P. Roberts, Treas.,	32 75		
	\$1,569 88		

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should *always* appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

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In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
Bible House, Astor Place, New York.

PRICE FIFTY CENTS A YEAR, IN ADVANCE.
POSTAGE.—Twelve cents a year, in advance.

Go
preach the Gospel,

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons or granting their requests. They are desired, also, to furnish the following particulars, namely:

- The population of the place.
- The name of the church or congregation.
- The number of communicants, and the average number of attendants on public worship.
- The denomination and size of congregations immediately contiguous, with the distance to their places of worship.
- The total amount of salary which the applicants propose to make up.
- The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.
- Whether aid is expected from any other source.
- The least amount that will suffice from this Society.
- The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.*

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Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the name of some person to whom each copy shall be addressed.

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I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*
How shall they preach except they be SENT?...*Rom. x. 15.*

Vol. XLIII.

NOVEMBER, 1870.

No. 7.

IOWA, AS IT WAS, AND AS IT IS.

By Rev. EPHRAIM ADAMS, of Decorah, Iowa.

[THE ensuing article is a chapter from "*The Iowa Band*," a volume of 184 pages, recently issued by The Congregational Publishing Society, Boston. It was a wise and pleasant thought of one of the devoted company who left Andover Seminary in 1843, to celebrate the twenty-fifth anniversary of their entrance on that unbroken field, by such a volume. In his dedication to the Rev. ASA TURNER ("Father Turner," whose loving face most appropriately graces the opening leaf), the author says, "In this little book, as a Home Missionary offering in honor of that noble Society which we all love, there is given first, a brief history of the Band, followed by a few facts and scenes from our common efforts; with such reflections in passing, as by a review of our quarter-century labors are naturally suggested."

This purpose, so very modestly announced, is more than fulfilled by the author. Hiding himself as much as possible behind his brethren and their common service, he traces the movement which has made "*The Iowa Band*" dear to all who love the missionary work and workers, from its "germ-thought" and "suggestion," through the moonlight prayer meeting in the Seminary library, the forming of the Band, the maturing of their plans, their westward journey, ordination, getting to work, on to the Results—results set forth with unaffected simplicity, but which none can read without admiration of the men who wrought them, and devout gratitude to God who raised them up and used them for so grand a work. A spice of something like self-complacency might have been looked for (but it does not appear), in chapters like that on Iowa College, or that on "*The Iowa Association*," starting in 1840 with three churches and now numbering 189. With no ornaments of style, the story by its own attraction takes the reader on from the Iowa of 1843, with 50,000 people on the west bank of the Mississippi, to the Iowa of to-day, with its 1,200,000 or more stretching on to the Missouri; shows us how States are made, and how all beneficent Institutions *may* be made to grow up with them, if there are those to plant them in the virgin soil.

In the "Diary" and the chapter of "Fragments," one may find touches of humor that give a hint as to how the rough places of pioneer experience are smoothed; that "rare chapter and short" on missionary wives, and that "in memoriam" of some of the beloved dead, can hardly fail to reach the fount of tears.

The entire volume is at once an illustration of Home Missionary life and a convincing argument for Home Missionary work, and we shall hereafter make further drafts upon its interesting pages. Meanwhile, we commend it to all who love Home Missions; and if some of those generous souls who love to distribute good books will place a liberal

supply of "The Iowa Band" upon their list, they may be sure of conferring at once pleasure and profit.]

It is by no means proposed, in what follows, to give a connected history either of the Iowa Band or Iowa Missions for the last twenty-five years. We seek only to review a scene here and there, and put on record a few facts, which, while of interest to parties concerned, may stand to the credit of the great Home Missionary work. If but a glimpse of home missionary life can be presented, especially of its inner view, with its joys yet not without its sorrows, our young men preparing for or entering the ministry, we are sure, will be attracted rather than repelled by it. If we can hold up a few clusters gathered as the fruits of Home Missions in Iowa, it may encourage and stimulate all workers in this noble cause to push it onward with increasing vigor wherever there remaineth land yet to be possessed.

As preparatory to what is now proposed, nothing perhaps will serve better than to contrast the Iowa of twenty-five years ago with the Iowa of to-day. By this view of the "then and now," unfolding, as it must, the nature of the field occupied and the changes wrought, we can better appreciate the causes at work. But going back twenty-five years brings us so near the beginning of all Iowa history, that a word or two of the prior period may not be amiss.

From 1848, we go back but ten years to find the first settlement of the State. This was June 1, 1833. Before that date, no white man had resided within its limits, except the Indian traders and their dependents, and a few who crossed the Mississippi in defiance of all treaties.

Of those who have labored here in the gospel, probably the first Congregational minister whose privilege it was to look over into this promised land was the Rev. J. A. Reed. He saw it as early as May, 1833. His point of observation was a town-site in Illinois, called Commerce, consisting then of one log cabin and a cornfield, since known as Nauvoo. His eye could just distinguish bluffs and prairie, with timber-skirted streams. Gazing on the prospect, his reflection was, that the land before him, all the way to the Pacific, was the abode only of savages. All seemed buried, as for ages, in the silence and sleep of savage life.

During the first ten years of Iowa history, between 1833 and 1843, the only portion of the State open for settlement was a strip of country about forty miles wide, and two hundred miles long, on the western bank of the Mississippi. So far out was this on the frontier, on the very borders of the Indian country, and so much good land was there unoccupied and easier of access between it and the older settlements of what was then the West, that its population at first increased but slowly. In 1838, five years after its settlement began, the population of the Territory numbered but 22,859. Prior to July 4, 1839, Iowa was included in the territorial government, first of Michigan, and then of Wisconsin. At this date, its own government was established, embracing in its limits the most of what is now Minnesota and Dakota. Its present boundaries were established when it was admitted into the Union as a State, in 1846. In 1840, its population had reached 42,500. In these first years, the country was but little developed. Pioneer hardships and privations were the common experience of the people. These were times in which the brethren tell of letters lying in the post-office for want of money possessed, or to be borrowed, with which to pay postage.

The religious condition of the people near the close of this first ten years, as near as August, 1842, is indicated by the statements of a writer in "*The Home Missionary*" of that period. He puts down the number of ministers in the Territory, of all denominations, as 42, and the number of professing Christians as

2,138. "Suppose," he says, "that ten times this number, or 21,380, come under the stated or transient influence of the preached gospel, you have yet the astounding fact, that there are 38,070 souls in the Territory destitute of the means of grace, a large portion of whom are under the withering blight of all sorts of pernicious error."

Among the errors alluded to was Mormonism. Its headquarters were at Nauvoo, Ill. The town-site with its one log cabin of ten years ago had now become a city of Latter-day Saints, claiming from 16,000 to 18,000 people. All the males were under military drill, the men in one division, and the boys in another, to the number, it was said, of 3,000. There was not a school in the place. About this time Mormonism was sanguine. Its apostles were everywhere, traversing the new settlements with a zeal and success at once astonishing and alarming. Infidelity, too, was presenting a bold front under the leadership of Abner Kneeland, first known in Vermont as a Universalist minister, afterwards in Boston as an atheist. He had settled with a band of his followers, male and female, upon the banks of the Des Moines, to mould, if possible, the faith of the new settlers by "substituting," as one has said, "Paine's 'Age of Reason' for the family Bible, the dance for the prayer meeting, and the holiday for the Sabbath." Of the ministers and Christians spoken of as in the Territory near the close of the first ten years, a very few only were of the Congregational order.

The first Congregational ministers that explored this field were the Rev. Asa Turner and the Rev. William Kirby. This they did in May, 1836. They found, as the principal settlements, Fort Madison, Burlington, Farmington, Yellow Springs, Davenport, and Pleasant Valley. Had they continued their tour northward far enough, they would have found Dubuque, with some other little settlements scattered here and there. The first resident Congregational minister in the State was the Rev. W. A. Apthorp, who came in the fall of 1836. He preached for a year or two, mostly at Fort Madison and Denmark. At Denmark, the first Congregational church in Iowa was formed, May 5, 1838. The ministers present were Messrs. Turner, Reed, and Apthorp. Denmark was then about two years old, with a few log cabins and a frame building, 20 by 24, which served as a school-house and meeting-house, partly finished. The church was organized with thirty-two members. Every New-England State but one was represented in it. Immediately on the organization of the church, Mr. Turner was invited to take charge of it; and the invitation was, after a few weeks, accepted. Mr. Apthorp was soon called to Illinois, and Mr. Turner was left the only Congregational minister in the State. So intimately connected with the history of our churches in after years did the church at Denmark and its pastor become, that Denmark is regarded as the cradle of Congregationalism in Iowa; and to the revered pastor who so long labored there, the Iowa ministry have given, by common consent, the appellation of "Father Turner." He did not long stand alone. Others came to his help, but not enough to supply the wants of even the slowly-developing country around them. In a few years, the population began to increase more rapidly. The openings for labor became more numerous, but the men to occupy the new fields came not. These were weary years, in which the few brethren here explored the field, reported its wants, and then labored on without re-enforcement. This they did till hope deferred not only made the heart sick, but made them almost despair. But at last, as we have seen, help came.

Twenty-five years ago, what is now the State of Iowa was a Territory, whose scattered settlements were mostly confined to the narrow strip of country before

mentioned. The northern and western portions of it were still in the possession of the Indians. It was only a little farther west, about to the Centre of the State, that the Indian title was extinguished in October, 1843. Now the State stretches from the Mississippi to the Missouri, taking in a belt of land measuring from north to south nearly 300 miles. Traversing the eastern portion of it are five noble rivers, nearly equidistant from and parallel to each other, running in a south-easterly direction to the Mississippi; while on the western slope of the State are other rivers, with their tributaries, tending to the Missouri. With this area of 55,000 square miles, situated in the very heart of our country, embracing a variety of climate, bounded and intersected by the noblest rivers of the continent, Iowa is equal to any of her sister States in the richness of her soil, and more favored than some of them in the extent of her forests. Her water-courses abound with facilities for the manufacturer. Her mines of lead and coal, and her quarries of marble, are exhaustless sources of wealth. It is indeed a goodly land: so the thousands who have found a home on its soil have esteemed it.

The growth of its population, though slow at first, has in later years been truly wonderful. In 1843, there were but about 70,000 people in the State; now there are over 1,000,000. In cities where then there were but a few hundreds, now there are thousands, and in some cases tens of thousands. Twenty-five years ago, a father in the ministry was calling with one of the Band on a family in the field of his labor. Wishing to impress both the family and the youthful minister with the grandeur of the Christian work in a new country, he remarked on this wise: "I have no doubt that the day will come, some time, that, within a region of ten miles around the place where we now stand, there will be as many as 10,000 people." The prophecy at the time seemed almost startling. But that family is still living where they then were; and, within the region alluded to, the people now are numbered by more than three times ten thousand, while the two ministers are still living, the older and the younger beholding in wonder the advancing growth. Meantime, as might be expected, the development of the State as a whole has been wonderful. The Iowa of to-day rivals many an older State in agricultural and mechanical productions; while her coal-beds and her quarries are proving sources of unexpected wealth, and her mines of lead show no signs of exhaustion. Her advance in all the arts and achievements of civilized life has been rapid. There is no better index, perhaps, of the development of a country than its facilities of travel, and, especially in these latter days, the number and location of its railroads. A glance shows how marked has been the progress in this respect.

Twenty-five years ago, the nearest approach by rail from the East was the city of Buffalo. Travelers that would see the then Far West, just opening on this the farther side of the Mississippi, were compelled, for the most part, to cross over in skiffs, flat-boats, or horse-boats. At one point only was there a steam-ferry. The mode of travel then was mostly on foot or horseback, guided often by Indian trails or blazed trees. Bridgeless streams and sometimes bottomless sloughs were to be crossed.

Many are the incidents and adventures which the members of the Band and the older ministers have to recount to their children and to one another of the days in one sense so recent, in another so long ago, as they speak of their early explorations in looking over their fields and hunting up the people. But these things have passed. Railroads have come. No less than five railroad bridges across the Mississippi are or are being constructed, over which the iron horse comes to find here a fresh pasture-ground for his wide roaming. From these

five points start five main roads, crossing the State from east to west. Like her five principal rivers, they are about equi-distant from, and in the main parallel to, each other. Two of them already form the Iowa links in the great Pacific Route, and others are pressing on. Meantime, from north to south, roads are projected, and parts of them completed; giving promise, at no distant day, of a railroad system at once complete and adequate. In the aggregate, about 1,400 miles of railroad are already in operation,—an extent nearly if not quite equal to all the railroads in the whole country twenty-five years ago. The whistle of the engine is fast becoming a familiar sound to the children of Iowa.

The rivers, of course, have been bridged, and carriage-roads have been made, as the necessities of the people have required. Twenty-five years ago, the only public buildings of Iowa were a rickety penitentiary and a very ordinary State House: now, all over the State are scattered her public institutions of all sorts,—homes for the orphan, asylums for the blind, the insane, and the deaf and dumb. Her present Capitol stands in a city claiming a population of 15,000, where, at the coming of the Band, there was but a fort, seldom reached, so far was it in the heart of the Indian country. In addition to her State University, whose annual income exceeds \$25,000, her Agricultural College generously endowed, and a system of common schools munificently provided for, there are, among her citizens, schools and colleges established by Christian enterprise, already standing high among the best institutions of the land. Thus, as by magic, in a few years has the wilderness been peopled. That profound sleep in which, when the first Congregational minister gazed upon it, the whole region seemed wrapped, has been broken. Towns, villages, cities, have sprung up, where, but a little while ago, no trace of civilization was visible. With all this growth, giving life and vitality to it, have sprung up churches of our Lord Jesus Christ. We will not speak of these now; but, when in the proper place we do, we shall find that here the tens have given place to hundreds, and hundreds to thousands.

Twenty-five years ago, Iowa was almost unknown, and its character a blank: now its fame is at once world-wide and enviable. Then it was only a frontier Territory, containing, in the eye of the nation, but a few scattered homes of wild adventurers: now it is a State; and a State, too, of no mean rank in the cluster of States. Welcoming, from the first, to her soil the principles of education, liberty, and religion, that have traveled westward from the land of the Pilgrims; sending them, in due time, to the opening plains of Kansas and Nebraska; saying to the dark spirit of the South, that was ever struggling to press its way northward, "Thus far and no farther;" joining hands, in the mean time, with her sister States of the North and the Northwest in a friendly rivalry to develop and protect every noble interest and true,—she stands forth with the proud inscription already on her brow, "The Massachusetts of the West,"—an inscription placed there, not as in self-glorying, by her own sons, but by friends abroad, as they have seen the freedom of her people, her schools, and her churches, watched the integrity and wisdom of her legislators, felt her power in the councils of the nation, and especially as they have marked her noble record in the hour of the nation's peril. She was ever prompt with her full quota of men and means, and ever mindful of her soldiers in the field and their families at home. Of all her sister States, none were more lavish in these respects than she; and yet she was the only one of them all to come out at the close of the war with her liabilities canceled, and free of debt. Nor has she since been untrue to the character then earned: she has made the path of freedom broad enough to include all her citizens; and, in every case in which these United States have been called to pro-

nounce upon any of the issues of the times, she has stood shoulder to shoulder on the side of progress with the noblest of them all. Such is the Iowa of to-day. Looking at things as they now are, we can hardly believe that they are the outgrowth of the things few and feeble of twenty-five years ago. But so it is. There have been causes for this. Where and what are they?

The growth of a State, free and mighty, as are those of the Northwest, is a grand event. It stands forth as the result, not of one cause, but of a thousand. Prominent among them, to say the least, is the gospel of Jesus Christ, the message of God to man by his Son. It is the preaching of this gospel, with the influences and institutions it includes, that, entering into the individual, domestic, social, and civil life, gives character and prosperity to the State. To prove a proposition like this is no part of the present object; nor, with the history of our country before us, is it needful. It is to the preachers, teachers, and upholders of the gospel in Iowa, we are bold to affirm, that she is in no small degree indebted for what she is.

Somewhat prominent among these are the Congregational ministers and churches of the State. With here and there an exception, these churches have all felt the fostering care of the American Home Missionary Society,—a Society which is more than its President, its Executive Committee, and its Secretaries. Be it ours, then, in this chapter, to set forth the workers here; not the Home Missionaries only, but their helpers also,—all who have given or prayed in aid of this work, or sympathized with them in it. If Home Missions can show a record of honor in Iowa, let the honor be shared by all who should participate in it, and let the joys of it be wide-spread and mutual.

The grand central figure, however, around which the picture must be drawn, is the Home Missionary himself. Look at him as he is, or rather as he was, twenty-five years ago. We have a young man without family, and, with possibly here and there an exception, without friends, in the new Territory to which he has come. His property inventories a few books, the clothes he wears, his trusty horse, and a debt at the Seminary. On a beautiful morning, as beautiful as the light, which is glorious, and the air, which is bracing, can make it, he is riding out from his home, over the prairies, into the surrounding settlements. He is in the ardor of youth; yet all things just now seem neither very bright, beautiful, nor hopeful. The prairies, at first so fascinating in their novelty, by familiarity have grown tame and unattractive. They are now actually dreary, with their verdure stiffened by the frosts of autumn, or burned to blackness by autumnal fires.

The poetry of Western life and home missionary labor is fast changing to fact. The fires of a new experience are passing over him. What wonder now if his ride be somewhat lonely, and his thoughts flow in a serious, almost saddened mood, as he queries with himself: "What do I here? I came here to preach; but there are no meeting-houses and no churches. But few people care about my coming, going, or staying. Among them all, who is there to lean upon? Nothing is organized. The materials are heterogeneous and discordant. There are no counselors near, no precedents, no established customs. With some denominations there are set rules and directions; the way is marked out: this is of some advantage, at least. Some denominations, too, are popular: mine is not; is, indeed, but little known, and many are prejudiced against it. I am to work here alone. In case of sickness, or general failure of health, what then? Foreign Missionaries are provided for in this respect, but Home Missionaries are not. Who is so little supported from without as a Home Missionary? Who is

put so much upon his self-reliance? And on whom does the whole work in which he is engaged so hang? And now, an inexperienced youth, what do I here? What is my life-work to be?"

Oh, from the depths of how many hearts have these questions come up here in Iowa, and in all the newer missionary fields of the West! How often, having left home and friends, church-steeple, and the sound of church-going bells, behind him, and gone towards the setting sun till he found himself single-handed and alone on the very frontiers of civilization, has the Home Missionary in perplexity asked, "What do I here?" And how often has the question found an answer in some moment of loneliness and sadness, when, in the absence of all human stays and sympathies, the soul has been thrown upon God, and, for the time, the whole being, the whole world even, has become as the holy of holies, filled with the Divine presence!

Then it is seen that there is work enough anywhere; and there is faith and courage to do it. It is thus that to the lonely missionary rider there springs up a light, and visions brighter than the brightness of the morning. God never seemed in his fullness to fill all things more than now in the surrounding solitudes. In a few years he sees that the virgin soil around him, with as yet no trace upon it save here and there a bridle-path, is to take on the fruits of husbandry and toil; homes are soon to cover it; the silent forest is to be peopled, and the rivers' banks are to be thronged with artisans. For the people's need, for the glory of God, and that the land may be Christ's, he sees that spiritual seed must here be sown, and spiritual harvests reaped. "Here," he exclaims, "is my work! With God for my counselor, and taking the customs, precedents, and rules of his Word for my guide, here will I live and labor, and here will I die."

Yes, noble Iowa, many are the germs of life-labor that thus have been set within thee! Out of them, many are the years of patient toil and work that have been given thee by those who brought salvation on their tongues, whose feet trod the rude dwellings of thy pioneers, who, in the ruder school-houses, first gathered thy children together to teach them the ways of the Lord, and whose very lives have flowed out into the industry, the thrift, the virtue, and the integrity of thy people. When as a young man thou rejoicest in thy strength, forget not by what powers thy sinews have been knit; from whom, in a measure at least, the currents of thy life have been fed.

Iowa owes a debt even to the humble Home Missionary; but not to him alone; for with him, in him, and through him, she has felt the power of thousands besides. That missionary entered upon his work with a commission,—a business-like document, sending him out, perhaps, to find a field, or a place in which to make one; drawing out, somewhat in detail, the nature of the duties enjoined, with the requisition of quarterly reports to be made, and the promise of pecuniary aid in a certain sum stipulated: all duly signed by accredited agents—the Secretaries of the Home Missionary Society. Accordingly, laboring through the months of the first quarter, hunting up the lost sheep of the house of Israel, sowing seed as he may beside all waters, with somewhat of trembling at the little accomplished, he makes his first report, and labors on.

In due time, by the tri-weekly or bi-weekly mail, there comes to him a letter with the Society's imprint,—the first from New York. The twenty-five cents of postage are paid, and the seal broken. There before him is his first missionary draft,—good, in the old times, as so much gold. It seems to him as almost sacred; for whence comes it? Of the West he has heard from his youth. He knows

how the old folks at home, the fathers and the mothers, the brothers and the sisters too, are praying and giving for the West; and now he is here, a receiver of their bounties. Through him is the answer of their prayers to find a channel; a new tie is felt between him and them. These are allies in the work, recognized now as never before. He must be faithful at his post, to the duties of which he commits himself with a new consecration. This is not all. That first letter is no mere off-hand business note, with the simple authority to draw so much money. There is appended a message of cheer, of warm Christian greeting and encouragement. That message by the Secretary's own pen is as the hand-grasp of a friend. By it, henceforth, the youthful laborer feels that there are indeed loving human sympathies with him, as he stands in this holy brotherhood of the mission work. He is a Home Missionary, the Secretaries, the patrons of the Society, those who give and pray,—all are as one, and in one work.

Yes, ye donors,—ye men of wealth who have given your thousands, ye widows in Israel who have brought your two mites, all ye who have given or prayed,—in all the fruits of Home Missions at the West, you are sharers.

And you who with noble hearts have stood between the givers and the workers,—allow us who once were young, and now look back upon our quarter-century labors, to give expression to the debt of gratitude we owe to you, and especially to the Senior among you, then in the prime of his life, and still faithful at his post. Could his brief messages of cheer in missionary correspondence, scattered all over Iowa in her earlier days, be gathered together, what a volume they would make! Could it but be seen what courage and energy they inspired, how rich a reward would there be in it for him! Nor will we forget his noble colleague of the earlier days, now gone to his reward. Go on, then, brethren at the Home Missionary Rooms, in these words of your cheer! You little know what power there is in them sometimes in the hearts and homes of those at the outposts of home missionary toil.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

*From Rev. W. L. Jones, South San Juan,
Monterey Co.*

"Teaching Priests" Wanted.

It is difficult for one whose life has been spent in our New England congregations to appreciate the disadvantages under which Home Missionaries often labor. In my earlier work in this State, I found many in my congregations, from some parts of our own and from other lands, who had had very little religious instruction. It did not take long to learn that some things which elsewhere we might assume to be known, needed to be stated, as if new, in the plain-

est and fullest terms. The "teaching priest" mentioned in the 15th chapter of 2d Chron., and not the *preaching* priest, for whom there is so much demand, is what is wanted, after all.

I used to wonder, when a boy, at Peter's sermon, in Acts, telling at such length what every body was supposed to know. I thought our modern preachers were far before him. I now wonder that more sermons have not been made after the same model.

But there is another trouble. People who have lived in Christian communities, and have been regular attendants at church, have still very vague or erroneous ideas of religion. Foreign

missionaries say that often their hearers have a very different idea belonging to the word they have taught, so that their exhortations only confirm them in evil. Home missionaries have the same trouble sometimes. They hear men say they object to *religion*; when they only object to certain wordy rhapsodies that have no control over the life. They know no other meaning to the term. People say they have, or often have *had*, religion, when they have only had a sort of intermittent habit which made them come up like whales to the surface, to roll and "blow" awhile, and then descend to pass long periods in unknown depths.

O for the "teaching priest" of old, to give people correct definitions as well as fervid appeals; to put them on the track before they get up steam. The lack of this all over our land makes slow work for our frontier churches.

From Rev. G. R. Ellis, Pescadero, San Mateo Co.

Building for the Future.

We are encouraged to labor here, not so much for what *is*, as for what *is to be*.

This charming valley, and the region round about it, is one of the most fertile under the sun. It is capable of sustaining, and must eventually have, many times its present population. It is comparatively near our great commercial center, has a most salubrious climate, and only one obstacle between it and the highest degree of prosperity—that presented by the "Coast Range;" and even this is likely, before long, to be overcome. When this result is accomplished, and these rich farming and grazing lands are offered for sale, as they must be eventually, then I trust it will appear that these years of patient working and waiting have not been in vain. I am inclined to think that our ample and commodious church building was erected in anticipation of this

time, and in this respect we are well prepared for any anticipated increase of population.

The By-ways.

There are several isolated districts lying within a radius of ten or twelve miles around Pescadero, which are, to a great extent, deprived of the ordinances of the gospel. It seems to me exactly in accordance with the design of our missionary work to carry the word of life to them. I have of late, and as far as practicable, acted in accordance with this conviction, and, in the several localities which I have visited, have found the people attentive listeners, and eager to have regular preaching among them. In one place they have taken steps to put up a suitable building, in which to hold public services, and think it will be easy to accomplish the plan, provided I can preach for them at regular intervals. I thank God that there is a call for the gospel in these by-ways; and may the divine Spirit accompany it to these remote places with life and salvation!

WYOMING.

From Rev. J. D. Davis, Cheyenne.

Must Have a Bell.

We need a bell for our church. We do not know how to get along without it. There *never was* a place before that needed a bell so much! There is only one bell in town—a small affair hung on a frame. It has not rung on the same time twice in two months. It never rings unless the Episcopalians have service.

This people do need a bell to remind them, when Sabbath comes, that there is a house for the worship of God. We must have a bell. We have two kinds of time here—railroad or Omaha time, on which all the trains and hotels are run, and city time, 35 minutes slower; and the timepieces in town range all the way between. The result is that my

congregation don't know when they *are* punctual. Part of them come every Sabbath morning and evening, half an hour too early, and part half an hour too late! With the Sabbath school and prayer meetings it is about the same. It is almost beyond endurance. Yea, we *must* have a bell.

It is absolutely impossible to raise any thing at present *here* for a bell, outside of our own weak band, who have lifted so heavily the last year. The other church edifices which have been crowded in here this summer have drawn on every body, until it seems as if one-half the men here will *swear* if church is mentioned to them. We need a 600 lb. Troy bell. It will take over \$300 to lay it down here. I had rather go to work and earn that money than to try to beg it. Can you not find some friend or friends, some church or churches, who can send us a *Memorial Offering* of a bell, which shall take up the peals of New England and bear them over to the Pacific? A bell we *must* have!

NEBRASKA.

From Rev. A. Dresser, Linwood, Butler County.

The Light Shines.

At a late church meeting there was present a teacher from another State, whose parents reside here. She thus expressed her joy in finding what God had done: "Years ago there was no Sabbath school here, no Sabbath, no family altar, no voice of prayer; all was dark. Now I find a light here and a light there; the Sabbath school, the stated ordinances of the church, a minister of the gospel residing among you, my sister and my adopted brother now about to take the vows of God upon them, and the family altar erected at home! Your light shines. I heard the good news far, far away, and my soul

exultingly exclaims, "What hath God wrought!"

Getting Homes.

The population is constantly increasing, but the homesteads are usually taken by those who never had a home, and as a general thing their all is spent in getting to and securing their land. It is marvelous to see what inconvenience they will subject themselves to, what deprivations they will endure, in hope of a home! Frequently days and weeks are spent in a covered wagon or a cloth-tent, till a house can be reared or *dug out*; and then one unaccustomed to Western prairie life would never imagine that these piles of logs covered with prairie grass, or those heaps of earth or sods, could be the tenements of the heirs of God and joint-heirs with Jesus Christ. Surely there is a contrast between these and the Bible descriptions of the "home beyond the grave." Ought not this readiness to endure in securing an earthly home, to put to shame all murmurings at hardships endured in the service of Him who became homeless that we might have a home?

MINNESOTA.

From Rev. E. P. Dada, Mazeppa, Washburn Co.

A Mingled Cup.

The quarter has been one of mingled joy and sorrow: of joy, because Christ seems more precious than ever, as the sun appears more brilliant coming from behind the dark cloud; of sorrow, because of death in our home. My wife's mother, Mrs. Eliza M. Taggard, died on the 9th of July, aged 75 years. Her religion was eminently of a missionary character. Thirty-eight years ago, after listening to one of your missionaries on the subject of missions, she felt so deeply that she gave *all that she had*. It was not money, she had none: it was

her only child, a daughter, three years of age. She then and there asked God to convert her, and prepare her for labor in his kingdom. God accepted the gift, and that daughter is a faithful laborer in this field. Her death was one of peace and joy. Our home is lonely, but we are happy in Christ.

We like our field, and God blesses our labors. The interest does not abate. The attendance on church and Sabbath school is good.

IOWA.

From Rev. J. R. Upton, Okoboji, Dickinson County.

The First Service.

Yesterday I preached the first sermon ever preached in this new village, in the freight-room of a commodious and elegant depot, seven miles west of Cherokee. There were some thirty or forty in attendance, and at the close several brethren held a meeting to consider the expediency of organizing a church at Cherokee, which it was voted to do. Three important railroad points will be embraced within its bounds. It will start with a goodly number, and has many reasons to expect an unusually rapid growth, should it soon secure the services of an able and devoted minister. Such a minister will receive a hearty welcome and find a field of much promise.

Features of the Country.

The whole region is one of great beauty and contains sure elements of wealth. It is very healthy, and must soon be densely populated. I have been in nearly half of the counties of this State, and know of none superior to this. The general deficiency of timber in all these northwestern counties can, by the help of railroads, coal, peat and pine lumber, be got along with. Live fences and groves will soon be started, giving to the landscape new charms. The present want of timber I consider

far more than compensated in the character of the people. They have sagacity and enterprise sufficient to contend with an obstacle formidable in the eyes of those who are timid, irresolute and desirous of ease. Some of these counties are settling up almost entirely with families that are of American and Protestant birth. Settlements are multiplying very rapidly, and several important railroads are soon to be completed through the counties which I travel over. I hope soon to be permitted to welcome more missionary laborers into this most interesting portion of this great State. I expect soon to organize two or three other churches within the limits of my field. I am separated some two hundred and fifty miles, by usual routes of travel, from my family, and have not seen the dear ones at home for seven long months; but I hope to locate them in a new home, in the neighborhood of the beautiful lakes in Dickinson county, before another winter. The weight of fish caught the present season, in the outlet of Lake Okoboji, has been estimated at two hundred tons! I do not doubt the accuracy of this estimate.

WISCONSIN.

From Rev. A. Pinkerton, Orion, Richland County.

An Employed Minister.

Early in June our little meeting-house was completed at Bird's Creek, and that small church, of only four male members, had evidence of the truth of the saying, "You don't know how much you can do until you try." It is a little "picket-post," where a few true-hearted Christians, in spite of manifold oppositions, are holding the ground for Christ. One of its members has walked six miles every Sabbath morning, to superintend a Sunday school, in a still darker corner of the woods, where I trust we have gained a foothold. Trusting in

God's promise to his ancient Israel, that "wherever their feet should tread would be given them for a possession, we will hold it, and press still farther in the enemy's territory. There is so much land to be possessed that, were I multiplied by six or ten, I could find abundant employment. I read about "unemployed ministers," and naturally suppose they are ministers who think a snug parsonage (of course very convenient to church), and a nice salary, and good, refined society are essentials—else, why should they be unemployed? I fancy that any man full of faith and the Holy Ghost, with God's promises and the American Home Missionary Society to back him, could find all the preaching that one pair of lungs could stand. Oh, we want just such preachers. There are plenty of *so-called* preachers among us, that preach when they can have some big excitement. But this steady hang-on, in summer's heat and winter's cold, in spite of all discouragements, teaching in Sabbath schools, leading prayer meetings, "being all things," preacher, precentor, sexton, if by any means he might save some—ah, this is too much for *some sorts* of poor human nature!

And a Happy One.

I am one of the happiest men in Wisconsin. I aspire to nothing more than I now possess—health and strength to preach Jesus. And my wife—I wish some of you newspaper and magazine writers would write a hymn, a song, or at least a first-rate article, in praise of Home Missionaries' wives—stays at home with the stuff, and every encouragement that a wife can give a husband I have from her. Were she to write a report, she could tell of many lonesome days and nights, of many "chores" attended to, evening and morning, that usually fall to the husband's lot, of household duties hurried over, or laid aside for a time; of children hushed and coaxed to silence, that the tired husband may have a few quiet hours to

read and study. Yes, thank God for such helpmeets! We should work with heavy hearts, indeed, but for their aid and cheer.

From Rev. M. Wells, Oak Grove, Dodge Co.

Fruits of Revival.

The revival has been more fruitful in its results than we had anticipated. A larger proportion than is usual of those professing a change, prove to be genuine converts. More have been added to the church, in all 42 since the awakening. These all seem to be good, zealous Christians. They have entered their Master's service, apparently, with a right good will. A few others I think will come hereafter.

Sunday School Work.

We have organized a Sunday school at Minnesota Junction, numbering about 40 teachers and children. With a few books and children's papers, I am quite sure we might increase that number considerably. We have full congregations there and attentive listeners, the larger proportion of whom are youths, and therefore more hopeful. A number of Christians there, of various denominations, all give me a hearty welcome; I hope for fruit there.

At Clyman, a town four miles south of Oak Grove, I go next Sabbath, with a corps of teachers from my young converts, to organize a Sunday school. One young man of ability and promise, living in that neighborhood, converted in our revival, consents to serve as superintendent if others will assist as teachers; and this they have promised. Thus we are enabled at once to bring our converts into active Christian service; and that is what they need, to be Christians of any value. I propose also immediately to organize a Sunday school in a district three miles west of Oak Grove. Its teachers will also have to be supplied mainly if not wholly from our church, as they have no professing Christians in the neighborhood.

MICHIGAN.

*From Rev. J. W. Fitzmaurice, Pinckney,
Livingston Co.*

Gathering the Fruit.

Our church have been baptized from on high, and knit together in love. We have made no special effort since the "week of prayer," when but one was converted, and yet the Lord is blessing us. We had five additions on profession three weeks ago, all influential heads of families. Upon visiting among the people, I find others earnestly saying, "Sirs, we would see Jesus;" and sweet is the work to point such to the Lamb of God.

I called upon a man far advanced in consumption. My heart bled, to find him unaware of his danger, and without a Christian hope. I strove to point him to the cross, but he felt no necessity for Christ as set forth in the gospel. Beginning at Moses and the Prophets, I labored to show that Christ must needs suffer. His attention was arrested, his soul was touched, and with tears he told me to call again, saying, "How plain all that seems; I never heard the gospel in such simplicity before."

For three weeks I continued to visit him, and after sore renderings and tearings the evil spirit left him seated at the feet of Jesus, clothed and in his right mind. He asked for Christian baptism; and calling a meeting in his bedroom, composed of Baptists, Methodists and Congregationalists, we examined him touching the hope within him; and, no one forbidding water, baptized him. The next week he died, clinging to the cross of Christ. The week following I buried his child. His broken-hearted widow, three weeks ago, gave herself and her household to the Lord.

This is one of many precious experiences God has given me here, and with the eye of a gardener for Christ, I can look forward from present blossoms and

buds to future fruit now developing and soon to ripen.

*From Rev. R. Hatch, Traverse City, Grand
Traverse Co.*

Church Organized.

I returned home last evening from a journey of about ninety miles through the woods to Hersey, with Mr. Warren, to assist in the organization of a Congregational church there. We went with my horse and buggy, lunched by the side of a brook at noon, slept in log shanties at night, and had such a time as only pioneers can have. I suffered much from heat, and when our journey's end was reached, I had just time to wash up and take to the bed prostrated with fever. Mr. Warren's mission to Hersey was an entire success; a little church of eight members was formed with most hopeful prospects.

Men Wanted.

Can nothing be done to give us *more ministers* for this north country? Are all the ministers of the great East in the harness? We are in great distress up here for more men. I own that the self-denial of coming into these backwoods is great—in some respects greater than we like to tell of. But it is the Master's work, and his reward is sure to all faithful laborers.

MISSOURI.

*From Rev. A. M. Thome, Memphis, Scot-
land Co.*

Itinerant Congregationalists.

During the first three months of the present year, our churches were called to give up their ministers, in turn, every other Sabbath, to go to the county next west of us. The reports of the churches gathered at Glenwood and Pleasant Ridge, give the results of that labor. And labor it was—owing to the excessive rains and oppressive heat. Let the account of one trip testify as to the rim

required in an "itinerant Congregationalist."

About the middle of last September, I rode twenty-five miles east to attend ministerial Association in Clark county. Left on Friday afternoon, rode home the same night, and slept four or five hours—wife sitting up to waken me. With a fresh horse, started for Glenwood, thirty miles distant. Found the streams all over the bottom, bridges nearly all gone, and the road well-nigh impassable. On and on we went, until toward sundown, when we brought up at an angry, foaming little creek that was "on a rampage," from a young water-spout that had emptied into it a few hours before. Had to retrace two miles, stayed all night, rose at four, leaving the household fast asleep, bridled and saddled the horse, and struck out for Glenwood. The horse was a long-legged broken-winded fellow, but a very "stayer." He just naturally loved to go, and I quite as naturally loved to keep up with him, and together we made "a go-team," for certain. We reached Glenwood at six o'clock. After breakfasting and a little rest, preached at eleven; rode four miles and preached at three; then back again and preached in the evening. Of all this is the sum: "Hitherto hath the Lord helped us."

The churches here have felt and borne the loss of regular Sabbath ministrations. For four years, scarcely more than a Sabbath a year had they been without their minister. And, as of old, while men slept, the enemy sowed tares. The second three months our meetings were resumed, the interest revived, the congregations increased, and the candle of the Lord again shone upon us. Toward the close of the year, a festival yielded us a beautiful organ. We began the year with the blessing of the Lord upon the church at Union Grove, in adding twelve members to it. The incoming peoples are calling for out-shining graces and power. Breth-

ren, pray for us, that the word of God may have free course and be glorified.

ILLINOIS.

From Rev. C. L. Watson, Loda, Iroquois County.

"Another Gospel."

We have been through a great excitement. A young preacher of the heretical sect known as —, came among us and held forth his "reformed gospel" for nearly three weeks, including three Sabbaths. He was a ready and vehement speaker, and his resources of dogmatism, impudence and affectation of learning, were ample. At first he was all blandness; greatly deprecated dissensions among Christians; said he never interfered with other denominations, and hoped that all who loved the Lord Jesus Christ would co-operate with him in his efforts to promote the cause of religion. His first effort was to prove the Bible a divine revelation. Next he preached two unexceptionable sermons on "faith," and "seeking God with all the heart." Then, by a great display of Latin, Greek and Hebrew, he undertook to show that almost every thing connected with the plan of salvation was falsely translated in the authorized version of the English Bible. He explained "conversion" as a simple turning from evil to good, in which the Holy Spirit had nothing to do; asserted that man in his first moral character was a lover of truth and purity, and though afterwards corrupted by evil example and instruction, never became totally depraved; said "regeneration" meant going back again to the principles and purity of a former age; and explained being "born again" as immersion for the remission of sins. He taught that, after this process of believing that Jesus Christ is the Son of God, reforming the life, and having the sins washed away by baptism, the Holy Spirit would be given and adoption follow. He as-

sailed the Westminster Confession of Faith with great fury; culled scraps of sentences ending at commas, and put upon them an utterly false construction to suit his purpose, and declared that having traveled extensively in the great West, he had found everywhere that those who taught such doctrine had corrupted the hearts of the people and closed them against the truth. He denounced sudden conversions; spoke contemptuously of anxious-seats and the prayers there offered in behalf of persons under conviction of sin; declared that God had never promised to hear such prayers; that the work to be done was the business only of the inquirers themselves; and that if they would not do it, God was not able to save them; that until they should purify their own hearts and make them a fit residence for the Holy Spirit, he would have no intercourse with them. He ridiculed "theology," and professed to teach the Word of God, and spoke facetiously of doctors of divinity, as men who thought themselves competent to doctor God's Word.

Skeptics and scorners, who never attend the services of the sanctuary, heard him with delight—not because they received his doctrines, for this they were careful to disclaim—but evidently because they hoped he might bring evangelical religion into disrepute. He made only two converts, women who had recently come into the place; yet such multitudes flocked to hear him as were never before drawn together in this community.

The result of this excitement is yet in the future; I hope it will be favorable. The torpid minds of the people have been aroused, and I am quietly preaching a series of sermons on Regeneration and kindred themes, which I trust are being heard profitably. Without allusions to the heretical preacher, I set forth, as clearly as I can, the foundation truths of the gospel, which are the power of God unto salvation.

From Rev. G. B. Rowley, Harvard, McHenry County.

Death of Rev. P. C. Pettibone.

The quarter has been made sad to me by the severe illness and death of a very dear brother in the ministry, Rev. Philo C. Pettibone, the newly appointed financial agent of our Theological Seminary in Chicago, late agent of Beloit College, and formerly for years one of the Committee of Home Missions for the Association of St. Lawrence County, N. Y. He was greatly beloved, and of wide, enduring influence. His warm piety, earnest labor, kind yet pointed presentation of the great truths of life, death, and immortality, won for him the warm regard of the best hearts wherever he labored, whether as pastor, evangelist, or agent. He was fifty-five years old, and had been, I think, about thirty years in the ministry. Thus the standard-bearers, one after another, are falling at their posts. It seems as if we cannot spare such noble spirits from the walls and the vineyard. But the Lord sees not as we see; his ways are not as our ways. The brother's works, well done, will follow him. For the College he secured about \$60,000, and gave that institution a place in the Christian mind and heart such as it never had before. During its seasons of refreshing, which come every year, none were more active and untiring in their efforts to win the young men to Christ. For the Seminary he had preached *but one sermon*, and went from the pulpit never to return. This loss almost unmans me. We had been so intimate, had labored so long side by side, had depended so much upon each other in times of refreshing, and our hearts were so knit into each other, that parting was like severing the dearest ties of nature. Oh, that it may serve to make me a more faithful minister, and a more useful man! The lesson is one of warning, and yet one of great encouragement. His success as a minis-

ter, his fidelity in every duty, and his triumphant death, mingle joys with the tears which I cannot withhold. The voice of this providence says, "Be ye also ready."

He died at his son's in Chicago; and on Sunday, Sept. 11th, his funeral was attended in Beloit, where his family reside. He leaves an estimable wife and five children, who deeply mourn his loss, but not as those without hope. Of the large circle of adult mourners present at his funeral, I hear that but one was without Christ, and he the son of a brother-minister, now we trust in heaven. May he meet that father there!

From Rev. G. B. Hubbard, Atlanta, Logan County.

Sunday Picnics.

During the warm weather we have had to contend with a diverting influence which has proved to be no small evil. The Universalists on the one side, and the Freethinkers on the other, have been appointing their meetings in the groves on the Sabbath, advertising them as "basket" or "picnic meetings." A sermon or lecture is delivered in the morning, after which the company entertain themselves with their picnic dinner and social enjoyment. The device has had its intended effect. The multitudes from all the surrounding region are attracted. Forsaking the churches and the worship befitting the day, they go to the groves to be amused and to enjoy themselves. Next to a prevailing apathy in matters of religion, this is the especial hindrance with which we have to contend just now.

VIRGINIA.

From Rev. R. Tolman, Hampton, Elizabeth City Co.

Invading the "Old Dominion."

I began to preach in the chapel of the Normal school, the last Sabbath in April. Having preached there two

Sabbaths, it was thought that the interest among those not connected with the school might be deepened and extended, if we should worship in the pleasant and commodious church edifice near by, called Bethesda chapel. Accordingly, I preached there from the second Sabbath in May until my return to the North, the last of June. Besides the members of the Normal school, numbering about seventy, there were gathered into our Sabbath assembly between thirty and forty of the Northern whites, resident there, many of whom had been long absent from the sanctuary. I became deeply interested in my work while there, though too feeble to do much pastoral labor. I have now occasion for thanksgiving to God that, after most of my friends had utterly despaired of my recovery, my health is decidedly better, and I have the joyful prospect of going back to my new field of labor, greatly strengthened for the Master's service.

Importance of the Field.

This appears from the fact that there are many Northern people residing here, who cannot easily be gathered into Southern churches. There is so much of the old Southern feeling and prejudice, still remaining in these churches, that Northerners do not feel at home in them. Unless, therefore, we would leave the Northern element of the population—that element possessing so much energy and enterprise,—without the blessed influences of the sanctuary, it seems of the highest consequence to plant a Northern church on this Southern soil, and thus diffuse here the savor of that gospel which has made New England such a power for good, in the land and the world.

Another consideration, showing the importance of Hampton as a missionary field, is, that here is located a large and flourishing Normal School, which, from the new accommodations that have been provided, is expected to have, next

year, about one hundred and thirty pupils. All these are to be taught in spiritual things by the missionary here, and to come under his pastoral watch and care. And this surely is a precious opportunity for good. To endeavor to train for Christ and his service these

young men and women who are to go forth as teachers all over the South, and thus seek to impress the truth as it is in Jesus upon multitudes, who might not otherwise come under its salutary and saving influence, is a work worthy of an angel's powers.

MISCELLANEOUS.

APPEAL FOR HELP.

THE American Home Missionary Society is compelled to appeal to its friends and patrons for the immediate supply of its empty Treasury.

The work is one that cannot be stationary. Every missionary's success makes room and work for others. Not to go forward is to retreat. Obeying what they believed to be an imperative call of God's providence and Spirit, and relying on the churches that have long and faithfully acted through this Society, the Executive Committee have been steadily increasing the number of its missionaries in nearly all its fields. For years, scarcely a qualified laborer, willing to give himself to the work, has failed to be commissioned, until on its list are nearly 950 men, supplying almost 2,000 stations—not a few of them on distant frontiers, where living is expensive, and the resources of the people are small.

The outlay for the last year was nearly \$271,000, and should be still greater for the present year. But "the dullness of business," "countless other pressing calls," "plans for special offerings in this Memorial Year," are among the reasons that have been given for

withholding from its Treasury, so that its receipts for the six months now closing have been but \$68,600, while its payments have been \$99,460—completely exhausting the balance with which the year commenced.

This Society borrows no money. Its pledges are, by the terms of each commission, payable as soon after labor is reported as the state of the Treasury will justify the forwarding of its draft.

Money is now due to missionaries, and the amount is daily increasing, *for which drafts cannot be sent, until our friends provide for their payment.* Meanwhile the missionaries must wait for remittances which they have earned, and which they have learned to expect at once on the rendering of their quarterly reports. Those who know any thing of the inside of Home Missionary life, need not be told what inconvenience to all, what actual suffering to many of these worthy brethren, is caused by even a brief delay of their appropriations.

Shall such a band of Christian workers be left to suffer, while in the homes of any of their brethren there is bread enough and to spare?

And shall the great work of founding spiritual churches, and helping to sus-

tain faithful preachers of Christ crucified, in which the Society has been so blessed of God for these forty-five years, be crippled now, at the very time of its grandest success and richest promise; now, when so many doors are open; now, when the calls for a marked advance in all its fields—especially in the newly-settling portions of Minnesota, Kansas, Nebraska and Missouri—are more urgent than at any previous time in the Society's history?

The responsibility of answering these questions, we must lay upon you who read these lines. Pastor, with your influence in your congregation; Christian, with property intrusted to you as a steward of God; humblest member of Christ's body, with your two mites; every one who believes that in the prevalence of true Religion is the hope of our country—what will you do for this cause?

Shall we have your answer? shall we have it at once? such an answer as will be pleasing to HIM, who for our sakes became poor, that we through his poverty might be rich? With intense anxiety we wait for that answer—YOUR answer—and can take no further step till we receive it. The Home Missionaries, with winter before them, wait for that answer. What shall it be?

Arthur Tappan.

In the history of Christian beneficence and reform in this country, no name holds a more honorable place than that of ARTHUR TAPPAN. During the latter portion of his life, he was chiefly distinguished as the uncompromising champion of human freedom, and as

the object of persecution and obloquy on that account. But in his earlier years, he took a leading part in the organization of nearly all our national institutions of benevolence, and by his far-seeing enterprise and his munificent gifts, he did more, perhaps, than any other man, to set them forward in their beneficent career. The cause of Home Missions, with others, was greatly indebted to his counsels and his pecuniary support. He aided liberally in sustaining the institutions which preceded and were merged in the American Home Missionary Society, and at its organization he was appointed its Auditor, which office he held for thirteen years. During the period of his mercantile prosperity he contributed largely to its funds, and ever manifested the warmest interest in its welfare. Indeed, the record of his beneficent activities forms no inconsiderable part of the history of our national systems of benevolence, and we rejoice that such a record has been presented to the public.

His brother, MR. LEWIS TAPPAN, in the *eighty-second year of his age*—a time of life when most men, even practiced authors, have laid aside their pens—was persuaded to undertake this task; and he has executed it with admirable discretion, fidelity, and charity. Though he has traversed fields on which, for thirty years, the fires of a fierce controversy raged, he has not sought to fan the slumbering embers; and, however the reader may differ in opinion from the author and the subject of the memoir, in regard to *measures* of reform, he cannot fail to admire the character portrayed on these pages. We doubt not they will be read by thousands with pleasure and profit. The princely gifts, in money, which were made by Arthur Tappan to different objects of benevolence, at a period when such gifts, in this country, were almost unknown, were of far less value to the cause of Christ than is the story of his pure and useful life.

Maine Missionary Society.

THIS efficient Auxiliary still enjoys the service of Rev. STEPHEN THURSTON, D.D., as Secretary. Rev. Dr. SAMUEL HARRIS, President of Bowdoin College, has been chosen President, in place of Rev. Dr. ADAMS, who acceptably filled the office for nine years, and has removed to New Jersey. Hon. GEORGE F. PATTEN, long the Vice-President, and a most liberal donor, has died within the year. His place is filled by Rev. Dr. FISKE, of Bath.

At the 63d anniversary, a stirring and pungent sermon was preached by Rev. J. K. MASON, of Thomaston, from Jeremiah xii. 5—subject: "A religion of principle, as possessing characteristics adapting it to this time, and to all times."

The number of missionaries employed the last year was 89, doing 56 years' service in 81 mission fields, containing 93 churches and about 100 stated preaching places, with others served irregularly. Of the preachers, 50 were ordained, and 39 licentiates. Revivals have not been numerous, though 205 hopeful conversions are reported—69 more than in the previous year. Members of the missionary churches, 4,166, of whom 257 were added during the year. In Sabbath schools, about 6,000. Average number in the congregations, 8,784. Two churches have been formed, and two houses of worship built.

The Treasurer's receipts were \$17,876, of which from the ordinary annual contributions of the churches, only \$6,515—less than the previous year by more than \$4,000.

The Secretary says, "Maine is eminently missionary ground, not as well supplied with the ordinances of religion as most of the Western States; such is the opinion of those acquainted both in the East and the West. The last report of the A. H. M. Society shows that more missionaries are employed in Maine than in any other State to which

they send laborers, save Iowa. Yet not all our needy fields are supplied. Only about 100 of our churches are self-supporting, leaving 140 dependent. Of these about 25 have little prospect of growth or long life. Besides these feeble churches to be nursed, various places in which no churches exist need the gospel, and are accessible to the feet of him who bringeth good tidings. Such is the field: where are the laborers?"

"The great need of the ministry is a vast increase of primitive piety, such as led the great apostle to count not his life dear to him. To meet the necessities of our rural districts, we need a class of ministers willing to adopt more inexpensive habits of living, whose love of souls shall prompt them to a cheerful self-denial, and the earnest consecration of their powers to the work of winning and saving them. Oh, when God shall baptize the rising ministry generally with such a spirit, they will not shrink, as often now, from hard and difficult fields!"

Massachusetts Home Missionary Society.

THE 71st Annual Report of the Massachusetts Home Missionary Society shows that, though one of the oldest benevolent institutions in the land, it is losing none of its early vigor. Nearly 200 churches have by its aid been raised to self-support, some of which are now among the strongest in the country. During the year it has aided 60 missionaries, ministering to 62 churches, with more than 2,500 members, bringing more than 10,000 people under the influence of the Word, and 4,500 children and youth into Sabbath schools. Six missionaries have been "settled" within the year. The number of reported conversions is 180.

The receipts, by donations, legacies, etc., were \$50,953.38, an increase over

the last year of \$7,874. Sent directly to the treasury of the National Society, \$19,241, making the Home Missionary contributions of the State, \$70,203, more than \$12,000 greater than those of any previous year of the Society, with one exception.

The Report embodies a valuable and timely article on the "Temptations of Dependent Churches," which we intend to present in some future number; one on "The Pastoral Office in Dependent Churches," in which—after stating that of the sixty missionaries two-thirds are hired by the year, and among these twenty changes had occurred in the twelvemonth—Dr. Hooker makes a sensible and earnest plea for "settled" pastorates, urging that such a course fixes a minister's own mind in reference to permanency; incites and helps to settled, permanent plans of labor; saves from temptation to anxious thought and care as to a new location; has a good effect upon the people; exalts and honors the pastoral office, and secures greater confidence in its moral value and power. "It is therefore earnestly urged upon the dependent churches, when seeking to fill the vacant ministerial office, to make it an express object, and as a vital point, to secure a regularly settled pastor; and this is urged in the deep conviction that the best interests of the churches require it, and that missionary funds are so most likely to accomplish the ends for which they are given."

Rev. D. P. Noyes's report on Home Evangelization follows. He speaks of progress among pastors, churches and conferences, in reducing to practice the home evangelization idea, "that the work of popular Christianization is *the work of the churches*, and a work that can be prosecuted successfully only when it is prosecuted all the time." The "out-districts" reported by the several conferences, number a little more than 200. The reported "neglecters of the sanctuary" range from 12

per cent. to 39 per cent. of the population, in different parts of the State. "On the whole, they may be considered as constituting not over one-third, perhaps not more than a fourth, of the inhabitants."

As prominent causes of this neglect, Mr. Noyes names the influence of unevangelical denominations in diminishing confidence in the Bible, weakening the sense of the sacredness of the Sabbath, and of the importance of religion; more acrid forms of unbelief; large floating populations; failure to maintain stable pastorates, and intemperance. The results have been far less than they should be, because of want of permanency in the pastoral office; yet, on the whole, the year's experience affords encouragement to faith.

Brethren of the Dispersion.

BY REV. S. V. BLAKESLEE.

For twenty-one years I have labored, most of the time, on this Pacific coast, and have most earnestly and heartily sympathized with you, as I do now, praying ever for your increasing success. My work has taken me, many years, through 7,000 miles of travel, and led me to talk personally with, I think, 20,000 persons each year. What I am continually seeing impels me to write you.

My object will appear from this example: I have just left a fine farming valley in the mountains. It lies central in the Sierras, east of the highest ridge; is forty miles or more long, twelve or fifteen wide, beautifully watered, and romantically situated. Here permanently reside some 200 families. In eight years I have visited them and preached to them I think five times. Each time they urge their request for a Congregational minister. In one of the villages, persons called ministers have done what they called preaching, perhaps a third of the time. One of these always speaks of the Atlantic

States as the *Outlantic* States, and in reading from the hymn, "What timorous worms," emphasizing the word, he reads "*tremenduous* worms!" This is one of the worst specimens, to be sure; yet the *best* are not nearly equal to a good New England farmer's Christian talk, while a large portion could not teach a common school. Good Congregationalists here say they are not benefited, but are often shocked, by such preaching. The "world's people" are more and more disgusted. Religion is not honored, religious effort is diminished, and religious principle is likely to die out of the people.

In this place ten names were subscribed to a proposal to unite in a Congregational church, and there were, perhaps, as many more who were not seen.

The question is, what shall these sheep of Congregational folds, scattered all over our land, as in this place, do? They are now the strength and support, to a great extent, of those who so wretchedly supply them, that often they "run all religion out." They feel alone, they are few at the best, they often are the only Christians in the place; and the earnest exhorter says to them, "We are here and will preach to you; join us, and you may go to your own church, if there ever is one." But if one of our ministers comes into the region, every effort is used to keep these sheep in the other fold. "He is not needed;" "the field is supplied;" "there is no room for two ministers;" "he is trying to divide Christ's flock;" "he will not stay long, and there is no use in withdrawing from us to join him." And if he is still like to come, (we have known *no* exceptions), a stronger man is sent to compete with the minister, and retain hold of the people till he shall leave, or there are years of struggling to outdo one another.

My earnest proposal is *this*: Wherever three or five or more are found,

who feel moved to honor God as Congregational professors, let them be decidedly encouraged to unite as a visible church of Christ, *without* a minister, as the nucleus of a church, to toil together, and gather in others as they come into the place, or are there converted to Christ. Let them worship with others if they see best, *but be a church themselves*. Let them be earnestly encouraged to hold public worship, to read sermons, to toil on, trust Christ, and expect to abide, as a permanent church, perhaps, greatly to increase, till they can have their own stated pastor. Thus the way is ever open for an acceptable minister to settle without opposition; and if he *must* leave them, they do not vanish to nothing, as so often now. With us, unlike most other organizations, the minister is regarded only as an *important instrument*, appointed of God, and to be had if possible; but *the church is the body of Christ*. Let Christians be thus encouraged to unite as "The Church of Christ" in —, to hold up the light of the gospel, and would not the work of salvation there be hastened? As it is, the sheep waiting for a shepherd, and no shepherd coming till they become numerous, are a prey to all sorts of sectarians, and to worldliness. Let them unite early, and they would draw to themselves, and not be drawn from; and ministers would find good support where now they cannot go at all. And even if the *visible* church does die out of a place, from emigration or otherwise, its organization has done no harm. If the church at Jerusalem had *all* been scattered by persecution, it would have done no hurt that they had there once united. If Christians must wait to see if a church is to be permanent, they *may* wait for ever. Let them unite, and God will take care of their future. As, at Philippi, Lydia and a few believers held public worship together till Paul could come to them, so *now* wherever a few love Christ, let them unite

as a church, hold public worship, and when God sends them a Paul, they are ready for him. That little lone church at Philippi brought Paul there, I believe, while without it no Macedonian call would have been made. Let us go and do likewise.

The Past and the Future.

THIS Jubilee year, as it calls up precious memories of the Christian patriotism of our fathers, and reminds us of sacrifice and service done to evangelize the land, by the same precious memories calls us also to a similar devotion to the same great end. Two hundred and fifty years, as they have witnessed the marvelous advances of the land in every form of national growth,—as they have seen the infant colonies of those early years becoming forty-five millions of people, and have seen all our history marked with kindest divine providences, and the nation rising to be among the foremost of the nations, so these years, and all this progress, have seen the accumulation of the motives and the deepening of our obligation to carry out the benevolent purposes of God, as they seem combining to make a great Christian people. And, if the Pilgrim Fathers had such care for the moral and spiritual welfare of the then comparatively few inhabitants of the land, with what force does every motive that inspired them, bear down upon us, now

that we have covered the whole continent with States, and have risen to be among the foremost of the nations. If the little company of the Mayflower entertained and were cheered with the grand idea that they had come here “for the glory of God and the advancement of his kingdom,” and girded themselves to toil and sacrifice under such an inspiration, when every thing was so dark and cheerless, how intense should be our emotions, and strong our purposes, to make this a Christian people, now that the little rill has become the swelling of Jordan, and that a continent is the sphere opened to our labors, and millions of people are the objects of our spiritual care.

Our fathers saw the dim outlines of those great realities among which we move. They could not repress the idea that they were incipient workers in an enterprise which only ages could consummate, and were conversant with principles which were to have a vast expansion in the unfolding future. And if they acted eminently worthy of their dim vision of the future, and were animated chiefly by faith and hope, how elevated and fervent should be our minds, now that the fathers' faith has become the children's vision, and what was faint conception two and a half centuries ago, has become in us momentous realities.—*Rev. H. B. Hooker, D.D.*

APPOINTMENTS IN SEPTEMBER, 1870.

Not in Commission last year.

Rev. William D. Bishop, Looksford, Cal.
 Rev. Roswell Graves, Douglas Flat, Cal.
 Rev. John Price, Nortonville, Cal.
 Rev. Walter M. Barrows, Osage City, Kan.
 Rev. E. P. Inglesoll, Milford and vicinity, Kan.
 Rev. Harvey Jones, Grasshopper Falls, Kan.
 Rev. William M. Weld, Marine, Minn.
 Rev. Aurelian H. Post, Boonesboro, Iowa.
 Rev. John H. Cameron, Markesan, Wis.
 Rev. H. M. Case, Allen's Grove, Wis.
 Rev. Elzsur Andrus, Pentwater, Mich.
 Rev. Elam Branch, Alamo Center, Mich.
 Rev. George A. Paddock, Lebanon, Mo.
 Rev. A. E. Tracy, Marshallfield and vicinity, Mo.
 Rev. Frank D. Kelsey, Olive Green and Lock, Ohio.

Rev. Ebenezer S. Jordan, Herndon, Va.
 Rev. Samuel N. Robinson, West Brook and North Walton, N. Y.

Re-commissioned.

Rev. Josiah Bates, San Bernardino, Anaheim and Santa Anna, Cal.
 Rev. Eli Corwin, San Francisco, Cal.
 Rev. David B. Gray, Oakland, Cal.
 Rev. Mifflin Harker, Clayton, Cal.
 Rev. Samuel R. Rosboro, Woodland, Cal.
 Rev. Marshall Tingley, Blair and two outstations, Neb.
 Rev. S. D. Storrs, Quindaro, Kan.
 Rev. Reuben Everts, Alexandria, Minn.
 Rev. Benjamin A. Dean, Garnaville, Iowa.
 Rev. Ozias Littlefield, Seneca, Armstrong's Grove and Greenwood, Iowa.

Rev. James M. Smith, Monona and Luena, Iowa.
 Rev. William Spell, Durango and Concord, Iowa.
 Rev. Christian F. Veltz, Locust Lane and Decorah, Iowa.
 Rev. Lyman Warner, Rockford, Iowa.
 Rev. Lewis Bridgman, Augusta, Wis.
 Rev. Sidney B. Demarest, Windsor and Leeds, Wis.
 Rev. James H. McChesney, Quincy, Friendship and Easton, Wis.
 Rev. Nicholas Mayne, Potosi, Waterloo and vicinity, Wis.
 Rev. Simon Spyker, Sextonville and Willow Creek, Wis.

Rev. John S. Kidder, Avon (Rochester), Mich.
 Rev. Joseph S. Rounce, Wellsville, Mo.
 Rev. Arthur M. Thome, Memphis and Union Grove, Mo.
 Rev. Alfred A. Whitmore, Kahoka and vicinity, Mo.
 Rev. John Blood, Hoyleton, Ill.
 Rev. Charles C. Breed, East Paw Paw and vicinity, Ill.
 Rev. Patterson W. Wallace, Wabash Co., Ill.
 Rev. Cyrus L. Watson, Loda, Ill.
 Rev. George Pierce, Jr., Paterson, N. J.
 Rev. Albro L. Groene, Richford, N. Y.
 Rev. William Macnab, West Newark, N. Y.

RECEIPTS IN SEPTEMBER, 1870.

MAINE—

Maine, "Erro," \$10 00
 South Berwick, Cong. Ch. and Parish, by John Plumer, 44 88

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D., Treas. N. H. M. S. Brookline, Asa Betterly, 5 00

VERMONT—

Bridport, on account of Legacy of Mrs. Sally Allis, by L. M. Rockwood Adm., to const. Flora Allis Strong a L. M., less gov. tax, 94 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by B. Perkins, Treas., 2,000 00
 Dalton, Cong. Ch. and Soc., by Dea. A. Brown, to const. Joel W. Bardin and Mrs. Porter Mitchell L. Ma., 60 10
 Georgetown, Women's Benev. Soc. of the Memorial Ch., by Mrs. C. P. Palmer, Treas., 5 00
 Hampshire Miss Soc., by E. Williams, Treas.,
 Easthampton, O. K. Clark, \$3 50
 Goshen, Cong. Ch. and Soc., 69 00
 Other Sources, 350 00 422 50
 Lee, Richard B. Cogswell, 10 00
 Walpole, Ladies' Benev. Soc., by Mary P. Stetson, Treas., 3 00
 Westboro, Ladies' Sew. Circle of the Evan. Ch., by Miss Susan M. Hardy, Treas., 5 00

CONNECTICUT—

Bridgeport, Lewis Jackson, 75
 Derby, First Cong. Ch., by L. D. Sanford, Treas., 55 00
 Greenwich, Stillson Benev. Soc. of the Second Cong. Ch., by Mrs. Edward Mead, to const. Mrs. Charles Timpany, Mrs. Dea. Jonas Mead, Mrs. Duff, Mrs. Henry W. Mead, Mrs. George Ray, Mrs. Caleb Holmes and Amos Brush L. Ma., Second Cong. Ch., by L. P. Hubbard, Treas., 101 14
 Hartford, on account of Legacy of Mrs. Mary A. Warburton, by N. Shipman and H. A. Perkins, Ex'rs., 1,490 50
 Lebanon, James M. Peckham, 5 00
 Mansfield Centre, Ladies' Sew. Soc., by Mrs. E. T. Salter, 5 00
 Mystic Bridge, Cong. Ch., by H. C. Holmes, 16 85
 New Fairfield, Cong. Ch. and Soc., bal. of coll., by Rev. C. B. Dye, 2 00
 North Woodstock, Cong. Ch., by J. W. Stone, Treas., 23 35

Norwalk, Albert Hutchinson, \$1 25
 Plymouth, Miss Phebe Beach, 5 00
 Southport, F. Marquand, 70 00
 Stamford, First Fresh. Ch., by Wells R. Ritch, 75 00
 West Chester, Cong. Ch., by S. Brown, Treas., 25 65
 West Hartford, Ladies' Sew. Soc., West street, by Mrs. L. W. Seiden, Sec., 5 00

NEW YORK—

Adams, Mrs. L. Kellogg, 50c; Mrs. L. Wright, \$1, by Mrs. L. Kellogg, Balting Hollow, Cong. Ch., by Rev. W. Allen, 1 50
 East Bloomfield, Josiah Porter, 7 50
 Franklin, Legacy of Clarissa Loveland, by Beriah Bowers, Ex., 35 00
 Frewsburg, Cong. Ch., by Rev. A. Bixby, 10 00
 New Lotts, First Cong. Ch., by G. L. Thatford, Treas., 20 00
 New York City, Harlem, Cong. Ch. ann. sub., \$57.10; mon. con., \$9.23, by W. W. Ferrier, Treas., 68 38
 Potsdam Junction, First Cong. Ch., by Rev. G. Hardy, 16 50
 Warsaw, Cong. Ch., by H. A. Metcalf, Treas., 37 29
 Warwarsing, Legacy of Mrs. Oliver Schultz, by L. S. Ward, Esq., Treas. A. B. C. F. M., 200 00

NEW JERSEY—

Newark, a Friend, 1 00
 Plainfield, John Peterson, 1 00

PENNSYLVANIA—

Chapmanville, Welsh Cong. Ch., by Rev. J. R. Williams, 2 50
 Danville, Welsh Cong. Ch., by Rev. J. W. Cook, 20 00

OHIO—

Avon, on account of Legacy of Elijah Gibbs, by Joshua Brooks, Adm., Granville, Welsh Cong. Ch., by R. Jones, 517 00
 Greenwich, M. E. Mead, 17 60
 Ruggles, Cong. Ch. and Soc., by P. G. Sturtevant, 2 50
 Southington, Silas H. Griffin, 45 00
 Tallmadge, L. P. Wolcott, by L. H. Ashmun, 5 00
 Ashmun, 1 00

ILLINOIS—

Ludlow, First Cong. Ch., by Rev. G. Schlosser, 9 07
 Payson, Cong. Ch. and Soc., by D. Robbins, 20 30

MISSOURI—

Pleasant Mount, First Cong. Ch., by Rev. A. H. Missildine,	\$11 45
Utica, Cong. Ch., by Rev. I. Carleton,	4 00

MICHIGAN—

Received by Rev. W. B. Williams,	
Vermontville, Cong. Ch.,	\$16 29
Kelsey Bushnell, \$5; Mr. Foster, 50c.,	5 50
Franklin, Cong. Ch., by Rev. J. B. Parmelee,	
Muskegon, Cong. Ch., by Rev. L. Warren,	

WISCONSIN—

Beetown, R. A. Kilbourn, by Rev. N. Mayne,	4 00
Beloit, Miss. M. L. Newcomb,	30 00
Berlin, Union Cong. Ch., by J. S. Dodson, Treas.,	9 80
Bird's Creek, Cong. Ch., by Rev. A. Pinkerton,	6 00
Dopere, First Cong. Ch., by Rev. G. Spaulding,	14 00
Viroqua, First Cong. Ch., by Rev. J. G. Taylor,	10 00

IOWA—

Agency City, Cong. Ch., by Rev. J. H. Dixon,	12 00
Boonsboro, First Cong. Ch., by J. W. Bamhart, thro. Rev. J. Guernsey,	14 00
Burr Oak, First Cong. Ch., by Rev. J. A. Cruzan,	12 00
Calmar, Cong. Ch., \$5 53; Madison, Cong. Ch., \$6 87, by Rev. C. Hancock,	12 40
Clear Creek, Cong. Ch., by Rev. A. S. Allen,	8 15
Deep Creek and Waterford, Cong. Chs., \$14; Elk River, Cong. Ch., \$10, by Rev. O. Emerson,	24 00
Dewitt, Cong. Ch., by J. Van Antwerp,	17 00
Earlville, Cong. Ch., by Rev. C. Gibbs,	10 00
Mt. Pleasant, Cong. Ch., by Rev. W. H. Burnard,	12 00
Onawa City, First Cong. Ch., by Rev. G. L. Woodhull,	10 00
Salem, Cong. Ch., by Rev. J. S. Barris,	7 00
Sterling, Cong. Ch., by Rev. O. Emerson,	5 00
Webster City, First Cong. Ch., by Rev. W. F. Harvey,	23 00
West Spring Creek, First Cong. Ch., by Rev. S. Rowland	5 00

MINNESOTA—

Fairbault, Plymouth Cong. Ch., by Rev. J. W. Strong,	17 53
Granville, Cong. Ch., bal. of coll., by Rev. E. W. Merrill,	8 25

KANSAS—

Albany, First Cong. Ch., by Rev. O. A. Thomas,	25 00
Diamond Creek, Cong. Ch., \$11 20; Council Grove, Cong. Ch., \$13 80, by Rev. I. Harlow,	
Louisville, First Cong. Ch., by Rev. J. F. Guyton,	25 00
Roseville, Cong. Ch., \$4; St. Mary's, Union Cong. Ch., \$6, by Rev. A. Connet,	12 00
Tonganoxie, First Cong. Ch., by Rev. H. E. Woodcock,	10 00
Wyandotte, Jesse Cooper, to const. himself a L. D.,	12 75
	100 00

NEBRASKA—

Nebraska City, First Cong. Ch., by Rev. W. C. Foster,	\$4 00
Weeping Water, Cong. Ch., by Rev. F. Alley,	16 00
HOME MISSIONARY,	7 06

\$8,818 44

Donations of Clothing, etc.

Georgetown, Mass., Women's Benev. Soc., of the Memorial Ch., by Mrs. C. P. Palmer, a barrel,	\$110 50
Lowell, Mass., Ladies' Benev. Soc. of the Kirk street Ch., by Miss Sarah H. Stickney, a barrel,	101 00
Mansfield Centre, Conn., "a broken up Homestead," by Mrs. E. T. Salter,	80 00
North Cornwall, Conn., Ladies' Benev. Soc., by Mrs. C. E. Baldwin, a box,	81 22
Vernon, Conn., Ladies' Charitable Soc., by Miss S. E. Butler, Sec., a box,	
Walpole, Mass., Ladies' Benev. Soc., by Mary P. Stetson, a barrel,	94 59
Westboro, Mass., Ladies' Sew. Circle of the Evan. Ch., by Miss Susan M. Hardy, Treas., a barrel,	110 60
West Hartford, Conn., Ladies' Sew. Soc., West street, by Mrs. L. W. Selden, Sec.; a barrel,	70 06

Receipts of the Connecticut Home Missionary Society, in September, E. W. PARSONS, Treas.

Bethlehem, Cong. Ch., by H. R. Colt, Treas., to const. Dea. T. Bird a L. M.,	\$42 05
Colchester, First Cong. Ch., by E. Ransom, Treas.,	225 19
Easton, Cong. Ch., by Rev. M. Dudley,	27 00
Enfield, H. B. Kingsbury,	10 00
Fair Haven, Second Cong. Ch., by F. T. Jarman,	50 60
Falls Village, Cong. Ch., by U. H. Miner,	13 53
Franklin, Cong. Ch., by W. B. Hyde,	62 50
Middletown, South Cong. Ch., by J. Danforth, Treas.,	125 50
Orange, Cong. Ch., by Rev. C. H. B.,	26 00
Pomfret, Cong. Ch., by G. B. Mathewson,	48 50
Poquonock, Cong. Ch., by Rev. N. G. Bonney,	3 86
West Hartford, Cong. Ch., by T. Brace, of which \$100 from Charles Boswell, to const. Miss Mary E. Boswell, Chester Colton and George Carrington L. Ma.,	274 47
Willington, Rev. J. B. Griswold,	6 00
	\$911 10

Receipts of the Massachusetts Home Missionary Society, in August, BENJAMIN PERKINS, Treas.

Amherst, South Cong. Ch. and Soc.,	\$23 00
Andover, South Ch. and Soc.,	540 00
Ashby, Cong. Ch. and Soc.,	49 60
Boston Highlands, Vine st. Ch., Mon. Con.,	10 00
Centreville, Cong. Ch. and Soc.,	20 60
Chelsea, North, Cong. Ch. and Soc.,	20 50
Dedham, Allin Cong. Ch. and Soc.,	150 95
Franklin Co. H. M. Soc., D. S. Sammis, Treas.,	697 46
Great Barrington, First Cong. Ch. and Soc.,	52 07
Groton Junction, Cong. Ch. and Soc.,	50 00
Huntington, Miss Julia Taylor, dec.,	20 00
Lowell, First Cong. Ch. and Soc.,	40 47
Lynn, Central Ch. and Soc.,	50 15
Cheanut st. Ch. and Soc.,	5 15
Petersham, Cong. Ch. and Soc.,	11 00
Royalston, Cong. Ch. and Soc.,	123 31
Saltuate, North, Cong. Soc.,	16 86
Somerville, East, E. Stone,	25 00
Southboro, Pilgrim Ch. and Soc.,	17 22
Sterling, First Cong. Ch. and Soc.,	38 35
Winchenden, North Cong. Ch. and Soc.,	95 70
	\$1,986 39

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

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In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars, (or a sum, which, in addition to a previous payment, makes one hundred dollars,) a Life Director.

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No. 8.

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DECEMBER, 1870.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
 Bible House, Astor Place, New York.

PRICE FIFTY CENTS A YEAR, IN ADVANCE.

POSTAGE.—Twelve cents a year, in advance.

Go
preach the Gospel.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, *timely*:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark xvi. 15.*
How shall they preach except they be SENT?..*Rom. x. 15.*

Vol. XLIII.

DECEMBER, 1870.

No. 8.

TEMPTATIONS OF DEPENDENT CHURCHES.

IN the present financial embarrassment of this Society, its beneficiaries, as well as its patrons, can contribute to its relief. Every missionary church that assumes the whole, or an increased portion, of its minister's support, lightens, by so much, the burden upon the Treasury, and contributes to the succor of those more destitute and dependent than itself. Most of the churches aided by this Society are struggling nobly to attain self-support at the earliest possible moment; but some, we fear, have yielded to the temptations incident to their dependent condition, and are thus doing a wrong to themselves and the cause which has befriended them. To such churches and their ministers we commend the following timely suggestions, which we find in the last Report of the Massachusetts Home Missionary Society:

1. Not a few missionary churches are tempted to make too low an estimate of their own ability to support the gospel. Where the number of its friends is small, there must, of course, be more or less of burden in raising a minister's support. There must be a strain somewhere, and somebody must feel it. And it is a very natural issue of human selfishness, to get clear of what is burdensome. It is easy to assume, without an earnest search, or a fair trial, that there is a positive necessity for foreign aid. It is easy to get a false impression of poverty. It is assumed that the church must have help or perish, when the assumption is a hasty one, and not the result of proper deliberation, and an energetic and persevering attempt to do without aid. Help can be obtained, it is comfortable to think, easier than by a more stringent self-denial of their own. Now, so far from this easy assumption of their certain ruin without aid, this conclusion should be the last to be reached, and should be reached only when really anxious inquiry and their own fair trial had closed every other door.

2. Long-continued aid tempts to the persuasion that it is an easy matter for a Missionary Society to bestow relief, and the applicants may make an easy matter of applying. Some churches seem to have become so accustomed to seek for and find help, that it seems to them that it is a matter of course that aid should be asked and granted. And not a few of these, for years and years, have made no progress in strength, and are as weak and dependent to-day, as they were the day they received the first grant. These people apparently forget, that what they have so long enjoyed, and what they so confidently ask for, costs many of the donors severe self-denial. And they seem to forget that what they have so long received, has been so much kept from bestowment on locations, where there would have been, in human view, far more important results.

What a voice of appeal is made to these churches, which have had missionary aid for a quarter and a third of a century, that they should make the most heroic self-sacrifice rather than be longer a burden on the benevolence of sister churches!

3. Dependent churches are tempted to lose sight of the solemn obligation to cease to call for aid at the earliest possible moment. The aid they receive comes from the strong sympathy of the benevolent in other churches. It is the goodwill of the strong toward the weak. The missionary funds are gathered in sister churches and communities, often with much labor, and often with more or less self-denial. Many a disciple casts the hard earnings of poverty into the Lord's treasury, accompanied with many prayers that these earnings may relieve the needy, and advance the kingdom of God. These are therefore sacred funds—eminently the Lord's, as they are tokens of the love of his followers for him and his cause. And they are given, with the understanding that they should be touched only by the hand of absolute need. They are to be used only where there is the most pressing necessity.

Hence there ought to be the utmost reluctance in calling for these sacred funds, and only when the last effort in other directions has failed. And most certainly the call for aid should cease at the earliest possible moment. The day of independence—the day of assuming self-support—should be looked forward to by the church with eager hope, and sternest, strongest purpose to bring it as speedily as possible.

But there is a strong temptation to let the day of self-support linger, even when it would be perfectly safe, and most honorable, to be dependent no longer. Churches should not forget that they are treading on hallowed ground when they enter the treasury of the Lord and seek to appropriate what his saints have laid upon his altar and consecrated to him—gifts which more poverty-stricken persons than themselves have laid at the Saviour's feet, and consecrated to him with prayers and tears. The church that is still calling for aid when the crisis of its own peril is passed, and reasonable self-sacrifice on its part would make it self-supporting, cannot but offend the Saviour, dishonor its own sacred name, and peril its future. Such a church, hanging upon the skirts of a missionary society from year to year, does much to discourage the friends and patrons of missions, and lessen freedom and cheerfulness in the contribution of funds.

4. Not a few churches are tempted to feel that it is no dishonor to be dependent, and to have missionary aid. This depends entirely on what causes the dependence. If the people have the means of gospel support, and a reasonable amount of self-sacrifice would cause them to live without aid, then their call for aid is a sin and a shame. The staid beggar, whose own industry would supply his wants, knocking at the door for aid, is not a more repulsive spectacle, than a church laying burdens on others, which it could itself carry without harmful self-sacrifice. Dependence, that no common, and nothing short of ruinous sacrifice could prevent, is no shame. But the people that are every year adding to their investments, or are free in costly pleasures and indulgences, yet grudging gospel support, and asking others to bear the burden for them, do bring themselves under a righteous condemnation. The idea of dependence should be a burden, and it is the dictate of a justifiable pride, and of true Christian manliness, to end it at the earliest possible date. The native pastor in a foreign missionary field struck the right note when he said, "Long enough have we received aid from others. It is time for us to take care of ourselves. We too should be good men and Christians. How long shall we be in subjection to the beneficence

of others?" Some dependent churches in that land give three and five, and even seven per cent., not of income, but of the assessed value of their property to support the gospel. What would be the effect of such a course by the dependent churches in Massachusetts? It would give us the sight of a whole fleet, no longer half-wrecked and creeping feebly along, but in full sail on the open sea of the highest Christian prosperity.

5. Dependent churches are tempted to undervalue their own position as a part of the church of God. So weak as to need sympathy and aid from abroad, and so few in numbers as to prevent any consciousness of strength in that quarter, and feeling, therefore, that they are little ones among the thousands of Israel, there is a tendency to that despondency which concludes them to be of little account, any way, in the kingdom of God; a state of mind unfavorable for any vigorous and earnest efforts to promote that kingdom.

But the grace and providence of God solemnly and decidedly rebukes such despondence. Every star has not the same size and lustre; but each has its own place, and contributes its share to the glory of the firmament. So the weakest and feeblest church in Zion has a place to fill, a measure of power, and a responsibility therefore to bear. And the Great Head has given to all such churches some of the most delightful testimonies that they are dear to him, that he has a work for them to do; and he has so blest many of these little bands of believers as to put shame on the assumption that they may regard themselves as of small account in Zion, and as having, therefore, little or nothing to do. From a rural town in New England, and largely through the influence of a little missionary church for forty years dependent, has gone forth a president of one of the most distinguished New England colleges, for thirty years a metropolitan pastor; a governor of a New England State; a senator from the same State in Congress; a large number of eminent Christian ministers, lawyers and merchant princes of our cities, and others of high standing, of great influence and usefulness in the various walks of life. Some of the most distinguished of our missionaries in the foreign field received their first spiritual impulses under the gospel, as administered in the feeble churches in Massachusetts. And by such display of his sovereign power and grace, does Infinite Love send a cheering voice of encouragement.

Each of these little churches has a special sphere assigned it of God. It is an integral part of his great kingdom on earth. It has no right to one moment's despondency, or to entertain for an instant the idea that it is to have little or no part in spreading the gospel through the world. Every such church has a right to cherish, and is bound to cherish, the delightful conviction that it has as really the kind and loving regard of the Great Head of the Church, as the strongest in Zion, and that he is as ready to accept and bless its labors as theirs.

6. Some of the dependent churches are tempted to feel, that because they need and receive foreign aid, there is no claim on them for contributions to spread the gospel in the world. They reason that, being so poor that they cannot support the gospel among themselves without help, they are justly excused from giving any thing to charity outside of themselves. But no such inference should be made. Personal activity in spreading the gospel through the world, is an imperious obligation upon every member of the Christian Church, and even the most poverty-stricken, with suitable care, can take some part in it. This duty has the divine sanction—is one of the most natural and important fruits of the Spirit—one of the evidences that the gospel has produced true Christian benevolence in the heart. The early Christians made no such plea against the call for pecuniary offerings. Indeed, some of the noblest examples of such offerings

were to be found, and with highest apostolic commendation, among churches characterized by "deep poverty."

So far from the known liberality of dependent churches in spreading the gospel in the world, operating upon the patrons of the Missionary Society to lessen their sympathy with, and aid to, these churches, the very reverse is certain. Such liberality proves that the gospel is producing some of its most important and valuable fruits, and that these dependent but liberal churches are answering the end for which the friends of missions are praying and giving. The Missionary Society requires at least one offering a year to its funds, from all its aided churches, and is cheered in its work of aiding, by what it sees of the spirit of giving to aid in all directions, the growing kingdom of God in the world. And it would be a strong reason for denying aid to any church which wraps itself in that mantle of selfishness which considers a plea of poverty, as hindering active zeal in sending the gospel through the world.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. W. R. Butcher, Albany,
Linn Co.*

Discouragements.

I have ministered to this people for a year, and see little if any improvement. My congregations are mostly made up of those who are here to-day, next Sunday at some other church, according as inclination or some novelty calls them; so that my ministrations are truly drawing a bow at a venture.

During the quarter just closed, my wife and I have both been sick, at the same time, with fever and ague, and, being obliged to be about as much as possible, it was some time before we began to recover. I was unable to preach during the month of September. This is a very unhealthy locality, fevers of all kinds, especially intermittents, being very common.

Let me give you an incident to show what kind of people we have to deal with. A gentleman recently from Ohio has charge of our public school. He opened his school with prayer; and in consequence of such a course, toward the close of his first week two of the three directors visited him and inform-

ed him that he must either give up praying in school, or give up his position. They generously allowed him two days to decide. He concluded to do neither; and, the third director hinting to the others that they might have to pay him for his time if they turned him off on such a pretext, the matter was dropped. But one of the directors and some other parties in the city took their children out of school, and our teacher still prays. This is an outgrowth not of Roman Catholicism, but of spiritualism and general ungodliness. It is very difficult for us to approach those who are either non-attendants or only casual church-goers, as they feel that instead of our offering a privilege to them, we are really asking a favor of them, when we invite them to the house of God.

CALIFORNIA.

*From Rev. R. Graves, Mokelumne Hill,
Calaveras Co.*

A Wide Field.

I have preached regularly during the quarter at the villages of Mokelumne Hill, San Andreas, Angelo, Douglas

Flat and Murphy's. At Mokelumne Hill eight persons have been received into the church, and there is a prospect of a still greater ingathering. Calaveras county has not far from 18,000 inhabitants, and I am the only Protestant minister in the county. But this apparent neglect is largely owing to the habitual indifference of the people to the claims of the gospel.

"The Big Trees."

Within the bounds of my mission field are situated the world-renowned "big trees" of California. The valley in which this grove is situated contains ninety-three of the sequoia trees. There are also hundreds of sugar pines of astonishing proportions, reaching the height of about 275 feet, and having a diameter of ten or eleven feet. The grove contains ten trees, each of which is thirty feet in diameter, and over seventy that are between fifteen and thirty feet in diameter. One of the trees, which has fallen—"The father of the forest"—must have been four hundred and fifty feet high, and forty feet in diameter. In 1853, one of the largest trees, ninety-two feet in circumference, and over three hundred feet high, was cut down. Five men worked twenty-five days in felling it, using large augers. The stump of this tree has been smoothed off, and on it has been reared a beautiful little building, to be used as occasion requires, either as a church or a dance-house. I think it would comfortably seat one hundred persons.

COLORADO.

From Rev. N. Thompson, Boulder, Boulder Co.

Agricultural Prospects.

The harvests are nearly past. The farmers have received fair rewards for their labors. Considerable attention is now given to fruit-culture of all kinds. You know that California is taking a leading position as a fruit-growing State.

Hitherto, the few efforts that have been made here have succeeded but poorly; and our open winters, high winds, and great altitude, have made many doubt. But thousands of apple, pear, peach, plum, apricot, fig and quince trees, with all vines and shrubs, are being brought from the California slopes of about the same climate and soil as our own; and we confidently expect that these Rocky mountain slopes will yet be bearing abundantly all manner of fruits.

Church at Greeley.

I was at Greeley, on the fifteenth of September, where the "bishops" of Wyoming and Colorado met in council and assisted in the organization of the sixth Congregational church in Colorado. Twenty-nine members came together, and more are soon to join them, about forty in all. You will need to send them a minister. If they have "the right kind of a man," an "able minister of the New Testament," I think they will at once take a long stride toward self-support. Greeley is a colony of seven hundred people, on the Denver Pacific Railway, about half way between Denver and Cheyenne. It allows no whiskey shops within its limits. Within six months, they have done more in building and preparing to live and do business, than many other places have done in ten years.

DAKOTA.

From Rev. J. Ward, Yankton, Yankton Co.

A Tour of Exploration.

I have but just returned from a trip of 200 miles with one of my parishioners, Mr. Bray, who offered to take me, with his team, though at considerable inconvenience and expense to himself. Our wives accompanied us. The main object of the trip was to organize a church at Canton; but I also wanted to see some other parts of the country, and so took a new road. This led us

through Bloomingdale, a little town just starting on the Vermilion river, ten miles from Vermilion, where Mr. Sheldon has organized a church. Missing our way, we were delayed an hour or more, and thereby gained our first knowledge of Lodi, of which I had not even heard until that day. Indeed, it has taken to itself a name only within a few weeks. Through this same delay we were unable to reach Canton before night, and so found a little Swedish house, half under ground, and altogether too small to hold us; but we were prepared for that, and quickly had our blankets spread under the wagon between two haystacks, where we passed a comfortable night. The woman gave us good coffee to eke out our cold lunch, and of course hay in plenty and stable-room for the horses. She would take no pay for this, having found in some way that I was a "priest," as she called me. "For more than a year," she said, "they had not heard the Word of God." What she gave us was, I verily believe, "for the sake of Christ;" so that, when she brought a little blank-book and her Testament, with the request that I would write some verse, with my name and the date, I was not at a loss what verse to select; for, will not a cup of hot coffee claim the blessing, as well as a cup of cold water?

We reached Canton the next day (Friday) about noon, and spent the afternoon in getting rested and laying plans for the next day. Saturday was spent in driving out to the homes of those who were on the prairie, and telling them of our plans.

Church Organized.

Sabbath morning a good audience met in a log-building. A short sermon, a brief explanation of the method of forming a church, and then eight persons signed a paper declaring that they thus united themselves as the Congregational church of Canton, adopting

the Constitution, Confession of Faith, and Covenant given in the Manual prepared by Dr. Roy. They then elected a clerk and chose two deacons. The deacons were ordained by prayer and the laying on of hands. Every one remarked the impressiveness of the ceremony.

Then Mr. Bray, acting as delegate from the church in Yankton, gave the right hand of fellowship to the new church in Canton. After that we administered the sacrament. One woman, who had not been present at such a ceremony for years, was affected to tears by it, and was moved to ask that she might join them at the next communion. Several others, who were absent temporarily from the place, will join soon, and a company of ten or more families, expected now every day, will bring still more additions.

I had sent notice, the day before, that I would preach at Sioux Falls in the evening, and so, in the afternoon, we drove thither, twenty miles—found a room prepared in the old barracks, and a good audience for the place. The time has hardly come to organize a church there, though the people are very anxious to have me come and preach to them.

Monday afternoon we started homeward. Not finding a good stopping place, even at a haystack, we drove all night, getting home Tuesday morning, just after sunrise; rather tired, quite cold, and very sleepy, but also happy.

*From Rev. S. Sheldon, Elk Point,
Union Co.*

His Field.

In making my first quarterly report, it gives me pleasure to say that much more has been accomplished than I had reason to expect in so short a time. Six miles from Elk Point there was just *one* young man, a Congregationalist, who was anxious that I should visit his town, Richland, and hold services on the Sabbath. I did so, and found several

Congregationalists. They were all anxious, as were others, that I should come again, and I managed to preach there several times; and the result was that we organized a church with three members. Several, at the time of the organization, failed to present themselves, though they will doubtless unite hereafter. These members are from the most influential families in that community, and of course they bring many to the place of worship, and give character to the important work. They have formed a Sabbath school, and started a weekly prayer meeting. Two new members, just from Iowa, will soon unite with them. Since the organization of the church they have commenced a nice large school-house, which will make a comfortable place for our meetings. There is now talk of a railroad through this place, and parties have already been on the ground to make a survey. The field is an important and hopeful one, and the one man and two women connected with the church are working with ten-fold more efficiency than before the organization of the church. Already we see blessed results, and the future will undoubtedly show better things. I am now trying to preach to them every Sabbath afternoon. It is pleasant to preach to them, they receive the gospel so eagerly and so gratefully.

Last Sabbath I helped to organize at Elk Point a church of six members. We expected three more, but they were unavoidably hindered. They will unite soon. This will give us a membership of nine to begin with. At this place one of the members gives the use of a pleasant hall over his store, and we have secured a melodeon, which is played by a young lady, a member of the church, an excellent Christian woman. They will start a church sociable and prayer meeting very soon. The town is growing, and grading for the railroad has already commenced.

At Vermilion we have secured a

hall for our services, and raised by subscription nearly \$75 for the purchase of a melodeon, which we expect will be sent as soon as possible. Next Sabbath evening is the time set for the organization of a church which we now expect will start off with nine members, while several others are talking of uniting.

Thus the work goes on, and you will see that my hands and my heart are full. My great anxiety is with reference to how I shall pay for my missionary outfit—a horse and wagon which I purchased on trust, that I might make my weekly round of over 100 miles, to feed these scattered ones of the flock of Christ with the bread of life, and establish churches. If I shall be compelled to give up this work, because of inability to meet this payment, it will be a great disappointment to me, though it might lead me into some less laborious field not demanding the use of a horse and carriage. But I mean to hold on as long as possible.

KANSAS.

From Rev. E. Barber, Ellsworth, Ellsworth County.

Light Breaking In.

I am truly grateful that the Lord has put it into the hearts of some of his stewards to render aid to a feeble church that has just begun to breathe the breath of life, and is reaching forth its hand to the blessed work of planting the Cross in the midst of the destitute. Ellsworth is quite on the frontier. It is on the Kansas-Pacific Railway. A few miles west of it we enter the neighborhood of the buffalo, and but a very short time has elapsed since the wild Indian roamed all around us. There is little beyond us in the way of civilized habitations, except railway stations, until we reach Denver, in Colorado. By some wise providence I am here. I came into the State for the first time last winter, to aid my son in selecting

a farm. This matter being attended to, I concluded that if the Lord had any thing for me to do here, I would remain. I have entered upon the first field that presented itself, without instituting a single inquiry as to the ease or hardness of the work to be done, feeling that if I was in the way of duty, the Master would take care of the results.

This place, in the past, has ranked among the most wicked places on the frontier. Intemperance, debauchery, gambling, profanity, Sabbath-breaking, and almost every other sin in the catalogue, have here had unrestrained license. As a consequence, murder and lynching have been the order of the day. But a better star seems to be rising. There are a few who have mourned over these abominations, and have prayed the Lord to send relief. They have felt that these beautiful prairies were destined to a better use than to afford a home to those whose only work seemed to be to blaspheme the name and day of Him who made them thus beautiful. During the three months that I have been here, there has been a frightful list of casualties. One child has been killed; one man has been killed by the kick of a horse; another by riding against a post in the evening; three men have been killed on the railroad; two men have been shot in saloons—one fatally. Sad as every thing appears in the past, all speak of the signs of the future as hopeful. A burden seems to be moved from the hearts of the few who love God. The incorrigibly wicked are seeking a more congenial atmosphere. The light is breaking in.

From Rev. J. C. Plumb, Fort Scott, Bourbon Co.

Struggling to Build.

I have to report that there is more encouragement in this field than at any time heretofore. Our audiences are steadily increasing, so that our present

room is too small, and there is great need of getting our new building up. We feel confident that we can double our usefulness when we are in our church. The town is improving rapidly; our second railroad will be open next month, and quite a number of Congregationalists have come in since my last report. But, more than all, there seems to be a growing interest in religion and a tenderness in the community that makes our hearts rejoice.

I never had so much to do; never preached so much in the out-districts, and never knew so well what a task it is to build a church.

I should entirely mislead you if I should convey the idea that the church-walls will go forward to completion, certainly and speedily, and by the aid of our own people. The fact is, that unless we get help for this work from the Congregational Union, and from other friends and churches, I am much afraid the work will linger along so that we shall be seriously crippled. Our people are doing generously and nobly; and if the denomination would but help at this nerve-centre, as its importance demands, we should greatly multiply our influence.

From Rev. I. Jacobus, Junction City, Davis County.

Five Years on the Frontier.

This date closes my year, and marks a period of five years in this field. Eventful years have they been to us—years to which we did not look forward, when we left home to come out as missionaries. The reality has proved far different from the prospect. The novelty and the romance of pioneer-life seem quite inviting at the first outlook. To be one of those who are clearing away, and laying foundations, and shaping institutions, seems a very nice thing before the experiment is made; but to pass day after day, month after month, and year after year in ac-

tual work, wrings out all the romance, and throws over it a far different coloring.

These have been years of hard work, work of a nature that a minister of the gospel should be free from; but in such a place, and under such circumstances, a minister must "serve tables" until at least there is sufficient material from which to obtain helpers.

The retrospect is not without comfort. The contrast between our present accommodations for worship and those afforded when we first came, is striking. Then we had to take our turn with others, in a hall or any room we could secure for the purpose; now we have our own neat church-edifice, which is all paid for and fitted up in a very inviting manner. Almost every dollar has been raised by myself. Besides this, I have had to build my own house, besides preaching as occasion required.

Frontier Funerals.

There has been a fearful mortality here during the past summer. Several English families have lost one or more of their children; and it has been particularly trying to them, strangers as they are in a strange land. And these occasions afford another illustration of the diversity of a missionary's labors. I was called upon recently to bury four children in the space of a little more than a week, and two of these I literally buried with my own hands. The parents knew of no one to call upon, and it became necessary for me to hunt up a grave-digger, order the coffin, and screw down the coffin-lid. In two instances I put the little coffin into my own buggy, took the father beside me, rode out to the grave-yard, and filled up the grave myself. These were the smallest funerals I ever attended. The families had been unfortunate and could not afford to hire the hearse or carriages. This seems quite foreign to the legitimate work of a minister of the gospel, yet I am well assured that

I preached a more effectual sermon to them, in these acts of kindness, than I could preach from the desk.

MINNESOTA.

From Rev. O. P. Champlin, Fairmount, Martin Co.

The Country.

This is truly a beautiful spot on the prairie. The face of the country in this region is quite diversified. Our pleasant village is situated on one of the lakes which compose the famous Chain Lakes of this county, and is considerably elevated above the surrounding country. We are not visionary at all, when we say that, at no distant day, this will be the resort of pleasure-seekers, tourists, and those in search of health. These lakes are filled with a great variety of fish, and their waters are thickly dotted with ducks. Prairie-chickens, sand-hill cranes, geese and swans abound. Along these lakes there is considerable timber; but away from them, out on the prairie, there is hardly any. This is the greatest drawback to the growth of the place. There is not sufficient timber for fencing or for fuel, to say nothing of building; but this may be offset by two or three considerations. Large quantities of peat have recently been discovered on the different farms about here, which will take the place of wood for fuel. Timber of all kinds grows very rapidly, so that, even now, there are not a few good groves, and these with others will furnish the needed fencing. There is reasonable hope of railroad communications, not far from us, at no distant day. Thus, in the course of time, the difficulty arising from the scarcity of timber will be obviated.

The People.

The people about here rank high, intellectually and morally, but pecuniarily, they are like all other frontiersmen—poor. Most of them have only

the land which they work; and in many instances this is heavily mortgaged. The main reliance of the people is their crops; but these are uncertain, and in many cases are more than consumed before they are grown. This year has been bad for them. Wheat is very poor; oats are not much, if any, better; corn, which bid fair at one time to do well, will not yield largely; potatoes are few in number, small in size, and of very poor quality. The farmers begin to realize that they must do something besides grain-raising, for a living.

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From Rev. C. B. Sheldon, Excelsior, Hennepin Co.

The Material House.

We are now fully embarked in the work of erecting our house of worship. Something was done a year ago toward this object. Subscriptions were obtained, a building committee appointed, a lot secured, a plan adopted, and some lumber drawn to the place. But there the work lagged. The building committee complained that they had no money with which to proceed. A large proportion of the subscriptions were made payable in labor, and no one seemed to have the time or disposition to call out, organize and direct this labor. There was also considerable dissatisfaction as to the site selected.

Becoming convinced that the whole enterprise was in danger of falling through, unless some one should devote himself to the work of crowding, or rather leading it on, and as there seemed to be no one but myself to do so, I offered my services some two months since to the building committee for this purpose. The question of the site was re-opened, and after a few meetings of the subscribers a change was effected, which seems to give general satisfaction. The next thing was to procure stone for the foundation. We are obliged to depend, for such purposes, upon the boulders found around the

shores of our lake. These are brought in a barge, towed by our little steamer, to a convenient point of the shore, and conveyed thence to the place in wagons. I went far and near, and invited the people, until I had engaged hands enough to man the barge, and teams to draw the stone from the landing. In this way we have obtained three barge loads, or more than a hundred wagon loads of stone—enough, it is thought, to complete the base. In a similar manner the necessary excavation has been made, and the laying of the stone accomplished.

It is sometimes difficult to get hands when needed. But the people respond well to the calls, and sometimes aid is obtained from unexpected quarters. As the steamer, with its barge and crew, was leaving the landing one morning, to get a load of stone, a young man, coming in a row-boat from the other side, invited them to his father's part of the shore, where there was a good supply of stone. His father, who is an infidel, and never attended public worship, had said to him that morning—“My son, if you ever expect to be seen inside of that meeting-house, go and take them to our shore, and help them get that load of stone.” If the people continue to have “a mind to work,” I see no reason why we cannot get up the house this fall, and finish it in the course of the winter and spring, so as to be ready for occupancy when the rush of summer visitors comes next season.

IOWA.

From Rev. G. Smith, Big Rock, Scott Co.

Self-Support.

I have delayed writing you, that I might be able to report the result of our effort to become self-supporting. That effort has been successful. I have now been your missionary for three years, on this field, and my connection

with you in this relation now ceases, at least for the present.

When I came here, I preached in school-houses at each of my appointments; now we have at each place a church edifice. Their cost was about \$3,500 each, and they are free from debt. At Big Rock, during the last year, we have secured the erection of a parsonage which will be a palatial mansion compared with our conveniences heretofore. It is 22 x 28 feet, two stories high, and contains nine rooms. Its cost will be not far from one thousand dollars, the larger part of which is provided for.

How We Reached It.

It is not by added strength from increased numbers that we become self-supporting, this year, but by increased self-denial and liberality on the part of both minister and people. I have tried to talk self-support into my people from my first coming here. The condition of your treasury and the necessities of the regions beyond induced me lately to tell my people, that I would make my salary \$600 instead of \$700, if they would become self-supporting. Two of our most liberal men began by doubling their subscription, and the result of a little effort is that the amount is secured. The endeavor has shown us that a few of the Lord's professed stewards would rather continue to hold on to the skirts of the Home Missionary Society than, out of their abundance, give an additional dollar for the support of the gospel. But we have been gratified to see the larger number disposed to give with cheerfulness, and in the exercise of self-denial. The Lord grant them soul-prosperity for their liberality!

The church at Big Rock voted that we tender to the Home Missionary Society our sincere and hearty thanks for its uniformly kind responses to our requests for help, during the last fourteen years, and that we pledge ourselves to be mindful in the future of the inter-

ests of the Society, according to our ability.

From Rev. A. V. House, Yatesville, Calhoun County.

"Holy Competition."

It is with astonishment that I see the gospel spreading over these prairies, through the efforts of the friends of Home Missions, even in advance of the Methodists, who are proverbial for their spirit of pioneering. I once heard Rev. Mr. Todd, of Tabor, say, while showing the adaptation of Congregationalism to the West, that he was the first gospel minister on the Missouri slope. Said he: "I was ahead even of the Methodists;" and I felt a glow of gratification, which, perhaps, so good a man as he is would not have sympathized with, that he had excelled in this holy competition. I have grown older since then; years full of toil, care and many sorrows, lightened to be sure by some few exceeding joys, have tempered that fiery competitive ardor which once, possibly, was a fault with me; but I am still glad that I have had the privilege of preaching the first gospel sermons at this new station.

Unsheltered.

How primitive we all appeared last Sabbath, when gathered for religious worship! Hardly half of the congregation could get into the little school-house. The remainder seated themselves on the grass to listen to the same story, so old and so new, that they used to hear in their pleasant Eastern homes. Unlike many of our Western settlements, ours is composed of intelligent Eastern people; and they are all wondering what we shall do when the storms of winter are upon us, and our public assemblies must either be diminished in size, or else we must provide a shelter where we may invite these home-sick ones to enjoy at least one privilege that has hitherto been denied them in this new country.

Perseverance.

Our people are brave and determined and persevering, as you will say after I relate a little of their history. Four years ago they came out here, took up their homesteads, broke up the prairie, and prepared to raise their crops the following year.

In the meantime, they had to go twenty-five miles for their fuel, lumber, and most of their provisions. Many of them had little or no money, and were obliged to go to Fort Dodge, Otho, and other places, to work and earn food for their families. But hope was strong within them that next year their troubles would be at an end. The long, hard, first winter was at last at an end, and in high hope they planted their fields, and the grasshoppers took *all*. Another year, and the same destructive little insects came, in overwhelming armies, and destroyed every thing. The third year, they thought—surely no disaster will be visited upon us this year. They planted; crops looked beautiful; but the blackbirds, that ever hover about Western settlements, did them great damage. But they have not lost heart. They are cheerful, hopeful and generous. One brother who has lived, all this time, in a hay-house, signed fifteen dollars for my support, and has already more than paid his subscription. I find them all very helpful, and much in sympathy with the work I have in hand. They all have planted large groves, and their farms are well cultivated, and in a few years they will probably have every thing in the way of beauty and convenience that labor, combined with intelligence and virtue, brings.

From a Missionary in Northern Iowa.

A Thankless Service.

Here is a man worth over \$25,000. I have been to see him three times, over *such a road!* There are seventeen big, steep hills in two miles. He has had

sickness and death in his family. It took me three-fourths of a day to attend the funeral. I broke the springs to my buggy in going. A few days after he sent for me to come and baptize his child, who was sick and was expected to die. I went; the doctor came while I was there, stayed a short time, and was paid twenty dollars for his trip. After he was gone, I asked this *dear brother in the Church* to let me have some oats for my horse. He very coldly told me that he had not any to spare. At the same time he had not room enough for his grain; and a carpenter was at work putting up another building.

A Day's Work.

Let me now describe to you my work on the Sabbath. I go eight miles over a very rough road; one steep hill is half a mile long; turn round the high bluff; cross a stream; go through a piece of woods; find a stone church a mile from any house; tie my horse to a tree, with a little bundle of hay before him that I have brought in my buggy; go into the church; I find a Sabbath school and a man who has come ten miles to superintend it, *and has done so for over twenty years!* When the service is over I go back to C. There is no place for dinner for me or my horse. I tie my horse to another tree; go into church, find another Sabbath school, and, after meeting, go a mile and a half to my home. This is the hardest work I ever did, but I am encouraged, and believe the Lord has a work here for me to do, and souls to be saved.

From Rev. Wm. L. Coleman, Mitchell, Mitchell Co.

A Year of Trial.

The last year has been one of great affliction in my family—my dear companion being sick in August and part of September, 1869, and dying on the 9th of the last-named month. Now, in August and September, 1870, three of

my family—all except myself who were at home—have been prostrated at one time. May these afflictions be sanctified to our good, fitting us for better service for Christ!

Memorial Effort.

I told my church recently that I thought we ought to signalize this memorial year by assuming self-support, thus lifting the burden from the American Home Missionary Society. Prevalent sickness has prevented decisive action as yet, and one of our best families is about to remove from us, reducing our pecuniary strength. Prof. Buck, of Iowa College, has also been here, recently, and induced us to lift very heavily for the endowment of the College. With all these things before us, I cannot tell whether the church will now become self-supporting. But whether I am to labor as your missionary, hereafter, or not, I shall carry with me, through life, an abiding, sweet remembrance of the fraternal sympathy, wise Christian counsel, and ever-ready and prompt aid I have received from the Executive Committee and loved Secretaries of your Society. Your kindness and brotherly regard have been among the brightest things that have been appointed of our gracious Lord, to cheer and support us in all the trials of home missionary life and work, during the twenty-three years that I have been in this blessed service in Iowa.

WISCONSIN.

From Rev. M. M. Martin, Mesomarie, Dane County.

Under the Rod.

God's hand has been very heavy upon me since I made my last report. My dear companion has gone from me forever, and I am alone. First, the child was taken, and in a little more than a year the mother followed. I know God has dealt with me in kindness; and I would not have it otherwise, for I know

that he is just, and wise, and good. He alone knows what such things cost us; as he only knows what they will one day work out for us. My affliction has had this effect upon me, at least—earth never was so little, heaven never was so much to me before. If my work were only done, it would not be hard to go; but it is not done, and I believe I am ready to labor on and wait. And it is my prayer that my labor may not be in vain in the Lord.

Mrs. Martin had a strong desire to live and labor for the Master, if it were his will, but she was ready and even anxious to depart, if her work was done. Her only hope was in her Saviour; and her theology at the last had resolved itself into these two promises: "The blood of Jesus Christ cleanses from all sin," and "whosoever will may come."

MICHIGAN.

From Rev. P. H. Hollister, Hancock, Houghton Co.

An Open Door.

About five weeks since, Rev. Mr. Warren, your Superintendent in Northern Michigan, visited us, and we made a visit to Calumet and the regions beyond. At the first-named place we found the way fully open for the organization of a Congregational church, and since he left I have succeeded in maintaining preaching there every Sabbath. Only the man is wanted to develop a good church there. There is a population of 8,000 people within a radius of two miles, and a man with the right qualifications could soon have a good congregation. There is a good room, in the second story of the school building, which will seat 300, and which can be procured free of rent for the use of the church, until it shall seem best to build. I am very anxious that this field should be occupied at once. Probably over \$400 could be raised by the people; more than half that amount has

been subscribed already. For any one who has the spirit of work, and knows how to lay foundations, there are few more hopeful openings in the country.

From Rev. A. St. Clair, Hart, Oceana Co.

Death of Mrs. St. Clair.

Mrs. Eliza S. St. Clair died at Hart, September 24th, 1870, at the age of 67 years and 10 months. She was born in Portland, Me.; removed to Massachusetts in the spring of 1833; thence to New Hampshire in the summer of 1840; thence to Vermont in the summer of 1842; thence to New York in the autumn of 1844; thence to Illinois in the autumn of 1845; thence to Iowa in the autumn of 1847; thence back to Illinois in the autumn of 1848, and thence to Michigan in the spring of 1856, where she resided to the time of her death.

In the year 1835 she commenced to read anti-slavery literature, became deeply interested in the condition, and anxious for the emancipation, of the enslaved negroes. She immediately espoused their cause, entered zealously into every thing which was adapted to promote their welfare, cheerfully consented to the continual absence of her husband, and urged and cheered him on to lecture and write for their freedom, when she knew that, owing to the unpopularity of their principles and intense hatred of the negro, they were liable any hour to forfeit the friendship and hospitality of most professed Christians on the one hand, and incur the peltings of the mob on the other. As her husband was called from State to State to employ his pen and "open his mouth for the dumb," she never interposed an objection, but most cheerfully left any brief home, for a new abode among strangers. To cheer his hours of labor, she has accompanied him thousands of miles over the frozen, snow-clad hills of New England and prairies of the West, and stood between him and danger when the pro-slavery politicians

and their drunken rowdies were thirsting for his blood. When her husband became involved in debt, by publishing an anti-slavery paper, she brought out and delivered up, with her own hands, her last article of household furniture, including her carpet, feather-bed and few chairs, in order to save the horse and buggy, that he might be able to travel and lecture; and with him betook herself to the buggy, and traveled with him above two years, in a state of poverty too stringent to admit of furnishing a room to live in.

Up to the present year, she continued to retain the same high sense of duty and spirit of self-sacrifice; and when asked whether she felt willing to leave a comfortable house in Whitehall, where she had expected to end her days, she briefly replied, "Husband, if you think it is your duty to go to Hart and Shelby, I am willing to go with you." After her last removal, though she had left behind her a beloved daughter and a large portion of her domestic conveniences, she was never heard to murmur, or to refer to the sacrifice with regret; but seemed deeply impressed with the conviction that her sojourn here was to be brief. To any proposition to purchase a house, or to exchange for one, ours left empty at Whitehall, she always replied, "it will be unwise, for we shall not need it."

During her last nineteen memorable days of sickness, so intense as to call for two nurses every hour, and for three daily visits each, from two physicians, she was a personification of mingled patience and suffering. Her faith at first seemed weak and wavering; but it gradually brightened up into a clear, burning flame, and her last audible utterance was, "Jesus is near and precious."

Happy are they who end a life so useful with a death so happy, and leave to loving survivors a memory so fragrant!

MISSOURI.

*From Rev. F. A. Armstrong, Pleasant Hill,
Cass Co.*

Freedmen Looking Up.

I have been encouraged by the reports from the little churches at the meeting of the Association. In one aspect it did seem a small business, ministering to such little flocks, but when we remember how wide has been the influence of the little church at Scrooby, it puts a new face on the whole thing. I finished the proposed course of twenty-four lessons to my colored Bible class, and then invited, through the papers, all interested in the solution of the problem, "How to teach large classes to read the Bible in the shortest possible time," to meet at the church on Monday evening. I wanted to stir up the other churches to help them. We had an unusually large attendance; most, however, were freedmen. After hearing the class read and sing for an hour or more, a Presbyterian brother came forward, and said he considered it a marked success, and that it was a great pity the work could not be continued. His son said that he felt that his sufferings in the army had not been in vain. A large majority of the community were either secessionists or sympathizers with the rebellion; yet many of them will say, for substance, "Poor creatures, somebody ought to help them."

Oh that a few good families would come to our aid, for we are but a feeble band. This beautiful country belongs to our Lord Jesus Christ, and should be taken possession of for him.

—♦♦♦—
*From Rev. W. Wilmott, Gallatin, Daviess
County.*

The Sunday School.

Our Sabbath school has been kept up without a single intermission, and has been a success all through the season. We desire particularly to return thanks to Rev. Drs. Tobey and Bouton, and the

Sunday schools of the Congregational churches of Durham and Concord, N. H., through whose kindness we have been furnished with a good library and singing-books for the school. Our monthly concerts are beginning to be looked to as occasions of interest, both by the people and the children, and we have been amply repaid for the labor of teaching the children to sing for Jesus at these gatherings.

Breaking Down.

But amid all this improvement and success, we are sorry to report that the health of your missionary has signally failed during the season. The incessant toil of the past two and a half years, in which he has endeavored to supply this church and build up a church in Hamilton, has been very prostrating. The indications of Providence seem to be that he may lay aside the workman, but carry on his work; to which we desire to bow in humble submission, and pray that he may abundantly bless the labors of his servant, and pour out his Spirit in a large ingathering of souls into the fold of Christ.

ILLINOIS.

*From Rev. F. Wheeler, South Pass, Union
County.*

"Pegging Away" in Egypt.

"Pegging away" would seem to express the operations of the past four months—no *special* result, but a steady growth. At both places my congregations are very decidedly larger and seem to be very much interested.

"Congregationalism" is a new word in the Egyptian vocabulary; it brings to the surface new ideas, and so excites the prejudice and dislike of many here, but we are getting over this somewhat. People are finding out that we are not Free-lovers, nor Spiritualists, nor Infidels, and are beginning to perceive the difference between us and other denominations, and some are regarding our ideas with more favor. One reason of

this is that there are in either church men who by their daily walk commend our polity, as they would any with which they were connected—men of intelligent faith and consistent lives, whose lights shine to some purpose.

At our last communion we received five at Makanda, all on profession, and the little band of disciples are very much encouraged. There is light in Egypt.

MISCELLANEOUS.

THE TREASURY.

THE "Appeal for Help," printed in our November number, is beginning to call forth cheering responses. Receipts to the amount of over \$28,000 since it was issued, have enabled us to send drafts to a large proportion of the waiting missionaries who had reported service. Of this sum, however, nearly one half was the avails of a legacy now paid in full. We have no knowledge of income soon to be realized from similar sources, and are depending *wholly* upon individual and church contributions, to meet daily-maturing engagements to missionaries. Of their pressing needs, and of the suffering to which a delay of their drafts will expose many of them during the coming winter, a visit just made to Wisconsin, Minnesota, and Missouri, has given us painful evidence.

Can the friends of Home Missions fail to share the burdens of these faithful, self-denying brethren?

The receipts for the first seven months of the Society's financial year have fallen more than \$13,000 below the altogether inadequate income of the same months of the last year. Must the Executive Committee *retrench*, when the calls are so urgent for an *advance* all along the lines of the Society's

operations? Shall such grand opportunities be lost, for lack of money, while the coffers of so many of Christ's professed followers are full to overflowing?

We lift up again our cry for IMMEDIATE HELP.

Decease of Rev. G. L. Woodhull.

"DIED, at Onawa, Iowa, on Saturday evening, October 1st, 1870, at 8 o'clock, Rev. George L. Woodhull, aged thirty-seven years, eleven months and twenty-eight days."

Such were the sad tidings brought to us by a copy of the *Sioux City Journal*, before we had heard of the sickness of this faithful brother. His last letter, like all we received from him, was full of courage and hope. It seems but yesterday that he was in these rooms, full of his work, rejoicing over the prospect of completing his church-edifice, and with the remembrance of that earnest face before us, we "cannot make him dead." Nor is he dead—joined, rather, unto the great company of those who live forevermore.

Mr. Woodhull was born and spent his youth on Long Island, graduated at Yale College, 1862, and Yale Theological Seminary, 1865. While preaching as a Home Missionary in Hartland, Ct., he became interested in the new opening for missionary labor in Western Iowa, and was commissioned for Onawa, Monona county, in May, 1866, where he was ordained on the 18th of July following, and served the church until his death. On the 28th of August, 1867, he married Miss Eleanor Bristol, who has been his faithful helper.

He was ill for about four weeks, with

bilious intermittent fever, and seemed to be recovering, when (on the 1st of October) typhoid pneumonia set in, and he rapidly failed; was at times delirious, but conscious at the last, expressed his readiness for death, and left many precious messages to his wife and people.

A writer in the *Journal* truly says of him:

"As a pastor, Mr. W. accomplished a great work amid great difficulties. In his Sabbath school, where he was an earnest worker, he effected much. The children of Onawa have lost their best friend. He early laid plans for erecting a place of worship, but was delayed from lack of means. In the summer of 1869 enough money was pledged to warrant a commencement, but the work of building progressed slowly from lack of funds. Mr. W. superintended the work, performing much of the labor with his own hands. He raised at the East, by personal effort, \$2,500.

"He was a man of very decided convictions, and of thorough religious principle. When he knew his duty he did not hesitate for a moment. He would have gone to the stake for his principles. He made the impression upon men of being just what he professed to be. There is a universal sadness in Onawa at his death, which is the best tribute a pastor could desire from his people. Every one feels that he has lost a friend. The writer feels, what others have said, that Mr. W. has done more for Onawa than any other man. The beautiful church upon which he labored, and whose completion he was not permitted to see, will be his fitting monument; and as in the future years it points its spire heavenward, will remind his people of the truths which he preached and to which his life gave consistent testimony."

Death of Benj. Perkins, Esq.

THE death of BENJAMIN PERKINS, Esq., of Boston, on the 18th of October, takes from the counsels and active service of this Society one of its long-trying and faithful friends. His name has appeared in our publications as a Director since 1857, and since 1832 as Treasurer of the Massachusetts Auxiliary, on which this Society has depended for a large share of its resources. All these years of frequent correspondence and personal intercourse have taught us to esteem Mr. Perkins very highly as a true friend, a wise counselor, and an efficient helper.

There is but the simplest justice in these words of *The Congregationalist*:

"The financial affairs of the Massachusetts Home Missionary Society, of which Mr. Perkins was Treasurer, were conducted by him with great wisdom, skill and faithfulness, through a period of thirty-nine years; and as a member of the Executive Committee of this Society for twenty-two years he was always promptly at his post, and was ever a wise and esteemed counselor. He died at the ripe age of seventy-three, and leaves a precious memory, having an honored name in reference to all his relations and duties in life, and as a sincere and devout Christian."

Vermont Domestic Missionary Society.

DURING the 52d year of this Auxiliary, its receipts were \$7,873.24, which with balance from last year made its resources \$9,892.81; its expenditures were \$8,951.22, leaving a balance in the Treasury of \$441.09. It has some \$10,000 of invested property.

Forty churches were aided (nine less than in the previous year), gathering 8,223 persons into their congregations, and 1,753 teachers and scholars into Sabbath schools. Of these churches 13 have received no additions by profession, and number 20 less than they did a year ago. The reported conversions number 184; received to the churches, 128. One aided church organized. There have been changes of ministers in 18 of the aided churches, greatly to the injury of some of them.

In "the itinerant department" 29 laborers—theological students and others—have been employed in 25 different fields, in several of which souls have been hopefully brought to Christ. In one of these fields—apparently a most barren one—as the result of five years' labor, 20 persons have been converted, one of whom is the wife of a foreign missionary. In this work, woman's faith and zeal find an appropriate sphere, and are made eminently helpful. "In one case a widow lady, of small income, not only asked for a

missionary, but took him into her own family and boarded him for three months at a time, at her own expense, because no one in the community cared enough for gospel privileges to help her." An earnest and efficient Christian lady has consented to take the oversight of the "Cent Society" plan, which has been found so helpful in New Hampshire.

The following truthful words of the Secretary, Rev. C. S. Smith, we commend to all, everywhere, whom they may concern :

"It requires self-denial and much of the spirit of him who was anointed to preach the gospel to the poor, to lead earnest and efficient men to go and labor in our small country parishes. And it should be said to the honor of several of the missionaries, who are devoting the strength of their manhood to this work, that, with great cost to themselves and their families, they conscientiously stay from year to year where they are, for Christ's sake, although more attractive fields invite them away. The cause of Domestic Missions in Vermont owes more to the voluntary self-denials and gifts of some of her Home Missionaries, than it does to the contributions of her wealthier churches.

"Our ablest churches think that they do generously if, of their abundance, they simply give \$150 or \$200 a year to promote this cause, yet there are several missionaries, of rare gifts of mind and heart, who are patiently toiling in our feeble churches, who really, in what they resign, give more than that amount every year to this object. They deny themselves the books and the vacations they need; they perform their parish work on foot, because they cannot afford the luxury of a horse; they do without help in their families, to their own discomfort and to the injury of the health of wife and mother; they close their ears to calls from more inviting fields, enforced by the promise of—what they so much need—a competent salary, out of deep sympathy for the little flocks whom they lead into the rich pastures of heavenly truth, and who, if deserted by them, might be left with none to feed or fold them.

"The sacrifices which these men make, put to shame all the fancied generosity of the stronger churches. What is \$20, \$50 or \$100 a year, given by a man who is doing a remunerative business, in comparison with what the missionary gives, who consents to labor for the smallest sum upon which, with the strictest economy, he can supply his family with the bare necessities of life? Blessed is the feeble church that

has such a man for its pastor, and appreciates his worth. Blessed are the men who have such a measure of the spirit of their Master as leads them thus to preach the gospel to the poor. Is there enough of this spirit in the church and ministry at the present day?

"Does Christ call his ministers only to pleasant parishes and to large salaries, or does he invite them to follow him into the wilderness and desert places, and amid *self-denials* to preach the gospel to the poor? While we earnestly maintain the *principle* that the laborer is worthy of his hire, and that it is the *duty* of the churches to give a competent support to those who minister to them in spiritual things, let us not lose sight of the *fact* that Christ himself, in preaching the gospel to the poor, cheerfully endured privations, and that in all ages since, he has given his disciples the *privilege* of following his example in this respect, and made it the duty of some to do so, in carrying out his command, to preach the gospel to every creature."

The Home of General Grant.

SOME forty years ago, a young man applied to the Secretary of the Home Missionary Society in New York for a commission to labor at the Far West, among the new settlers. "If," said he, "there is any place so hard and unpromising that nobody else can be induced to go to it to preach, *send me there.*" This he said, not from any feeling of self-sufficiency, as though *he* was able to succeed where others could not, but from an unaffected humility—a feeling that he was unfit for any more important place. The Secretary, after some reflection, told him that *Galena* was a place that answered the description. "Well," said he, "I'll go to *Galena* then."

Just before leaving the city, he called upon the writer of this report, then the local agent of the *American Sunday School Union* in this city, to learn something of the great movement, that had just been inaugurated by the Society, to establish a Sunday school in every neighborhood in the valley of the Mississippi. He pledged himself fully to the work, and deposited with me—to aid the Society in carrying forward the

work, \$50, all the surplus funds he had, reserving barely enough to carry him to his distant field.

Seventeen years rolled away, and I found myself in the midst of the scenes of this devoted missionary's labors—worshiping with “the flock of God,” which he had gathered in the wilderness. From his own lips, I heard the history of his adventures and labors, since we had parted in New York, seventeen years before.

He found the place no better than it had been represented. Intemperance and profanity, Sabbath-breaking, gambling and violence—a legion of evil spirits dwelt there, and held their infernal orgies. None were found who feared God, or had respect to his commandments, except one or two, who were as sheep among wolves. Some mocked, some put their fingers in their ears, and refused to hear. None believed or obeyed, or cared for any of these things. The man of God wept, and prayed for those who would not pray for themselves. They knew not the things that belonged to their peace, for they were hidden from their eyes.

He thenceforth sought to gather in *the lambs*—the young in years, and young in sin, whose hearts were not so “fully set” to evil, if perchance upon *them* the truth might make its impress, and the claims of God be felt. The missionary labored two full years before he could organize a church of six members, one of whom lived 15, and another 40 miles off. In 1846, the year I was there, that church consisted of 250 members, after having sent off a colony to organize a *second* church and school.

His first school was established in a *grog-shop*, because no more suitable place could be found for it. For several years, he was, himself, superintendent, and labored with untiring assiduity, to gather in the children, not only that their souls might be saved, but that they might be qualified to labor with him in the gospel. And now, after

long years of toil and prayer, he had attained the desire of his heart. A most interesting feature of the church and school was its efforts in behalf of the destitute region round about Galena. They had for years, during the summer season, sustained from eight to ten mission schools. The brethren would go out, two and two, sometimes ten miles to a school in the morning, and from thence five miles to another school in the afternoon, and thence ten miles home in the evening—making their Sabbath day's journey to do good *twenty-five miles*. Few of them having a conveyance of their own, they would hire a horse and buggy at a livery stable, at a cost of \$2 per day. And some members, who could not themselves go, would pay for the horse and carriage for those who went. By these operations, the seeds of the gospel were planted through all the mining regions.

A year afterward, when I was there again, a *third* church had been organized, and I aided in the organization of a third Sunday school. Besides these, the Baptists, Methodists, and Episcopalians all had their churches and schools. And now, after a lapse of forty years, there is, probably, no city in all the West where the religious advantages of the people are greater, or more highly prized than in Galena. And it is perfectly clear that the little Sunday school which the good missionary, with so much toil and prayer, established forty years ago, in the end of that grog-shop, was the little spark from which all these blessed results have followed. “Behold how great a matter a little fire kindleth.”

This good missionary, Rev. Aratus Kent, has within a few months been called to his rest. Besides his labors in Galena, he has been instrumental, probably, in organizing more churches in the Northwest during these years, than any other man. When he went to Galena there was not a Protestant church within 150 miles. The country around

Galena is now as well supplied with churches and religious influence as any other section of the West. From his own mouth I learned that nearly all the churches which he had any agency in organizing, as well as most others, were brought into existence by the same process as the one he first started in Galena.—*A. W. Corey.*

Hearing Candidates.

The first was too old; he would not suit the young folks. The second, just out of the seminary, was too young; the old folks said he had not experience. The third had been in a parish three years. He was still young, with the elastic hopes and strong enthusiasm of youth, but he was a bachelor. The people pretty universally declared that the minister should have a wife and a house. The women all said there must be somebody to organize the sewing circles and to lead the female prayer meetings. The fourth was married, but he had three or four children. We could not support him. It seemed to be no longer true that "Blessed is he whose quiver is full of them." The fifth was a most learned man, who told us the original Greek or Hebrew of his texts, and, morning or evening, never came nearer to America than Rome under Augustus Cæsar. He was dull. The sixth afforded us a most brilliant pyrotechnic display. He spluttered, and fizzed, and banged, as though Fourth of July himself had taken orders and gone to preaching. The young people were carried away. But the old folks all said he was sensational. Then, besides those we have heard, there is the Rev. Mr. C., who has the reputation of being a most excellent pastor. He is indefatigable in visiting the sick, in comforting the afflicted, in dealing with the recreant and unconverted. But Mr. Wheaton says emphatically he will never do for our people.

"He is no preacher, Mr. Laicus," says he; "and our people demand first-rate preaching. You must remember that in the summer we have between two and three thousand New York men here; men who know what a good sermon is. We must have a man that will draw them, sir; a man as good as they have in New York."

We talked over Mr. K. He is a rare preacher, by all accounts. I understand that his health has suffered somewhat by excessive study, and that he would like another parish, a quieter one, where he can have more time to study, and can use his old sermons. He preached once or twice in exchange with our old pastor before he left. But Deacon S. and Elder Kay will not hear him. "He is not social," says Deacon S. "He does not know half the people in High-kirk, where he has been settled for over five years. He often passes his best friend without noticing him, on the street. "Never would do," says Elder K. "He only visits his people once a year. I want to know my minister. We want a man who will run in and out as though he cared for us. Preaching is all very well, but we don't want a minister who is all talk."—*Christian Union.*

Miscellaneous Items.

MAINE.—The 44th annual report of the General Conference gives as the number of Congregational churches, 244; of these 140 receive missionary aid. There are supplied, with pastors, 62; stated preachers, 85; licentiates, 19—a total of 166, leaving 78 vacant. There are 188 names in the list of ministers, and 42 in that of licentiates. Number of church members, 19,840, of whom 5,967 are males, and 3,580 are reported as absent. Admitted, within the year, 742, of whom on profession, 494; removed, by death, dismission, etc., 701, leaving a gain of 41. Number of infant baptisms, 150; adult bap-

tisms, 332. In Sabbath schools, 22,417. Reported contributions, including legacies, \$42,800. No minister in active service has died.

VERMONT.—From the 75th annual report of the General Convention we glean the following statistics: number of churches, 199, of which 36 are without pastors or supplies; ministers, 312, of whom 74 are pastors, 83 are acting pastors, and 55 are without charge. There are also employed seven licentiates. Church members, 18,756, of whom 6,244 are males, and 3,117 are "absent." Of the members 3,414 are under 30 years of age. Received during the year, 1,223, of whom 789 came on profession of faith; removed, 779. Baptisms, 465 adults, and 269 infants. In Sabbath schools, 20,219; average congregations, 22,070, representing 11,354 families. Benevolent contributions reported, \$43,154.79. Pastors dismissed, 14, installed, 9, died, 2. Churches organized, 3. Of the ministers in active service in 1865, one half have removed from the State. In these five years there have been added to the churches 7,049, and the net gain in church membership has been about 1,600, or ten per cent. The gain in Sabbath school members has been 23 per cent., and in benevolent contributions, 15 per cent. Of the churches,

40 receive missionary aid, and 25 communities without churches enjoy missionary labor.

CONNECTICUT.—The minutes of the second annual meeting of the General Conference, taking the place of the General Association, now in its 161st year, give these statistics: churches, 290, of which 155 have pastors, 77 stated preachers, and 58 are without stated preaching. Ministers residing in the State, 309; licentiates, 36. Church members, 49,189, of whom 16,445 are males and 32,744 females; 4,791 are "absent." Added in the year, 2,594, of whom by profession, 1,250; removed, 2,380. Baptized, 886 infants, 583 adults. In Sabbath schools, 48,576. Families represented in churches, 29,033. Benevolent contributions reported, \$223,438.86—averaging \$4.54 to each church member. Ministers ordained, 13; installed, 16; dismissed, 23; died, 8.

OREGON.—This State has eight Congregational churches—seven of which are aided by this Society—with seven ministers. Number of church-members, 465; additions within the year, 62; removals, 24; baptisms, 12 infants, 8 adults. The Sabbath-schools, 779; average attendance on public worship, 910.

APPOINTMENTS IN OCTOBER, 1870.

Not in Commission last year.

Rev. Thomas G. Jones, Arvonia, Kan.
 Rev. David Thomas, Beacon, Iowa.
 Rev. E. R. Chase, Bridgeport, Mich.
 Rev. Benjamin Parsons, Smyrna, Mich.
 Rev. Emerson F. Smith, Sebawa and Danby, Mich.
 Rev. H. Mener, Chillicothe, Mo.
 Rev. A. A. Hurd, Annawan, Ill.
 Rev. A. M. Ball, Grand Island, N. Y.

Re-commissioned.

Rev. Eben M. Betts, Santa Barbara, Cal.
 Rev. William C. Merritt, San Buenaventura and Santa Clara, Cal.
 Rev. John T. Willa, Eureka, Cal.
 Rev. Simon Barrows, Weeping Water, Neb.
 Rev. Henry Rees, Emporia, Kan.
 Rev. Horatio W. Shaw, White Cloud, Kan.

Rev. William C. Stewart, Seneca, Kan.
 Rev. Henry B. Underwood, Baxter Springs and Peteraville, Kan.
 Rev. Elijah W. Merrill, Cannon Falls, Minn.
 Rev. Davis R. Barker, Amity, Iowa.
 Rev. William H. Hayward, Magnolia, Iowa.
 Rev. Edwin S. Hill, Atlantic, Iowa.
 Rev. Joseph Hurlbut, Fort Atkinson, Iowa.
 Rev. Luther P. Mathews, Colesburg and Yankee Settlement, Iowa.
 Rev. J. W. Donaldson, Wautoma, Richford and Deerfield, Wis.
 Rev. Stanley E. Lathrop, Viroqua, Wis.
 Rev. Porter B. Farrey, Hersey, Mich.
 Rev. William A. Waterman, Cameron, Mo.
 Rev. Piny F. Warner, Aledo, Ill.
 Rev. Sealy B. Rosseter, Elizabethport, N. J.
 Rev. Henry L. Dox, Gasport, N. Y.
 Rev. George Hardy, Potsdam Junction, N. Y.
 Rev. Samuel Jones, Middle Granville and Jamesville, N. Y.

RECEIPTS IN OCTOBER, 1870.

MAINE—

Bangor, A Friend,	\$100 00
Hallowell, Ladies' Cent Soc., by Mrs. L. M. Emmons, Sec.,	16 50
Kennebunk, Union Cong. Ch., by W. E. Darling,	51 72
Portland, William Oxnard,	5 00
Upper Gloucester, Rev. E. S. Jordan,	15 00

NEW HAMPSHIRE—

Derry, First Cong. Ch., Mrs. M. C. Pillsbury,	3 00
Dover, Ladies' Home Miss. Soc. of the First Cong. Ch., by Miss O. M. Palmer,	3 00
Hopkinton, Ladies of the Cong. Ch. and Soc., by Mrs. Sophia Bailey,	3 00
Nashua, Legacy of Mrs. Fanny Fisher, less Gov. tax, by J. Spalding, Ex.,	235 00
New Ipswich, Children's Fair, by W. D. Locke,	7 00
Pelham, A Friend,	20 00
Pittsfield, J. W. Johnston,	10 00

VERMONT—

East Windsor, A Friend,	5 00
Springfield, A Friend,	10 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by Stephen T. Farwell, Treas.,	1,700 00
Amherst, College Ch., by W. K. Esty, Rev. J. H. Seelye, D. D., \$100; H. G. Jessup, \$5; Unknown, \$5,	123 62
Jessup, \$5; Unknown, \$5,	110 00
Boylston Centre, Ladies' Sew. Circle, by Mrs. N. J. Bigelow,	100 00
Chilcopee, A Friend,	3 00
Fitchburg, Rollston Cong. Church and Soc., by D. Bartella, Treas., to const. Rev. L. W. Spring, Dr. D. R. Whittier and Dea. J. A. Conn L. Ma.,	10 00
Hampshire Miss. Soc., by E. Williams, Treas., other sources,	102 00
Hampshire Co., A Friend,	271 21
Haverhill, A Friend, to const. Augustus Haseltine a L. M., \$30; Mrs. Mary H. Smith, \$5; Miss O. M. Smith, \$5, by Matilda Smith,	1,000 00
Housatonic, Cong. Ch. and Soc., by S. A. Hason,	40 00
Lawrence, A Friend,	50 00
Lowell, E. B. Adams, \$20; Rev. Geo. Spaulding, \$5.10,	25 10
Massachusetts "M. N.,"	500 00
Newburyport, Mrs. T. C. Tyler, to const. Miss Sarah Lyon a L. M., \$30; A Friend, \$20,	50 00
Northampton, Florence Cong. Ch., by A. L. Williston,	60 00
Mrs. David Sanders, by J. C. Reed, \$15; "X.," \$50,	65 00
Peru, First Cong. Ch. and Soc., by S. S. Bowen,	10 67
Uxbridge, on account of Legacy of Miss Sarah Jaquith, by A. Chapin, Ex.,	527 85
Salem, Rev. J. H. Towne, D. D., to const. Mrs. R. C. Towne a L. M.,	30 00
Sheffield, J. B.,	5 00
South Egremont, Andrew Bacon,	12 00
Springfield, H. M.,	100 00
Stockbridge, Legacy of Mrs. Sophia Perry, by Thomas Wells, Ex., less Gov. tax,	1,305 65
Sunderland, Ladies, by Mrs. C. B. Trow,	5 00
West Brookfield, Home Miss. Sew. circle, by Mrs. Lewis Gleason, Treas.,	3 00
Worthington, Mr. L. P. Porter, \$3; Mrs. S. R. Wilbur, \$2,	5 00

RHODE ISLAND—

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42 09

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	15 39
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	\$23,239 40
<i>Donations of Clothing, etc.</i>	
Colchester, Conn., Cong. Sew. Soc., by Mrs. Fanny S. Curtis, Sec., a barrel,	\$51 00
Colinsville, Conn., Ladies, by Mrs. L. A. Bentley, a barrel,	79 25
Concord, N. H., South Cong. Ch., by Mrs. E. W. Woodward, a barrel,	177 02
Dover, N. H., Ladies' Home Miss. Soc. of the First Cong. Ch., by Miss C. M. Palmer, a barrel,	158 54
Enfield, Mass., Ladies' Sew. Soc., by Mrs. Mary C. Potter, Sec., a barrel,	163 00
Goshen, Conn., Ladies' Benev. Soc. of the Cong. Ch., by Mrs. F. M. Doubleday, a barrel,	75 00
Hopkinton, N. H., Ladies of the Cong. Ch. and Soc., by Miss Sophia Bailey, a barrel,	32 68
Friends of the Missionary Cause, by Mrs. S. B. Crooks, a barrel,	68 20
Lima, N. Y., Mrs. Mary Sprague, a bundle,	
Lyme, N. H., Female Benev. Soc., by Mrs. L. A. Churchill, Sec., a box,	37 50
Middletown, Conn., Ladies' Home Miss. Soc. of the First Cong. Ch., by Miss C. M. Bacon, a barrel,	165 00
Milford, Mass., Ladies' Benev. Soc., a barrel,	
Norwich, Conn., a bundle,	
Old Saybrook, Conn., Ladies' Soc., by Mrs. Mabel S. Shipman, a box,	184 43
Plymouth, Conn., Ladies' Benev. Soc., by Mrs. G. Langdon, a box,	130 73

Southport, Conn., Ladies of the Cong. Ch., by Miss Virginia Tompkins, a barrel,	\$125 00
South Royalton, Mass., Ladies' Benev. Assoc., by Mrs. Maria A. C. Adams,	52 50
Suffield, Conn., Ladies' Sew. Soc. of the First Cong. Ch., by Mrs. W. L. Lewis, a barrel,	
Sunderland, Mass., Dorcas Soc., by Mrs. C. B. Trow, a barrel,	55 55
Talcottville, Conn., Ladies' Benev. Soc., by Mrs. C. D. Talcott, Sec., a barrel and box,	127 49
Thompson, Conn., Cong. Ch., by Miss Ellen D. Larned, a barrel,	72 18
Vernon Centre, Conn., Ladies' Charitable Soc., by Miss S. G. Butler, a box,	50 00
West Brookfield, Mass., Home Miss. Sew. circle, by Mrs. Lewis Gleason, Sec., a barrel,	50 13
West Hartford, Conn., Ladies' Sew. Soc. of Centre District, by Miss Mary C. Buckland, Sec., a barrel,	99 15
Woodbridge, Conn., Ladies' Sew. Soc., by Miss N. M. Ellwood, a barrel,	145 00

Receipts of the Massachusetts Home Missionary Society, in September, STEPHEN T. FARWELL, Treas.

Boston, a Friend,	\$30 00
Boston Highlands, Vine st. Ch.,	10 00
Braintree, Dr. Storrs' Ch. and Soc., quarterly coll.,	21 50
Clinton, First Cong. Ch. and Soc.,	100 00
Franklin Co. H. M. Soc.,	35 82
Grafton, Cong. Ch. and Soc.,	30 00
Harvard, Cong. Ch. and Soc.,	12 72
Haverhill, Centre Cong. Ch. and Soc.,	72 00
Hingham, Evan. Cong. Ch. and Soc.,	5 50
Leominster, Evan. Cong. Ch.,	24 15
Manchester, Cong. Ch. and Soc.,	133 93
Massachusetts, D. G. D.,	805 00
Milford, First Cong. Ch. and Soc.,	30 20
New Braintree, Legacy of S. Mixer,	1,000 00
Newburyport, Belleville Cong. Ch. and Soc.,	343 65
First Parish Woman's H. M. Soc.,	30 00
North Cong. Ch. and Soc.,	04 00
Whitfield, Cong. Ch. and Soc.,	24 08
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Orange North, Cong. Ch. and Soc.,	18 00
Rockport, First Cong. Ch. and Soc.,	60 00
Saugus, Cong. Ch. and Soc.,	26 13
Shutesbury, Cong. Ch. and Soc.,	5 00
South Franklin, Cong. Ch.,	6 00
Southboro, Cong. Ch., bal. of col.,	4 00
Stoughton, First Cong. Ch. and Soc.,	66 50
Topsheld, Cong. Ch. and Soc.,	55 00
West Roxbury, South Evan. Cong. Ch. and Soc.,	122 30
Whitinsville, Cong. Ch. and Soc.,	1,500 25
	\$4,000 67

Receipts of the Connecticut Home Missionary Society, in October, E. W. PARSONS, Treas.

Bolton, a Friend,	1 00
Bristol, Cong. Ch., mon. con.,	20 00
Buckingham, Cong. Ch. and Soc.,	15 00
Rev. J. Ordway,	15 00
Canterbury, Mrs. K. H. Leavens, by Rev. C. P. G.,	5 00
Eastard, Cong. Ch. and Soc., by Rev. S. Clark, to const. Samuel D. Bowditch, a L. M.,	31 25
Enfield, First Cong. Ch., to const. Charles M. Abbe, a L. M.,	58 70
Hartford North Association, by C. H. B.,	7 50
Litchfield, Cong. Ch. and Soc., by H. R. C.,	168 00
Mansfield, Cong. Ch., to const. Lyman Barrows, a L. M., by Rev. M. Wald,	32 25
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Portland, Cong. Ch.,	12 51
South Windsor, Cong. Ch. and Soc., by B. E. Clapp,	25 05
	\$602 35

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, and *the place from which it comes* should *always appear on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

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Vol. XLIII.

The

No. 9.

HOME MISSIONARY

JANUARY, 1871.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
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Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

- The population of the place.
- The name of the church or congregation.
- The number of communicants, and the average number of attendants on public worship.
- The denomination and size of congregations immediately contiguous, with the distance to their places of worship.
- The total amount of salary which the applicants propose to make up.
- The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.
- Whether aid is expected from any other source.
- The least amount that will suffice from this Society.
- The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. *Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.*

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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Westfield, Mass.
Perkins Collection

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT?...*Rom.* x. 15.

Vol. XLIII.

JANUARY, 1871.

No. 9.

GLIMPSES OF HOME MISSIONARY LIFE.

By ALFRED WALKER, Esq., of New Haven, Ct.

[Deacon ALFRED WALKER, of the First Church, New Haven, for many years a faithful friend of Home Missions, having occasion to spend a portion of the last year in Oregon and Washington Territory, kindly consented to gratuitously serve the Society, in collecting such facts as are needful for its work. It is not easy to get information that can be implicitly *relied on*, concerning the more distant fields; and the Society is under great obligations to our friend for his service.]

Mr. Walker's inquiries brought him into intimate communication with Home Missionary families on the frontier, and rightly judging that a knowledge of the every-day life of these faithful workers cannot but interest the friends of the cause, he has thrown together a few results of his incidental observations in the following paper, which we are glad to present to the readers of the *Home Missionary*.

It is our aim, in this periodical, to give the simple *facts* of Home Missionary life—so to mingle its lights and shades as they appear in the unreserved communications of the missionaries (seldom written with a thought of the printer), that our patrons shall know something of the men they are aiding, and of their actual work, with its trials and its successes. We have also ever in mind the double object of keeping back from the work those whom difficulties would dishearten, and of attracting to it those “good soldiers” whose faith and zeal are only the more stimulated by the prospect of some temporary “hardness” to be endured in the Master's service.]

The most effectual way of learning the geography of a country is to travel over it. The only way of getting an adequate impression of Nature's stupendous feats is to go and see them. It is almost as necessary for the philanthropist, if he would understand the privations of frontier life, to see something of them with his own eyes.

After all that has been written to set forth the trials and difficulties of the Home Missionary work, especially in the more destitute parts of our country, how inadequate are the reader's conceptions of their true nature and degree! A brave, true missionary reluctantly tells to others the details of his privations. Christian heroism vaunteth not itself, otherwise it is not heroism. If, for his greater influence, or to impart useful information to others, he is compelled to speak of his trials, he will yet leave much to be inferred, or he will speak of them as transmuted by the great good Alchemist into blessings, so that the listener quite forgets that the case calls for sympathy at all.

We sit at ease and read the letters of the Home Missionary from month to month; his disappointments and failures we account as so much labor lost, his success we rejoice in, and say, perhaps, "these men are the salvation of our country, God bless them!" But how about the missionary himself, his wife and children? Have we considered him in his loneliness, among scoffers and infidels, in pent-up apartments, without a library, without society, living poorly and scantily? Have we stood by him in sickness, or witnessed his anxiety in the sickness of wife or child, with no accessible physician? Did our hearts ache with his when he was compelled to write "no man hath believed our report."

Leaving for a time our finely-furnished houses, our good physicians, schools, and churches, our parents' graves and the hearts that beat with ours, let us take a ride among the Home Missionaries. Soon we have left cities and towns behind us, and from the car-windows we begin to see the broad desolation that seems interminable. But here the earth grows greener, bushes and small trees are seen in spots, and yonder is a human dwelling. We rush along, and another appears, and then another. Around them we discover a few cattle, and nearer the little one-story domicile is a patch of corn, and, perhaps, a few small fruit-trees. And if we could get nearer still, we might discover a small garden with vegetables growing; ay, and flowers whose seeds were brought from *home*. On this vast, dreary prairie, where the sun shines in his strength, and the storms sweep unimpeded, where unbounded desolation is relieved only by a score of widely-scattered, humble dwellings, is the abode of a Home Missionary. As yet no house of worship rises among them. There is very little use for Andover sermons here. His pulpit is co-extensive with his parish—twenty to fifty miles square. If he have a horse, he will be able to ride his circuit frequently; if not, he will have the more occasion to be often and long absent from home. How does his wife spend those lonely days and nights of his absence? Brave, trustful woman, in whose care is she? She left many friends at home; perhaps she has many friends here, ministering to her faith, which our dull eyes fail to see.

But we will not stop here. Sleeping on the beams is not quite the thing for you, my friend, and me; a "Pullman" is better for us, and a good "square meal" is more conducive to health. Alternate sections of such land as we are passing over will not make a railroad company rich. But here and there villages will rise, and men will gather in them from all the kingdoms of the earth. Whatever induces this heterogeneous immigration, one thing certainly does not—it is not the spirit of the Pilgrims. In the settlement which we are approaching we count a large number of one-story buildings, a sufficient number of which are devoted to whiskey-selling and gambling. There is a small theatre and a small church, the former of which is much more easily and frequently filled than the latter. How does the Home Missionary succeed here? He finds his work more concentrated, but it is dreadfully hard. He has no human pillars for his support, and his nearest ministerial brother is a hundred miles distant. If he be plain and faithful, he will attract notice, and may expect that some bold scoffer will challenge him to discuss "Calvinism." If he accept, he must meet his opponent with an array of backers to applaud his coarse jokes and profanity, and the Missionary will come off well if the crowd does not go off in a roar of laughter, leaving him alone and discomfited. So long as he says nothing against grog-selling and drinking, against low theatricals and gambling, and against their almost universal profanity; in short, so long as he does not grapple with the work which he came here to do, he may live in peace. Only a few of those who

professed religion in their distant homes stand by him. Among the others are some of his bitterest opponents.

But we go on. As the long train starts slowly, we notice in that little cottage that stands by itself, a gentle woman reading a letter. She seems to weep. What is it? By clairvoyance we discover that it is a letter from the office of the Home Missionary Society to her husband. It announces that his over-due salary "cannot be paid at present—no funds." "Dear soul, that ought not to be, such trials could be avoided!" Yes, my friend, if *we* were more considerate. No wonder she weeps at the thought of our forgetfulness. No wonder she weeps at the necessity of asking credit of those, perhaps, who would gladly see them starved out.

There, on the bank of the Missouri, is a self-denying man, laboring successfully as a minister. He was for eight years a teacher. He entered the army as a lieutenant, and was disabled by three several bullet-wounds. On his recovery he was appointed and ordained to the chaplaincy of his regiment. He afterward received a call to a dependent church, which soon rose to self-support. Afterward, he was called to his present charge, which was also receiving aid from the Home Missionary Society, and in turn became self-supporting. He had not the advantage of a college education; and as his name is not found on the catalogue of any theological seminary, the inference is that he must have studied theology in Arabia.

And now we are coming to a settlement which represents a large number of places. It is a placer-mining town. It contains about two hundred people in the dry season, and a thousand when the miners are at work. They have no organized church, no minister, and no day of holy rest. Mrs. R. and Mrs. B. have not forgotten their first love. They gather into one of their houses every Sabbath about sixty children, and teach them as they were wont to do in Sunday schools at home. May God prosper them! Is there no young minister who is willing to go among that people, counting all things but loss for Christ?

Far on beyond these mountains we shall find a man, once a Home Missionary, but now the pastor of a vigorous church. He is laboring too hard. He preaches to his own people every Sunday morning, conducts a Bible class at noon, walks from two to four miles, and preaches in one of his three mission stations, and returns to preach in his own church in the evening. He would be glad to divide his labors, if some one could be found to aid him. A nice chapel, built mainly through the energetic labor of one poor man, waits for a regular incumbent. How long must it wait?

At another place, we shall find a Home Missionary, as happy a man as breathes. He has eight children, takes the papers, and keeps abreast with all that is going on in the world; tramps off, in his vacations, hundreds of miles, collecting specimens of rare interest to men of science; labors faithfully and successfully in his church and flourishing Sunday school, and makes his influence felt over a very broad space.

There we might quite recently have seen an Episcopal bishop, who divides his pulpit-labors among several churches. Often he goes on the Sabbath to preach at V. By water, it is twenty miles, but across a tongue of land it is but three to where a row-boat will take him across the grand river of the west coast. But there is no road over the three miles, and he goes on foot. At times he finds the streams he has to cross swollen, and when he cannot wade them he swims. And then, if he finds that his flock, all nice and dry, has been kept waiting, he begs their pardon for the delay. A man who is called of God to

minister in that and similar regions, is not daunted "by perils of water, nor of robbers, nor of the wilderness." Thank God, Paul does not stand altogether alone in Christian heroism.

In view of this and other things we saw, my *quasi* traveling companion declared that if he ever endowed a professorship in a theological seminary, it would be, *of swimming and roughing it in the bush*. Seriously, it is their greatest need.

And there is Elder H., riding his circuit. He has one beat of ninety miles, with no intervening church. It lies through heavy woods, over a mountain-road, the most execrable of all that are called roads. But, as we see him, two lively ponies are taking his wagon, with himself, wife, and two children, over the ground at a rapid pace. If night overtakes him he can camp out; if a tree has fallen across the road he can cut it out, or climb over, or get around it; if there are no bridges over the creeks he dashes in, and somehow gets through. Having visited and comforted all his little flocks, he returns. His journey by land and water of four hundred miles is performed, and just now you may see them landing from a steamboat on the Columbia river, where the bank is so steep and high that all hands are required to haul them up to the summit. Brave little man, there must be more like you, if the wilderness is ever to blossom!

The churches on the frontier, with few exceptions, are small. Two or three male members, and the usual proportion of females, constitute a good beginning. The people generally are not interested in religious instrumentalities. Among them are usually some intellectual men; some perhaps are apostates from an early religious training, or from church membership, and will listen only to a man of strength. Even then they do not care what doctrine he preaches, so that he gives them "something fresh." But ordinarily the minister is not above the average talent of the profession. For him to reach such men is not, at first, certainly, through the pulpit, but by his life and daily intercourse. If that is manly, and breathes the spirit of Christ, his ministry is established. There is a limit to his power in the pulpit; he cannot rise above himself, and he is soon rated at his worth; but the power of a godly life, a loving soul, a painstaking, benevolent heart, cannot be measured, nor wholly resisted.

The man is well-nigh a fool who objects to a collegiate and theological training. But is it not possible to impart more *practical* instruction to those who are about to enter the ministry? To fix their eyes less intently on the pulpit, and magnify before them the importance of a *life* of earnest sympathy and helpfulness?

How is it, young men in the seminaries, that these distant, destitute fields of labor do not attract you? Do you love father and mother more?—"But would you have me bury my talents among the sage-brush of the mountains, or the stumps of some new settlement?" Certainly not. If the talents are *yours*, it is not worth while to go so far to bury them.—"But those fields are hard and lonely, and there is nothing congenial in them; sickness might come, and death." True, Henry Martyn found it so; and death actually slew him in a strange land. There were some at an earlier day who were warned of violence in their path; some who knew that stripes and imprisonment awaited them. Have Christian heroes no more place on earth?

Do the churches of our faith *know* that there are hundreds of communities in our land without the gospel? Have they thought of the condition of these communities one by one, and put themselves in their place? We do not here plead specially for those places where the Home Missionary is established in his work, but for those more destitute—for *souls perishing without the gospel*.

MISSIONARY INTELLIGENCE.

NEBRASKA.

From Rev. O. W. Merrill, Superintendent.

The Churches.

I have this quarter to report less of travel and exploration, and more of direct work with the churches. The church at Lincoln has been passing through trouble, but matters there are now happily adjusted. Their new minister, Rev. L. B. Fifield, begins his labors under favorable auspices. This is one of our most important fields, and may require heavy outlay the present year.

The church at Columbus, another important field, including several outstations, has also secured a pastor, Rev. J. E. Elliott. These, with Mr. Bell, of Palmyra and adjacent fields, and Mr. Barrows, of Weeping Water, add four good men to our working force since I came to the State.

We however lose and Iowa gains Rev. W. C. Foster. His brother, Rev. R. Foster, takes his place, giving one service here and one at Camp Creek, which will probably, next spring, have a sister church, some seven miles from her, and the two will unite in the support of a pastor.

More Men and Money.

We still very much need three or four young men for small churches and large fields. These would only provide for the beginnings that we already have. Then what for the regions beyond, filling with settlement after settlement of homesteaders, moneyless but energetic, and needing the gospel. These hold some very promising points.

How loud is the call of Christ, for consecrated men and money! Alas, the lean treasury! Must it be? Must we stand and see this fair heritage given over to infidelity and a Christless civilization? So it seems, unless the churches respond to your appeal.

KANSAS.

From Rev. J. G. Merrill, Superintendent.

The Work in Kansas.

It is difficult for Eastern friends, who furnish the money for missions in Kansas, to understand the demands and the hopes of her various church enterprises. To gratify the desire of such persons for information in this direction, I will classify our different stations and describe each class; beginning with those which demand the least help and have the most uncertain future, and going on to those most hopeful and needy.

Towns Prematurely Old.

Churches and places with this peculiarity are decidedly Western. To look upon them causes much the same sensation as does the sight of wrinkles on a baby. In most cases these towns are complete illustrations of the famous lines of Whittier:

"Of all and words of tongue or pen,
The saddest are these—'it might have been.'"

Ten years ago corner lots were in great demand at high figures, now they are a part of the common. Built mainly of hard lumber, and destitute of paint, the towns look older than the Pilgrim Fathers, and yet here is a needy and deserving church to be maintained. To neglect the true-hearted ones who compose it, would be of a piece with the custom of those barbarians who kill all their old men and women. No man needs more help from God and Christians than does the pastor of a prematurely old town, surrounded with successful villages and even cities which had their birth much later in the history of the State.

Fortunately, the number of these towns in which we have planted churches is very small, and not many men are called to endure the double hardship of meagre pay and hopeless labor. And

even of these it may be said that there is slow growth, from the filling up of the country, as actual settlers come in possession of the farms which speculators had bought to build their country seats upon in sight of the cities that were to be.

Fever and Ague Towns.

By this term I would designate those places which have regularly in alternation growth and stagnation. To-day the flush is on, and all is hope; six months later comes the chill, and despondency prevails. The pastor of a church in one of these towns writes a quarterly report which is published in the *Home Missionary*. By the time he reads it in print, he is astonished at its statements. The number of towns and churches of this class is also small. Their peculiar condition is owing mainly to the movements of railroad companies, or to the influx of immigration and the lack of these influences. The railroad officials determine upon some temporary work; men are sent to do it; rents immediately advance; buildings are at once erected; mechanics are therefore plenty. Grocers and drygoods-men come in swarms, and thrive. Soon the work is done; the traders fall to eating one another; the town is depleted. The same effect is produced by the vast trains which pass through, with their white covered wagons filled with families from every State and all countries.

On the whole there is growth, and the day is not far in the future when sufficient strength will be developed in the town to withstand the evils of prosperity as well as adversity.

Towns Healthful and Vigorous.

These are at once most desirable and most discouraging, most hopeful and most difficult. Success tends to irreligion. I heard it once affirmed that the decline of a town was certain, because men in the bar-room of the place were talking about religion. That the death-bed causes serious consideration

of matters which had been the jest of health, is as true of towns as of individuals.

Public spirit will build a church to save a decaying village, when the pastor of a thriving town appeals in vain for funds. Notwithstanding all, the church inevitably enlarges with the town, if it is well manned. There is a greater proportion of religious men in each succeeding year's immigration. For the stable members of churches are more ready to move Westward, when they can have hope of religious influences for their families. It is therefore no miracle for a man under God to gather a church here in ten years, which will rival in every particular the most desirable parish in New England. Of this class, many are more or less dependent upon the Society for aid. Each year growing stronger, unless crippled by local disaster, many of them in a few years will be transferred from the list of beneficiaries to that of benefactors.

Infant Enterprises.

No one can tell but that the boy in the cradle is a future President of the United States. This feeling is kindred to the hope inspired by the work, at once the most arduous and the most inspiring in our State. The frontier is the post of hardship and the arena of victory.

Horace Greeley, in a letter from Topeka a few days since, declared that the child is born who will see Kansas the fourth, perhaps the third State in the Union, in population and material advancement. Railroad men have built within our borders 1,000 miles of road in three years, and a mile of track each day will be laid during 1870. Statesmen and capitalists appreciate our future, and lead us to regard with some degree of pride our rapid development.

The Opportunity.

All this growth is taking place before our eyes. We know the grandeur of

the opportunity now given us to shape the destiny of an empire. This opportunity is fast passing by. Last year there were 5,000,000 acres of land uninhabited, which now are being entered as homesteads or bought for a trifle. Next year, free homes will be found only on inferior land. Towns of six months' age build a home each day.

To gain adequate influence in these teeming counties and rapidly forming centers, a year's labor now is worth ten years' effort in the next quarter of a century. The immigrant, if met by the minister and reminded of his vows in the peculiarly tender moments of first frontier experience, will retain his religious life. If Sunday is neglected the first year in the State, it is also neglected in the last. The West is a vast "graveyard of professions made in the East," and mainly because there was no spiritual watchman to fan the sparks of religious life.

Yet these new fields are as expensive as they are important and hopeful. The settlers on the lands are poor; they live in houses which the cattle of New England could not inhabit and survive the winter. They have faces pinched with hunger, for the first crop is not yet raised; there is constant call for money to spend, and no income. The traders in the towns are pushed beyond their means by the demands of an enlarging business, and the absolute necessity for credit traffic.

In the midst of this penury lives the missionary. House-rents are high, provisions cost Eastern prices with freight and profits added, sickness is imminent. Certainly in such fields, while the church needs men, the men none the less need the church—even the aid of all our churches.

From Rev. L. J. Sawyer, Burlingame, Osage Co.

Labor and Recompense.

The last three months have seen our village in a commotion over railroad

projects. Matters of local political interest have engrossed so much thought, and awakened so much rivalry, that religion has scarcely gained a hearing with the multitude. Still the church has more than held her own, and the Sunday school has increased in interest to a degree quite encouraging.

To lay the foundations of a truly Christian society in the villages of the West is, in many respects, a delightful task, but far more arduous than it might seem at first. Sometimes thinking of the continual struggles through which a church must pass, makes the prospect appear disheartening. When we look for rest, behold trouble and anxiety are our portion. Truly, nothing but the assurance of an immortality of blessedness for the disciples of Jesus, and a deep sense of the religious wants of the world, would be sufficient motives to justify the self-denial and earnestness required to evangelize the West.

Most cheering to the heart of the lonely Home Missionary is the sympathy which Eastern Christians express in a very substantial way, by assisting our weak churches to support their ministers.

From Rev. J. D. Parker, Burlington, Coffey County.

Railroad Excitements.

Every thing here is feverish and uncertain. This is one of the objective railroad points of Southern Kansas. The proposition to vote bonds for two more roads, which has just been carried, has kept our people in a state of excitement. Until this was determined, secular and religious matters would not crystallize. Now that these two new railroads are to come here, a heavy immigration begins to flow in and we shall soon put on the aspects of a western city. These ideal railroads seem to lie scattered over our prairies ready to wind round a town, almost in any numbers, for a consideration in the way of bonds. And the settlement and de-

velopment of the whole country seem to be bound up in their magic coils.

All of these things have an influence on the spiritual growth of our church, which, notwithstanding, seems to be going steadily forward. There were five additions the last quarter, and more are expected.

I know of no place in Kansas more desirable for settlement. Can you not send us some Christian families from the over-crowded churches of the East, to help us lay the foundations of the Redeemer's kingdom in these western plains?

Lorses.

One of our oldest members has been gathered home to rest; and our faithful Sabbath school superintendent, lately from the mission work in New York, has lost both of the "olive-plants" from around his table. It was a touching scene. One child died and was buried in New England, while his wife was preparing to rejoin her husband, and we tenderly buried the other, a few weeks after her arrival here. They were borne up by a strong faith amidst the deep waters, and could both say, "Even so, Father."

Lectures. Dedication.

Feeling the want of intellectual stimulus, I arranged a course of home-lectures during the autumn and winter, and have given the first of the course, on "The Antiquity of Man on the American Continent," embracing a description of the mound-builders.

Within this quarter we have dedicated our new church, free from debt, to the service of God, Rev. Richard Cordley, of Lawrence, preaching the sermon.

I have endeavored to preach the pure gospel faithfully; I have cast bread upon the waters, hoping to find it after many days. God must have good spiritual things in store for us. May he not long delay his coming! We wait for the promised Spirit.

MINNESOTA.

From Rev. W. A. Cutler, Belle Prairie, Morrison Co.

Lions in the Way.

Let me tell you some of the lions in the way of our pioneer work. One is *Popery*. The mass of the people are Romanists. They have churches at Little Falls and Belle Prairie, while we have none. The priest, a Jesuit, is eager to make converts. He invites Protestant children into his house to see pictures and hear music, and gives them presents, such as slates and pencils, and dancing images. He has recently purchased a house for a nunnery. But the Lord is on our side, and the most intelligent of these French people sympathize with Protestantism, and at times attend our meetings.

Another lion in the way is *Intemperance*. Young men are falling into his clutches. One in the prime of life confessed that the habit of drinking was killing him. He says he expects to die within a year from its effects, but cannot give it up. Yet Temperance has its triumphs. A saloon-keeper has given up his business, and one evening poured out his liquor upon the pavement, saying to an acquaintance who came up, "If you want liquor, there it is on the ground."

Lawlessness is a roaring lion in this upper country. Riding with a man to Crow Wing, I was talking with him about prairie-chickens, when he produced a revolver, saying that was the thing for them, and added, "I am carrying this to shoot a man." I learned that he had had a quarrel with a half-breed, and was ready, in case the other assaulted him, to take his life. The law for this region is, with too many, the bullet and the tomahawk.

The last lion which I will mention is *Poverty*. The supporters of religion have little of this world's goods, but are self-sacrificing and do what they can. One young man subscribed four

dozen of eggs for my support. A little girl, seven years old, gave ten cents. A boy, three years old, hearing his parents talking about raising money for preaching, said, "I've got some five cent pieces, and I'm going to give one to the minister." When the question of continuing preaching came up in meeting, one man said, "I know we are poor; we are too poor to afford to be without the gospel. I am willing to drink less tea and coffee if we can only have preaching."

Though we are at the ends of the earth, the next station to the north pole, though we are thirty-five miles from a Protestant church, and encircled by wily foes, yet, looking to Jesus, we shall go forward. We have organized a little church of four members, with five others ready to join. This is a day of small things, but not to be despised.

Northern Lights.

Not long ago we were treated to a fine display of northern lights; old settlers say, the most brilliant they have ever seen. About nine o'clock in the evening, jets of light began to shoot upward along the northern horizon, then in a marvellous manner from all points of the compass, meeting in the zenith, and forming a bright canopy, whose centre was continually throbbing and changing, and pouring down a silver flood of light as clear as day. In much this way has Congregationalism grown amongst us. At first the religious prospect was dark as night. By and by rays of gospel light began to gleam, brightening more and more, until they culminated in the organization of our little church, which, we hope, will be a Congregational aurora, all its members Northern Lights.

IOWA.

From Rev. W. J. Smith, Alden, Hardin Co.

Rejoicing.

When I see a large and apparently interested audience on the Sabbath;

when I am assisted from above in the delivery of my message; when I go from the house of worship feeling that the Spirit of the Lord was with us; when I see evident tokens of prosperity in the Sabbath school; and when I know, as I think I do, that some are inquiring the way to Zion, I rejoice and reproach myself for any want of hopefulness or courage in the great and good work.

Sorrowing.

On other accounts we are sorrowful. The standard of practical, working religion is low; systematic contributions for the promotion of the various Christian causes are deficient; the times are hard; people are in debt; drought has cut down the harvest to a third or a quarter of its usual amount, and we are all poor. But this is not the worst of our case. Too many love to plead this state of things, to shirk responsibility. There is a pinched and shrivelled condition of the soul, worse in its effects than outward poverty. This is our calamity: we cannot see how it is that the "liberal soul shall be made fat;" how he that watereth shall be watered also himself. I find it painful to write thus. If we must speak of difficulties, we like to speak of them as conquered; if of trials, we like to refer to them as *sanctified*. But we have not been crowned victors yet.

We have another trial: our town is not improving, business is dull, and a number of our good people are leaving us; among them one of our few "pillars." Others are ill at ease, would like to go if they could; and one's usefulness ends when he becomes restless and anxious to get away. These things try us, yet we pray that they may not be lost upon us. I wish my letter contained more oxygen, and hope my next will have more of the bright and less of the somber. The ingathering of here and there one keeps alive our faith and hope.

From Rev. A. H. Post, Boonsboro, Boone County.

In His Father's Steps.

This my first report leads my thoughts back to the early Home Missionary labors of my father in Indiana, more than forty years ago. How much greater then the disadvantages, how much fewer the facilities! In the external, physical features, the points of contrast between pioneer work at that day and the present are more numerous than those of similarity. The business itself, however, is one requiring ever the same earnestness and patience, the same type of Christ-like and apostolic consecration. I hope to have *some* of that spirit which, amid no slight sacrifices and privations, has kept my beloved father for so many years in one place, faithful to his calling.

His New Field and Work.

Finding here a field urgently needing Christian effort, and being unanimously invited by the church, immediately I conferred not with flesh and blood, but came hither. It was mid-summer; a time of general lethargy of soul and body, the most unpropitious season for kindling an interest in any moral enterprise. The more than usually intense heat was followed by almost incessant rain—most unfavorable to the pastoral visiting so necessary in our newer Western towns. Although the man of God is to be instant in season and *out of season*, he finds that spiritual, like secular avocations, are not a little affected by the state of the sky and the roads.

Another drawback has been sickness in my family, with little intermission, since we moved to Iowa. For six weeks our little boy, nearly three years old, required constant care, and gave us much anxiety. Shortly after his recovery, my wife was prostrated with typhoid fever. She is now slowly gaining, but without relief from household burdens cannot soon recover her strength. She was worn out, and the

way prepared for her illness, by the care of the children, the fatigues of breaking up and traveling in the hot weather, and the discomforts of our temporary domestic arrangements—such that we could make no provision for needed help, after the disease set in. The house we were to occupy for the year was vacated a month later than was promised; and I was obliged to have it made ready for us without my wife's assistance, as soon as I could leave her bedside. We moved in, a few days since, and are rejoicing in the change.

I find formidable hindrances in this new country, with which I was little acquainted in Illinois and Wisconsin. But I am not discouraged. I want to put all my energies into God's service the coming winter, and hope with his blessing to be more efficient than ever before. The church and congregation have been much weakened by removals. For more than three months after my predecessor left, the sanctuary was closed; the society scattered; unstable members strayed, and spiritual demoralization ensued.

It will be no light labor to instruct, confirm, establish the brotherhood, and bring it into real oneness. The congregation and Sabbath school are increasing, and I am led to believe that, though not as strong numerically as a year or two since, our organization is coming into a healthier condition than ever before. I pray that we may speedily receive the rich dews of God's grace to enliven and intensify the energies of Christians, that they may go forth to gather in an abundant harvest.

From Rev. D. F. Haviland, Lewis, Cass Co.

A Year of Planting.

Our first year with this church and people has been one of much anxiety and effort, and of substantial results. Though we cannot record the copious showers, yet we have enjoyed the gentle distillations of God's love. It has been a time

of planting, not of harvest. The fallow ground must be broken up, the weeds and thistles of error rooted out, the rocks removed; and *then* cometh the harvest: "first the blade, then the ear, after that the full corn in the ear."

There have been additions to the church at every communion but one during the year, so that in moral force we are as strong again as we were a year ago. Hearers have steadily increased, until we gather now two large congregations on the Sabbath; Sabbath school and Bible classes are well attended; repairs and improvements have been made on the church, at an expense of nearly \$400. Aside from the missionary's support, the church and society have raised for home and foreign purposes, during the year, \$625! A truly gratifying fact, when we remember how feeble was our condition at the commencement of the year.

Our educational facilities are attracting the better class of people; we hope by early spring to report the certainty of one or more railroads; in which case ours will be one of the most desirable and promising localities in southwestern Iowa. The outlook for the coming year is exceedingly hopeful. The same unanimity, concert of action, generous spirit, punctuality, effort, prayers and faith, blessed of God, will make us ere long a great power for good to this whole community and county. For the present, however, after lifting to our utmost, we shall be compelled to lean upon your Society.

From Rev. W. L. Coleman, Mitchell, Mitchell County.

The Year of Jubilee.

This church has unanimously adopted, and ordered to be forwarded to you, the following resolutions:

"That we cherish a grateful sense of our obligations to God, for enabling us as a church, after a long period of weakness and struggle, to assume the entire

support of our pastor, who has labored among us for nine years past.

"That we tender our hearty thanks to the American Home Missionary Society for all its fostering care and timely aid, given from our organization till August 1st, 1870; and that, Divine grace assisting us, we will in future remember both in our prayers and contributions this noble Society; and will seek to co-operate with it in its glorious planting and harvest, till our whole land shall be evangelized."

It was hard for the church to take this position, but they now are glad of it. It is all they can well do in their weakness, though my salary is only \$700, and I help them raise that. But we wanted to put no more burden on your shoulders this "Memorial Year."

In ceasing to be your missionary, I cease not to cherish the sweet remembrance of your uniform kindness, promptness to aid, and ever-ready brotherly sympathy and wise counsel. I feel like a child on first leaving home. May a rich endowment of Divine grace and blessing ever be yours, officially and personally!

Still you will pray for us, and we for you and the noble cause and Society you serve.

From Rev. B. M. Amsden, Bellevue, Jackson County.

Railroads Means of Grace.

It is now pretty certain that arrangements have been perfected so that Bellevue is to have a railroad; in the benefits of which we hope our church will share. We may not look for railroads to convert sinners, but sometimes they induce Christian business men to settle in a place where they otherwise would not go. The people here are largely German Catholics and Lutherans. We greatly need a few Christian business men and their families, and look to the railroad to bring them. They cannot come too soon.

Choosing the Good Part.

Since my last report, two young ladies belonging to families in our society have started in the Christian life—one of them on her eighteenth birthday. The day she was her own, she gave herself to Christ. The other had been attending school at Rockford, Ill., but was at home on a vacation when she chose the good part that another Mary chose, and which shall never be taken from her. She has returned to her school—but before she went, at the prayer meeting she reminded her friends that she was going back to her young associates, and requested Christians to remember her in their prayers.

May many others follow the example of these two, and may these prove to be as drops before a plentiful shower!

WISCONSIN.

From Rev. H. T. Fuller, Peshtigo, Oconto County.

A New Experience.

This year has been one of new experience to me. One cradled, bred, and taught his vocation at the East, finds that he has something yet to learn when he girds himself for work in a pinery on the frontier. I hope I have not been a very dull scholar during the twelve months past, yet I doubt not that a multitude of other lessons are to be given in the future. Less has been accomplished than I could have desired, yet the end of the year sees some desirable changes. First, it is settled that we are soon to have a house of worship, in capacity and dignity beyond the school-houses we now use. Obstacles, many and vexatious, delayed the beginning of our church-building till near the middle of September: Since that time the work has been vigorously prosecuted. The exterior is now nearly ready for painting; the interior is partly lathed, and the plastering waits only for stoves and windows. Whether the

house will be ready this winter, depends on the securing of funds. I have devoted much time to labor upon or about the new house, and have thus neglected my proper work more than I wished; but it seemed necessary. Besides soliciting and collecting subscriptions, I have hired and paid the workmen; attended to the procuring of most of the materials and to getting them on the ground; have driven team, shingled, lathed, and done a little of almost every thing else. The trustees have freely advised and assisted as far as they were able, but none of them were at liberty to give much personal attention to the work.

In the Clearings.

Most of the people scattered in the clearings up the river desire preaching. One settlement, nine miles away, where I have preached once or twice, have just erected a school-house. Two men, scoffers, had given out their intention that no minister should ever hold service in it. But when the election of trustees came, the question was discussed, and officers were chosen who desired that I should occupy the house as often as possible. A young man, crushed by a falling tree, now lies in that clearing at the point of death, and it is probable that the first use of that school-house will be for a funeral service. Outside of the village I can see an improvement in the habits of the people. There is less Sunday work and Sunday visiting than there was, and yet there is too much of both.

The Germans.

In September a Lutheran minister came hither, almost direct from Prussia, and after seeing the needs of the German people, of whom there are nearly fifty families in town—very few understanding English preaching—concluded to remain. His people are building a parsonage for him in the Lower Bush, four miles from this place, and in the spring his family will come over

from Germany. He was educated at Berlin, is a man of superior talent and acquisition, and withal, as far as I can judge, of devoted piety. He is trying to break up Sunday work and Sunday recreation among his people, and he seems desirous of co-operating in every good work.

From Rev. O. P. Clinton, Hortonville, Outagamie Co.

Starting Anew.

Circumstances have seemed to demand a partial change in my field. The little church at Osborn have been making sacrifices to build a church edifice, and had come to feel that they could not go forward further without ministerial labor. On consultation, it seemed my duty to drop a part of my former field and go to Osborn every alternate Sabbath, which I have done regularly, when able to endure the long ride over rough roads. By this arrangement the church have been much encouraged, and are pushing on their enterprise with fresh energy.

Wearing Out.

I hope to hold out in this extra work until the close of my year, when I think I must resign the missionary work of Outagamie county to younger and abler hands. Returning, in June, from a missionary tour, I had a partial sun-stroke, the effects of which have compelled me since to use great caution. Besides this, I have been suffering much with rheumatism, which seems to indicate that my itinerant missionary work is nearly at an end. This trouble is doubtless the result of past labor and exposure to storms, cold and fatigue. Yet how little have I really accomplished! It is trying to be called to lay off the harness when so much remains to be done. But the good Lord of the harvest will send forth laborers into his field. Pray for me that my strength fail not.

MICHIGAN.

From Rev. E. Andrus, Pentwater, Oceana County.

Then and Now.

When I reached this field, last spring, I found five female and two male members residents of the village, two deacons and their wives, one six miles and the other nine miles from town. Other members were out of the State. The services had been necessarily so irregular, that but few cared to attend church, and the Sabbath school, including teachers, numbered about forty. The surroundings of the church edifice suggested Nehemiah's "rubbish," and the work he had to do for Zion. The hope that faithful labor in the gospel would change all for the better, I am glad to say, has not been disappointed.

The interior of our edifice has been much improved by kalsomining, changing the location of the choir and of the pulpit, procuring shades for the windows, etc. Our lot has been graded and fenced, and a side-walk has been laid. The Sabbath school has been re-organized, and has steadily risen to an average attendance of 100. My Bible class of young people has increased so that a division has been necessary. Our house is respectably filled in fair weather, and old residents say that there is a very apparent change in the tone of public sentiment as respects attending church and properly observing the Lord's day. At the last communion season we received ten members, all adults except one, five males and five females.

Outside Work.

I have visited two points a few miles from here, in each of which the people desire to have a Congregational church. The two would make a good field for an energetic and self-denying man; but where shall we find the man, and how can he be supported? The people would do what they can, but are not able to

do all, and yet they need the gospel more than I can tell.

I have also been to Pere Marquette, a lake-shore town of about 1,000 inhabitants, fifteen miles north, and organized a church of nine members, which promises to exert a strong moulding influence there. One of the ablest lawyers in this part of the State superintends their Sabbath school of sixty or more members. They meet in a large hall, well seated, have a good cabinet organ, maintain reading meetings, will build a fine church edifice within two years, and want a live minister now, who will go there and build them up.

I find my hands so full of work in my own field, that there is little time for going beyond, and no time for vacation. Constant labor and watchfulness are conditions of success in these new and growing villages, with their changing population.

From Rev. J. W. Allen, Leslie, Ingham Co.

I mourn that I cannot cheer you with special tidings of grace, but *you* live if *we* "stand fast." Last year was one of strain and tug, beyond duty, and beyond prudence as I believe now; and, like the bow too long bent, the little church is suffering for want of elasticity. She is under a natural reaction. So far as support is concerned, she is better off than last year, and has no ugly gaps to guard, such as then harassed us.

My soul longs and hopes for a speedy turning of the tide. We have had rest; now come, O Lord, and prosper the work of our hands! We have tried to do all and to stand. I have thought there could hardly be another enterprise, taking all the circumstances together, so peculiarly tried as this; yet perhaps no strange thing has happened unto us.

Two things especially try the pastor: we have few experienced praying Christians—mostly new; and, being a small,

struggling church, the loose material gravitates elsewhere. Time only can help us; we must tarry at Jericho awhile; but the Lord has a blessing in reserve. *It cannot be* that so much faithful outpouring can be lost.

Meanwhile how greatly are we indebted to our mother dear, the A. H. M. S. Whatever may be the ability of other churches, *this* church must have sunk but for your material help. One situated like myself said, "It is good to work in a missionary church on one account: there is one day comes round when you can *count on* a certain amount of money." All *other* engagements to us bide their time—"as it is *this* day" with your servant.

MISSOURI.

From Rev. R. W. Seaver, Sedalia, Pettis County.

Improvement.

I found this church poor, socially influential, in a bad condition spiritually, and about \$1,200 in debt, with a house and property worth perhaps \$5,000. Within the past six months the house has been repaired, painted, and put in attractive condition, and we expect this Jubilee Year to reduce the debt at least one half, if we do not wipe it out entirely. We could, with a little assistance from abroad, and if business is good we shall perhaps, do it alone. Our congregation has fully quadrupled since last March, and by the addition of several Congregational families to our community we have been materially strengthened. Our prayer meetings and Sabbath school are interesting and well attended, but we have no special religious interest. Our hope is in God who hears prayer, and we have some earnest faithful souls among us who can take no rest till God sends his blessing in the conversion of souls. May he hasten it in his time!

Ever Changing.

The ever-changing character of our population prevents our becoming "settled down," like some Eastern churches. Ours are largely young people who come West to make money, who are struggling to acquire a home and competency; and if the prospects do not suit them here, they sell out and move on, and the minister as well as the hunter has often to "shoot flying," if he would do any good. If we wait for people to settle down, they are often gone before we know it. A pastor is continually looking after new-comers, and oftentimes an acquaintance is hardly formed before they are on their way farther West. All this hinders permanent spiritual growth among us, yet we have some who stay, and who show a will to maintain the institutions of the gospel. Our people have nobly met their pledges for my support, and though we have no persons of wealth among us, several I am sure pay more than a tenth of their income towards the support of the ministry. Houses are scarce, rents very high, and the expense of living is greater than in our large cities.

Invitation.

The tide of emigration is now setting strongly towards Missouri; new fields of labor are continually opening, and calls to enter in and possess the land for the Lord are heard on every side. Prejudices which heretofore have been very strong against Eastern and Northern men are gradually dying out, and the way is opening for hopeful missionary labor. In many sections of this State the people have a very imperfect idea of what a Congregational church is, or what we teach and believe. It seems to be a prevalent idea that Congregationalism may mean any thing or nothing, and that there is not much to it any way. Without the Society's aid many of these towns, and cities even, would be destitute of the preaching of

the gospel. With it, churches are permanently established, become a power for good in the land, and soon will assist in carrying the gospel to other destitute places. Ours is a beautiful young city, in a fertile, healthy State, has a fine climate, and probably offers as many and great inducements to those seeking new homes as any place in the Union. We earnestly hope and pray that among these new-comers may be found many of God's people, who will bring their religion with them, and help build up Christ's kingdom. To earnest, faithful, Christian men and women, we will give a hearty welcome.

From Rev. G. Griffiths, New Cambria, Macon Co.

The Spiritual Warfare.

This, I believe, is my first report from this place which did not record additions to our number by hopeful conversion. There are not many among our Welsh population who are not professors of religion; but we should not become weary in well-doing while there are *any* souls in danger whom we can reach and help. My parishioners come regularly, with scarcely an exception, to hear the word of God, but I feel that my preaching does not receive that hearty *practical* support which is indispensable to render it effectual in building up our Zion. This sorely tries me; yet, "I magnify my office," and would not exchange it for the most lucrative that the world has to bestow upon its votaries. Whilst warriors pant for honors stained with blood, for glory and renown in deeds of arms, the Christian soldier has a far nobler mission. His, like his Divine Master's, is not to destroy men's lives, but to *save* them. How glorious, therefore, the work in which we are engaged! But experience teaches us that great firmness, intrepidity, perseverance, and, above all, a constant dependence upon God are necessary to success in it.

This is the secret of the apostle's success: *doing every thing through Christ strengthening him.*

ILLINOIS.

From Rev. M. M. Longley, Greenville, Bond County.

Revival.

The revival has filled all hearts with joy. Last year was given to what seemed *pioneer* labor, and the work of grace was far less general than it has been this year. Yet perhaps God's favor was never more marked; for while the church, the *men* especially, were "busy here and there," twenty were born of the Spirit, in connection with our meeting held after the close of a union effort, not very successful. But few of them joined our church.

This year, in its opening, found the Methodists engaged in meeting. The other denominations united and continued this union meeting four weeks; during the time, and long after, holding a daily afternoon prayer meeting at the room of the Young People's Christian Association. Conversions have been mostly among the young, and more than 175 persons have joined the various churches by profession and by letter, of whom fifteen came with us. With this addition, our church has more than doubled in my two years of missionary labor.

Marked Change.

Fourteen months ago, we had the only young people's prayer meeting, which was the germ of the Young People's Association. Now there are four weekly young people's meetings, besides that of the Association, held on Sabbath afternoon. The change in the place is very great, and with overflowing joy in such gathering, we trust that our labor is not in vain. There are some deeply interesting cases in our circle; one of deliverance from the power of strong drink. With a deep sense of un-

worthiness, the pastor records God's goodness in gathering to the fold all of our children, three in number, in age from 20 to 13 years.

The Brightest Spot.

There is no brighter spot among us than the prayer meeting! Instead of five, eight, twelve, we often number thirty. And there is a manifest spirit of penitence, of faith and of work—specially marked in the young people's meeting. As, with Bible in hand, each reads a verse upon a given topic, as e. g., "How shall we be living, active Christians?" the picture is of a class of pupils, unwilling to be dismissed at the hour's close. I feel certain that foundations are being laid, and that in time, under somebody, a superstructure will be reared, precious and honored.

From Rev. J. G. Spencer, Hillsboro, Montgomery Co.

Plucky.

We have paid during the year \$950 toward canceling a debt of \$2,400, besides keeping up the ordinary church expenses, and hope that the remainder will be forthcoming by the first of January. Eight members have been added to the church, with an increased attendance upon public worship. Still the outlook is gloomy, especially so to a man of Eastern views and feelings. The inhabitants are mostly from the South, have brought their political and religious prejudices with them, and seem determined to hold on to them even in the face of God's marked designs in placing their peculiar institution in the past as a record of His disfavor.

The place is *old*, and has probably its growth. The material now in the field, to be built into Congregational proportions, would require a straight-edge that would conform to crooks. Whether God would have a man spend his time in such a field, when there are so many more important ones to be occupied, is

a question that I must refer to *Him* who has promised to direct. My people have done nobly by me, and still stand by, willing to give and to do for their pastor, but they *feel* terribly sore under the pressure of so much ignorant and bitter prejudice.

Do not think, from my thus stating sober facts, that I am about to flee to Tarabish. I am willing to stand by the

ship so long as its timbers will float. But though the burden of support has fallen *very heavily* upon the brethren, they are determined not to ask another cent above the present grant of your generous Society. Of course I say amen to that. And they have even raised for you this present quarter \$20; which, if you knew their circumstances, you would say was liberal.

MISCELLANEOUS.

THE TREASURY.

RESPONSES to the "Appeal for Help" have thus far kept back the realization of our worst fears. It is hoped that few of the missionaries have as yet suffered from actual want, though many are put to serious inconvenience. Without far more liberal contributions, there must be real suffering in missionary homes, as winter deepens in severity.

The receipts do not yet allow of the immediate sending of drafts for reported labor; much less of that *advance* for which, in many fields—particularly in Kansas, Missouri and Minnesota—this is the golden opportunity. The Executive Committee cannot turn a deaf ear to their appeals for larger outlay. Will not the churches enable the Committee to respond to these calls with something more substantial than good wishes and words of sympathy?

We append a few extracts from communications, such as are daily causing us to alternate between anxiety over the deficiency in the Treasury and gladness in its partial supply:

The Deficiency.

From a Missionary in Kansas.

"From my report for the last quarter

I have heard nothing, and noticing the Appeal, I write to inquire. By the Home Missionaries of the frontier, the only money which can be relied on for an emergency is that which comes from the Society. Without that it would be impossible to live. The amount due me I have already used, having pledged payment by the 20th of this month. When this is paid, I shall have to still get hold of more money to make ready for winter, which is fast coming on.

"If my people were not themselves distressed for money I would apply to them for help, but short crops and hard times bear very heavily upon those who would gladly assist me if they could. It is said that money has not been so hard to get hold of since 1860."

From a Missionary in Wisconsin.

"Please remit draft for the quarter's dues at once, if you can. We are in clear and unquestionable need. You remember our fire, and know of the failure of our expected box. The fire destroyed the greater part of our household goods, which were not insured, and were all our earthly estate. We have no resources whatever, except my salary—which you are aware is scarcely enough for close and careful living. It leaves nothing to repair losses, much less to furnish an empty house."

From a Missionary in Michigan.

"Receiving no returns from my report, I fear that it has not reached you, or that your draft has been intercepted. I should not be uneasy at delay, were it not unusual. My creditors are equally interested with myself to know the facts. Here I am tempted to add an appendix to my report. Excepting fruit, we have not a dollar's worth of provisions in our house; nor has my horse seen a handful of hay for two weeks, except when away from home; nor *can* I get the money to buy with, though I have asked for it repeatedly. Good farmers who have an abundance of produce in the garner refuse to sell it, on credit, at the market price. For example, oats are worth thirty cents a bushel, but a subscriber insists that if I want them I must pay half a dollar. Potatoes are forty cents in market. I could buy wagon-loads of them at my door for that, if I had the money; but of my parishioners I can have them for fifty cents, and so on, *ad infinitum*. Hence I am without many of the comforts of life. I hope the grace of God will overcome some of these wrongs, and prepare the way to the hearts of us all for the Spirit of his Son."

From a Missionary in Missouri.

"I am sorry to say that I am very greatly in need of money. Winter is at hand, and our scanty stores must be replenished. It pained me very much to learn that your Treasury was empty. But God will provide. He has said, 'I will never leave thee, nor forsake thee.'"

From a Missionary in Illinois, recovering from severe illness.

"I need the money more than I can tell you, for my sickness has greatly increased our expenses. I am gaining, and get about a little on crutches, but I feel it will be some weeks before I can be in the pulpit. My wife has not only every thing to see to, but every thing to

provide—not an easy task when the purse is entirely empty. Our friends have been kind, during my sickness, but very slack of late in raising money."

From a Missionary in Illinois.

"Knowing the reduced state of your Treasury, I am very sorry not to be able to say that we will excuse you from paying the last quarter's appropriation. But duty to myself and family demands that I state modestly our needs, and throw ourselves upon the gifts of liberal souls. Thanking you for former kindness to me and mine, in prompt remittances, I pray the Lord to give me opportunity to pay back tenfold what I have borrowed of his generous stewards who have ministered to my necessities."

From Another in Illinois.

"I cannot express the gratitude I feel for your kindness in forwarding a draft. I began to feel considerable anxiety, not knowing what I should do. Debts had accumulated so that my credit was almost gone. I was ashamed to ask for any thing at the store. Our people have had but little to turn off for cash, this fall, and I have not been paid very well, and have been much in need of many things. We all rejoiced and gave thanks when the draft came. An invalid daughter has come home to live, adding to my expenses \$100 a year."

The Supply.*From a Pastor in Connecticut.*

"Though our annual collection for Home Missions is taken in July, and this year amounted to about \$400, yet the church, of their own accord, in view of the present destitution of some of the missionaries, have collected this additional \$150, as a special contribution for immediate and pressing wants of the more needy.

"I cannot but express the hope, also,

that *many* such special gifts may come from the Christian considerateness of many of our churches at the present time."

[There are many churches of greater pecuniary ability than this. Are not some of them waiting for a word from their Pastors—who are this Society's only collecting agents—to make, not a "special contribution," like this church, but their *first* Home Missionary collection for the year, or for several years?]

From an old Friend in Brooklyn.

"I have just read the appeal of the Secretaries for additional funds, and out of my scanty means send you a check for \$100, wishing that I could make it \$1,000 or more."

From Another, in Massachusetts.

"I enclose a check for \$500, which please enter as follows: M. N., Massachusetts."

From Lawrence, Mass.

"I enclose \$50, in answer to your appeal; from one who trusts for tomorrow in the Lord Jesus Christ."

From an Illinois Pastor.

At the close of a business note, he says, "I enclose—a trifle, I was going to say, but I will take a collection for the Society in our new Church—which will be better."

[Will not many other pastors do likewise?]

A Superintendent in Wisconsin received from a minister the following note, with *one dollar* inclosed:

"I notice that the A. H. M. S. makes a *special* appeal for contributions. Please find *one dollar* inclosed. I don't know how to spare even *that* little, but it is good to trust in the Lord for it. My contribution for this year was made some months ago."

[The Superintendent says, "This good brother is poor. I forward his little note for the good spirit manifested in it. If the

appeal should awaken the same spirit in all our churches, there would be no trouble for means."]

From a Missionary in Michigan.

"Our people are not wealthy, and our contribution to your Treasury was but small when compared with the volume of my good wishes. This led me to supplement our annual collection with a trifle from my own family. Both appeared in the *Home Missionary*. Judge of my surprise to find in my mail to-day, this note, enclosing five dollars, 'to cancel the personal in the Home Missionary contribution. *Conscience*.'"

"It came just in time to fill an empty pocket-book. Now you, at sundry times and in divers places, have given me far more than this, and I can still trust my Master with present and future necessities; so give 'Conscience' credit for the amount, and charge it to me. It may serve for 'ground bait' in other places. Where is the next case of conscience?"

[We do not propose to frustrate the donor's generous design of relieving the worthy missionary, and so decline this offer; but we put his proposal on record, to "serve as ground bait" where it will.]

Decease of Rev. Benj. P. Stone, D.D.

In the December number we had the sad duty of announcing the death of Benjamin Perkins, Esq., Treasurer of the Massachusetts Home Missionary Society. We have now to record a similar loss, in the decease of the Treasurer of the New Hampshire Auxiliary, BENJAMIN PERKINS STONE, D.D., who died suddenly in Concord, N. H., on the 26th of November, in his 70th year.

Dr. Stone was born in Reading, Vt.; graduated at Middlebury College; studied theology in Andover, in the class of 1831, with Prof. Park, President Stearns, and others; was a pastor for six years; then, from 1837 to 1859, was Secretary—part of the time Treasurer, also—of the New Hampshire Missionary Society. During these years

he traveled 65,000 miles. Since 1861 his name has appeared in our Reports as Treasurer of that Society, and to his faithfulness has been due much of its efficiency. Since 1862 as a director, and for many previous years as a confidential adviser, he has aided the American Home Missionary Society by his liberality and Christian wisdom. Other organizations in his own State and elsewhere will sadly miss his diligence, his sagacious counsels, and generous help. Of the General Association of New Hampshire he missed, in forty years, but a single meeting. As an editor and judicious contributor to the religious press, also, he filled a niche from which many another could be better spared.

The Congregationalist says of him: "He sustained a good rank as a theologian and a writer; his executive abilities were reputed as remarkable; his judgment was excellent; he was courteous and affable in private, and greatly esteemed as a citizen."

A Noble Example.

Last Sabbath was a precious day to one of our missionary churches, or I might almost say *mine*, as I have preached to it the past year on my own account; I mean the church at Mondovi. I solicited the aid of your superintendent, Rev. F. B. Doe, in the dedication of a house of worship which that church has been building the past season. Those few members have exhibited a heroism in the work which is seldom seen. When, a little less than a year since, they resolved to try and build, other denominations seemed to say, "What do these feeble Jews?" In the winter they prepared the materials, drawing most of the lumber 35 or 40 miles. In the spring a subscription was started, one man heading it with \$800, two following with \$400 each, and the whole amount of the subscription of eight or ten men was \$2,800. They commenced the work with the determination to see it done and paid for. I think its size is 34 x 56; it is finely proportioned, has a good spire, is finished

inside with butternut and has a beautiful pulpit, and a basement for heating.

Your superintendent preached the sermon of dedication, and we took up a subscription amounting to \$800. This, with the expected aid from the Congregational Union, the ladies' fund, and a subscription previously started for a bell, secures that and the house neatly furnished, *all paid for!* The two farmers who subscribed \$400 each, gave up building barns, the past year, and put the funds into the church, and the man who gave \$800 gave also much time to superintending the work. It is one of the noblest examples of Christian enterprise I have ever seen.

There will probably be three Congregational churches built and dedicated in this valley the current year. This is to be one of the most rapidly growing parts of the State.

Though I am not now a missionary of your Society, I have a great interest in the cause in this region, having broken ground here just fourteen years ago, when the whole was a wilderness, and now this place has a population of over 5,000. What hath God wrought in this time!—*Rev. A. Kidder.*

Miscellaneous Items.

ILLINOIS.—From the minutes of the General Association we gather the following items: number of Congregational churches in the State, 244—an increase of 8 within the year. Of these 179 are supplied with ministers, 12 supplied in part, 56 unsupplied. The number of ministers is 217, of whom 71 are without charge. Number of church members, 17,689, of whom 6,577 are males. Admissions for the year, 2,370; removals, 1,194—a gain of 268. Infant baptisms, 471; adult, 380. Members of Sabbath schools, 24,457. Reported contributions to benevolent objects for the year, \$429,000. Sixty-five missionaries of this Society have supplied 90 churches and 10 out-stations.

APPOINTMENTS IN NOVEMBER, 1870.

Not in Commission last year.

Rev. Warren Norton, Elk River and two out-stations, Kan.
 Rev. Gilbert T. Holcombe, Elgin, Minn.
 Rev. Henry Mills, St. Cloud, Minn.
 Rev. W. P. Bennett, Mason City, Iowa.
 Rev. S. W. Champin, Geneseo, Wis.
 Rev. Frederic W. Fairfield, Rio and Wyocena, Wis.
 Rev. John P. Haire, Fox Lake, Wis.
 Rev. C. W. Hinman, Lincoln and Black Brook, Wis.
 Rev. J. N. Powell, Glenbeulah, Wis.
 Rev. George W. Wainwright, Chippewa Falls, Wis.
 Rev. Robert Furness, Croton and Big Prairie, Mich.
 Rev. A. R. Everest, Lud'ow, Ill.
 Rev. Robert W. Logan, Brunswick and Hinckley, Ohio
 Rev. Benjamin F. Parsons, Indiana, Pa.

Re-commissioned.

Rev. Elbridge Gerry, Oregon City, Or.
 Rev. Philander G. Buchanan, Oroville, Cal.
 Rev. George R. Ellis, Pescadero, Cal.
 Rev. John E. Elliott, Columbus, Silver Creek and Pawnee Reservation, Neb.
 Rev. Lebbeus B. Wiffeld, Lincoln, Neb.
 Rev. George A. Beckwith, Wilson County, Kan.
 Rev. Jared W. Fox, Ridgeway, Carbondale and Lyndon, Kan.
 Rev. John F. Morgan, Oswego, Kan.
 Rev. William A. Cutler, Belle Prairie, Little Falls and Green Prairie, Minn.
 Rev. George H. Miles, St. Charles and Saratoga, Minn.

Rev. Ariel A. Baker, Ames, Iowa.
 Rev. Joseph S. Barris, Salem and Hillsboro, Iowa.
 Rev. William H. Barrows, Cass, Iowa.
 Rev. George F. Bronson, Postville, Iowa.
 Rev. Frederick Crang, Franklin, Talleysrand and South English, Iowa.
 Rev. William O. Foster, Civil Bend and vicinity, Iowa.
 Rev. Charles Gibbs, Cedar Falls, Iowa.
 Rev. Charles Hancock, Dyersville, Iowa.
 Rev. John A. Jones, Florence, Foreston and Nichols, Iowa.
 Rev. Peter Weidmann, Grove Hill, Iowa.
 Rev. Reed Wilkinson, Wooster, Iowa.
 Rev. Morgan L. Eastman, Royalton, Wis.
 Rev. Adam Pinkerton, Pleasant Hill, Bird's Creek and Knapp's Creek, Wis.
 Rev. Samuel H. Thompson, Osseo, Humbird and Alma, Wis.
 Rev. Peter Valentine, Mount Sterling, Wis.
 Rev. Marous S. Angell, Newaygo, Mich.
 Rev. John R. Bonney, Bronson and Matteson, Mich.
 Rev. William Irons, Hubbardston, Mich.
 Rev. William Mulder, Laingsburg and Victor, Mich.
 Rev. Samuel Phillips, Orion, Mich.
 Rev. Holland B. Fry, Carthage, Mo.
 Rev. William H. Warren, Ellcardville, Mo.
 Rev. Flavel Bascom, D.D., Hinsdale, Ill.
 Rev. Alvin M. Dixon, Nora, Ill.
 Rev. Judson G. Spencer, Hillsboro, Ill.
 Rev. Charles Irons, Bowling Green, Center, Underwood and Householder's Corners, Ohio.
 Rev. George W. Walker, Chagrin Falls, Ohio.
 Rev. Otis Holmes, New Village and Farmingville, N. Y.
 Rev. David Jones, Richville, N. Y.

RECEIPTS IN NOVEMBER, 1870.

MAINE—

Bangor, A Friend, \$25; A Friend, \$10, \$35 00
 East Machias, Cong. Ch. and Soc., by
 Mrs. M. S. Hoyt, to const. Mrs. Susan T. Bates a L. M., 40 00
 Hallowell, Ladies of the South Cong. Ch., by Miss S. H. Agry, 3 00
 Mt. Kat, Rev. J. K. Deering, 1 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.,
 Treas. N. H. M. Soc.,
 Concord, A Friend in the South Ch., 90 00
 Hollis, Cong. Ch., mon. con., by Rev. D. Ferry, 17 00
 Pembroke, Rev. R. A. Putnam and Mrs. F. H. Putnam, 5 00

VERMONT—

Benson, J. Kent, 2 00
 Georgia, Ladies' Sew. Soc., by Mrs. Mary J. Jackson, 5 00
 St. Albans, Ladies of the Cong. Ch., by Mrs. A. J. Samson, 5 00
 Springfield, A Friend, 2 00
 Winton, Lucy Ann Clark, 3 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas., 4,000 00
 Ashby, Ladies, by Miss Nellie Hayward, 3 00
 Beverly, Ladies' Benev. Soc. of the

Dane St. Cong. Ch. and Soc., by Miss S. W. Clark, Soc., \$4 50
 Boston, Legacy of Mrs. Martha A. Quincy, by T. D. Quincy, Ex., 289 45
 Boston Highlands, Legacy of Rev. W. W. Davenport, by Henry Davenport, Ex., less Gov. tax, 141 00
 Chesterfield, Mrs. Richard Clarke, 5 00
 Cummington, Ladies' Benev. Asso., by Mrs. Sarah B. Orcutt, Treas., to const. Rev. W. M. Gay a L. M., 39 75
 Dunstable, Cong. Ch., by Rev. E. P. Kingsbury, 22 00
 Fitchburg, Holliston Cong. Ch., mon. con., \$15 00; Asa Betterley, \$5, by D. Boutelle, Treas., 90 60
 Florence, Mrs. A. L. Williston, 100 00
 Newburyport, Mrs. S. C. Tyler, to const. Rev. J. Powell and Rev. W. A. Rand L. D., by H. H. Tyler, 200 00
 Northampton, Mrs. David Sanders, by Mrs. L. S. Sanderson, 9 60
 North Brookfield, Cong. Ch., by J. E. Porter, Treas., 22 31
 Royalston, Mrs. Emily B. Ripley, 2 00
 South Hadley Falls, Cong. Ch. and Soc., by John Gaylord, Treas., 122 25
 South Royalston, Ladies' Benev. Assoc., by Mrs. Maria A. O. Adams, 4 00
 Springfield, "Unbridged," Mrs. M. K. Lombard, \$5; W. C. Lombard, \$5, 1,000 00
 Stockbridge, Cong. Ch. and Soc., by G. P. Bradley, 58 30
 Whately, Legacy of W. Merriam, by L. Merriam, Ex., 280 78
 Worcester, T. Whipple, 50 00

Yarmouth, First Cong. Ch., by Rev. J. W. Dodge,	\$44 00	const. himself and Mrs. Frances E. Millard L. M., \$80; R. S. Roberts, \$25; T. F. Tracy, \$25; C. O. Woolworth, \$100.	\$1,183 82
RHODE ISLAND—		<i>New England Cong. Ch., E. D.,</i> by J. W. Skinner, Treas., to const. Rev. Simeon S. Jocelyn a L. M.,	80 00
Providence, Miss Maria Eddy,	25 00	<i>Plymouth Cong. Ch.,</i> J. W. Hayes, South Cong. Ch., an. coll., by J. Crowell, Treas.,	25 00
CONNECTICUT—		Crown Point, First Cong. Ch. and Soc., by Rev. W. Child,	86 50
Bethlehem, Cong. Ch., mon. con., by Rev. G. W. Banks,	18 00	Ellington, Cong. Ch., \$14; Rev. A. D. Olds, \$1, by Rev. A. D. Olds,	15 00
Dea. Theo. Bird, \$5; Rev. G. W. Banks, \$5, by Rev. G. W. Banks,	10 00	Gouverneur, Rev. Stephen Johnson, \$5; Mrs. H. D. Smith, \$5; P. Shattuck, \$5; W. Thompson, \$5; Mrs. E. Thrall, \$2; other friends, \$3, by Rev. S. Johnson,	25 00
Birmingham, Ladies of the Cong. Ch., by Rev. J. Willard,	5 00	Henrietta, Cong. Ch., by Rev. H. M. Hazeltine,	6 63
Bloomfield, Ladies of the Cong. Ch. and Soc., by Miss S. Gillett,	4 00	Howells, Cong. Ch., by Amzi Mapes, to const. William E. Mapes a L. M.,	80 83
Bristol, Ladies' H. M. Soc., by Mrs. A. L. Atwood,	2 50	Irrington, Mrs. Rachel W. Lambdin, Mooers, Miss J. G. Birchard,	5 00
Burrville, Henry Colt,	10 00	Morrisville, Cong. Ch., by L. D. Dana,	22 80
Darlen Depot, A Friend,	5 00	New Lebanon, Cong. Ch., by Rev. J. McVey,	17 50
East Bridgeport, Cong. Ch. and Soc., by F. W. Storrs, Treas., to const. Dea. J. P. Bishop a L. M.,	49 00	New Village, Cong. Ch., by E. R. Howell, Treas.,	20 00
Enfield, a few Friends, by Miss A. E. Johnson,	5 00	Paris, Cong. Ch. and Soc., by Rev. E. F. Brooks,	20 00
Fairfield, Ladies of the Cong. Ch., by Miss C. M. Beers,	5 00	Pierrepont, Mrs. O. S. Pangborn, by O. A. Howard,	50 00
Franklin, W. B. Hyde, \$2; Mrs. Sally Hyde, \$3,	5 00	Rochester, Plymouth Cong. Ch., by P. W. Handy, Treas., to const. Miss Ruth M. Booth, F. Van Doorn, and Newell A. Stone L. M.,	128 00
Greenwich, a few Friends, by Mrs. Z. Mead,	7 00	Mrs. Sally Gillett, by W. Hedges, to const. Roxa Jane Hodges a L. M.,	30 00
Haddam, First Cong. Ch. and Soc., by G. S. Brainard, Treas.,	25 00	Rome, Welsh Cong. Ch., by Rev. D. E. Prichard,	18 04
Hartford, Vincent Moses, \$5; Salmon Crosssett, \$5,	10 00	West Bloomfield, Cong. Ch., bal. of coll., by A. Woodruff,	3 00
Madison, Ladies' Cent Soc., by Miss Sarah E. Grave, Treas., to const. Mrs. Alva O. Wilcox and Mrs. Heman Tyler L. M.,	69 00	West Groton, Cong. Ch., by Rev. W. O. Baldwin,	15 00
Middlefield, Cong. Ch. and Soc., by Rev. A. C. Denison, to const. Mrs. Alma Lyman, Dea. Phinehas M. Augur, and W. Bailey L. M.,	100 00	Westport, Mrs. A. M. Spencer, by J. Kent,	3 00
New Britain, "A Family Offering," by Rev. L. Perrin,	30 00	NEW JERSEY—	
New Haven, Rev. Joel Mann,	10 00	Jersey City, First Cong. Ch., by W. Ames, Treas.,	263 57
New London, A Lady of the First Cong. Ch.,	20 00	PENNSYLVANIA—	
New Milford, A Friend,	2 00	Pottersville, Cong. Ch., by Rev. H. B. Gilbert,	25 00
Northfield, Cong. Ch. and Soc., by Rev. H. N. Gates,	32 00	MARYLAND—	
Norwich Town, Legacy of Dr. W. W. Cutler, by H. P. Haven and H. Davenport, Exs.,	1,000 00	Baltimore, Sabbath School of the First Cong. Ch., by Rev. L. W. Bacon,	50 00
E. A. Huntington, \$5; Mrs. N. S. Boswell, \$5, by E. A. Huntington,	10 00	H. E. J.,	10 00
Salisbury, Lucy S. Blake,	5 00	OHIO—	
South Manchester, Rev. J. B. Griswold,	5 00	Received by Rev. L. Kelsey,	
Stratford, Gen. G. Loomis, by O. R. Kingsbury,	2 50	Akron, Mrs. L. Benjamin, \$5; Mrs. H. S. Abbey, \$5; Mrs. A. Sloan, \$1, by D. A. Hibbard,	\$11 00
Thompson, A Friend,	5 00	Columbus, Rev. L. Kelsey, to const. Carrie D. Kelsey a L. M.,	80 00
Thomaston, Cong. Ch., bal. of coll., by F. Darrow, to const. J. M. Miner and J. E. Bishop L. M.,	150 00	Dover, Cong. Ch., by Rev. C. W. Torrey,	12 00
West Hartford, Ladies' Sew. Soc., East District, by Mrs. J. P. Carrington, Sec.,	5 00	Four Corners, Cong. Ch., by C. B. Cook,	8 65
Ladies' Benev. Soc., South District, by Mrs. O. Boswell,	5 00	Greenfield, Cong. Ch., by Rev. T. C. Thomas,	11 66
Windsor Locks, On account of Legacy of Mrs. E. H. Bartlett, by J. H. Hayden, Adm.,	500 00	North Fairfield, Cong. Ch., by Rev. T. C. Thomas,	7 20
Woodbury, On account of Legacy of Henry S. Curtiss, by D. S. Bull, Ex.,	12 50	Sandusky, by Rev. H. N. Burton,	10 00
NEW YORK—		Gustavus, Elam Linsley,	50 51
Albion, First Presb. Ch., by V. V. Bullock, Treas.,	50 00	Ironton, Rev. J. M. Thomas,	5 00
Brooklyn, Clinton Avenue Cong. Ch., by C. Bardwell, Treas., coll. in part, \$558.82; A. S. Barnes, \$100; Julius Davenport, \$100; W. C. Dunton, \$50; W. W. Fessenden, \$50; J. Howard Foote, in full, to const. Mrs. Emily J. Gardner and Miss G. T. Gardner L. M., \$40; E. H. Marsh, \$25; Rev. B. F. Millard, to		Lawrence, Mrs. Betsey McGuire,	2 00
		New Albany, Cong. Ch., by Rev. A. N. Hamlin,	7 45
		Oberlin, E. Theodore Cross, to const. Mrs. Emma B. Cross a L. M.,	33 60

Painesville, <i>First Cong. Ch.</i> , bal. of coll., by Rev. H. O. Haydn, Teachers and Pupils of Lake Erie Seminary, by Ellen C. Parsons, Poland, H. J. Clark, Vermilion, <i>First Cong. Ch.</i> , by Rev. M. K. Pasco, Weymouth, <i>First Cong. Ch.</i> , by Rev. W. H. Brinkerhoff,	\$21 00 25 00 10 00 10 00 25 00	Maple Rapids, <i>Cong. Ch.</i> , by Rev. E. T. Branch, Memphis, <i>Cong. Ch.</i> , by Rev. W. P. Russell, Wayland, <i>First Cong. Ch.</i> , by Rev. J. Armstrong,	\$10 00 12 00 20 00
ILLINOIS—			
Annawan, <i>Cong. Ch.</i> , Atlanta, <i>Cong. Ch.</i> , \$25; McLean, <i>Cong. Ch.</i> , \$10; by Rev. G. B. Hubbard, Burlington, <i>Cong. Ch.</i> , by Rev. E. Walker, Chicago, <i>First Cong. Ch.</i> , mon. con., by H. B. Hills, Lincoln Park, <i>Cong. Ch.</i> , Prof. S. C. Bartlett, D.D., \$5; Mrs. S. C. Bartlett, \$5; Mrs. Prof. F. W. Fisk, \$5, Crystal Lake, <i>Cong. Ch.</i> , by Rev. R. Hay, Danvers, <i>First Cong. Ch.</i> , by Rev. G. W. Phinney, Des Plaines, <i>Cong. Ch.</i> , by Rev. J. H. Laird, Fremont, <i>Cong. Ch.</i> , by Rev. A. K. Fox, Galesburg, <i>First Ch. of Christ</i> , bal. of coll., by A. N. Bancroft, Geneva, <i>Cong. Ch.</i> , bal. of coll. in full, to const. Thomas Brooks a L. M., Hillsborough, Central <i>Cong. Ch.</i> , by Rev. J. G. Spencer, Hoytson, <i>Cong. Ch.</i> , by Rev. J. Blood, La Salle, <i>Cong. Ch.</i> , in part, Lyonsville, <i>Cong. Ch.</i> , Mones, <i>First Cong. Ch.</i> , by Rev. J. C. Myers, Peru, <i>Cong. Ch.</i> , by Rev. C. B. Thomas, Princeton, Friends, Rockford, <i>Second Cong. Ch.</i> , by T. D. Robertson, A Friend, Rosemond, Rev. C. T. Dering, by Rev. H. D. Platt, Sandwich, <i>Cong. Ch.</i> , mon. con., by C. H. Pratt, Treas.,	7 20 35 00 6 50 36 32 14 00 15 00 27 41 10 50 10 00 25 00 64 18 15 00 20 00 30 00 2 70 12 00 10 00 24 00 3 00 428 10 200 00 10 00 8 71		
MISSOURI—			
Bedford and Stakes' Mound, <i>Cong. Ch.</i> , by Rev. J. T. Huson, La Grange, German Evan. <i>Cong. Ch.</i> , by Rev. J. Schaefer, St. Louis, Pilgrim <i>Cong. Ch.</i> , by J. E. Kalme, Treas., Windsor <i>Cong. Ch.</i> , by Rev. J. M. Bow-ers,	10 00 15 00 400 00 12 00		
MICHIGAN—			
Ann Arbor, <i>First Cong. Ch.</i> , \$20 27; Mary Hunter, \$20; J. Austin Scott, \$5; by Rev. H. L. Hubbell, Augusta, <i>First Cong. Ch.</i> , by Rev. W. H. Osborn, Bedford, <i>Cong. Ch.</i> , by Rev. M. Q. McFarland, Bridgehampton, <i>Cong. Ch.</i> , \$3 29; Port Sanilac, <i>Cong. Ch.</i> , \$14 28; by Rev. D. Berney, Columbus, <i>First Cong. Ch.</i> , by Rev. S. O. Bryant, Coopersville, <i>Cong. Ch.</i> , \$18 55; Eastmanville, <i>Cong. Ch.</i> , \$11 60; Lamont <i>Cong. Ch.</i> , \$16 25; by Rev. C. Do-tilite, Detroit, <i>Second Cong. Ch.</i> , by D. O. Fenfield, Dexter, <i>Cong. Ch.</i> , by Rev. A. S. Kedzie, to const. James E. Field a L. M., Dundee, <i>Cong. Ch.</i> , \$1 87; London, <i>Cong. Ch.</i> , \$9 28; by Rev. E. Dyer, Frankfort, <i>First Cong. Ch.</i> , by Rev. A. E. Fletcher,	45 27 17 25 16 00 17 50 18 00 46 40 100 00 80 00 16 66 19 00		
MINNESOTA—			
Maseppa, <i>First Cong. Ch.</i> , bal. of coll., by Rev. E. P. Dada, Minneapolis, Plymouth <i>Cong. Ch.</i> , bal. of coll., by Rev. H. A. Stimson, Rushford, <i>Cong. Ch.</i> , by Rev. W. W. Snell, Waseca, <i>Cong. Ch.</i> , by Rev. T. A. Wadsworth,	5 00 57 50 8 00 10 00		
KANSAS—			
Received by Rev. J. G. Merrill, Kansas, "X," Topeka, Mrs. M. S. Sheldon, Arvonia, Welsh Union <i>Cong. Ch.</i> , by Rev. W. Thomas, Emporia, <i>First Cong. Ch.</i> , by Rev. J. D. Bell, Milford, <i>First Cong. Ch.</i> , by Rev. E. P. Ingersoll, Mound City, <i>Cong. Ch.</i> , by Rev. H. P. Robinson,	\$30 00 10 00 6 00 5 20 31 00 15 00		
WISCONSIN—			
Received by Rev. F. B. Doe, Appleton, <i>Cong. Ch.</i> , Sun Prairie, Rev. H. E. Board-man, M. D., Allen's Grove, <i>Cong. Ch.</i> , by Rev. H. M. Case, Arena, <i>Cong. Ch.</i> , by Rev. A. A. Over-ton, Bloomer, <i>First Cong. Ch.</i> , \$6.75; Cook's Valley, <i>Cong. Ch.</i> , \$4.25, by Rev. H. A. Wentz, Boscobel, <i>Cong. Ch.</i> , by Rev. W. Stod-dart, Brodhead, <i>Cong. Ch.</i> , by Rev. W. D. Webb, Center, <i>First Cong. Ch.</i> , by Rev. E. Morris, Hartland, <i>Cong. Ch.</i> , \$6.88; Pewaukee, <i>Cong. Ch.</i> , \$10.38, by Rev. S. Norton, Kenosha, <i>First Cong. Ch.</i> , by Rev. L. G. Merrill, Treas., Leon, <i>First Cong. Ch.</i> , by Rev. J. Hall, Mt. Sterling, <i>Cong. Ch.</i> , by Rev. P. Valentine, Oak Grove, <i>Cong. Ch.</i> , by Rev. M. Wells, Plymouth, A Friend,	\$100 00 1 00 5 75 8 00 11 00 20 00 25 00 12 00 16 76 8 11 2 10 8 63 20 00 13 00		
IOWA—			
Received by Rev. J. Guernsey, D. D., Monticello, <i>Cong. Ch.</i> , in full, to const. Rev. W. Leavitt a L. M., Orford, <i>Cong. Ch.</i> , Waverly, <i>Cong. Ch.</i> , by Rev. M. K. Cross, Belmont, <i>Cong. Ch.</i> , by Rev. J. D. Sands, Bradford, <i>Cong. Ch.</i> , by Rev. A. Graves, Clay, David E. Draper's Sabbath School Class, by Rev. T. H. Holmes, Davenport, German <i>Cong. Ch.</i> , by Rev. J. F. Graf, Eldora, <i>First Cong. Ch.</i> , by Rev. C. F. Boynton, Fairfax, <i>First Cong. Ch.</i> , by Rev. D. J. Jones, Farmersburgh, <i>Cong. Ch.</i> , by Rev. M. M. Wakeman, Lansing Ridge, German Evan. <i>Cong. Ch.</i> , by Rev. H. H. Sallenbach, Muscatine, German Evan. <i>Cong. Ch.</i> , by Rev. J. Reuth,	\$22 36 20 15 25 85 15 50 19 00 2 50 40 00 12 50 44 10 10 00 28 00 20 00		

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should *always appear on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. MILTON BADGER, D. D.,
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Vol. XLIII.

No. 11.

The HOME MISSIONARY

MARCH, 1871.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
Bible House, Astor Place, New York.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

POSTAGE.—Twelve cents a year, in advance.

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preach the Gospel,

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HYMNS

For Young Men's Christian Associations, SABBATH SCHOOLS, CONVENTIONS, &c.

1 Tune—Coronation. C. M.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.
Ye chosen seed of Israel's race,
Ye ransomed from the fall;
Hail him who saves you by His grace,
And crown him Lord of all.
O, that with yonder sacred throng,
We at His feet may fall:
We'll join the everlasting song,
And crown him Lord of all.

2 Tune—Evan. C. M.

Now, gracious Lord, thine arm reveal,
And make thy glory known;
Now let us all thy presence feel
And soften hearts of stone.
Send down thy Spirit from above,
That saints may love thee more,
And sinners now may learn to love,
Who never loved before.

3 Tune—Fount. 8s & 7s.

Come, thou fount of every blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it—
Mount of thy redeeming love.
Oh! to grace how great a debtor,
Daily I'm constrained to be!
Let thy goodness, like a fetter,
Bind my wandering heart to thee.
Prone to wander, Lord, I feel it,
Prone to leave the God I love—
Here's my heart,—O take and seal it,
Seal it for thy courts above.

4 Tune—Hettleton. 8s & 7s.

Soldiers in the ranks of Jesus,
Workers in the field of grace,
Preachers of our blessed Gospel,
Welcome to this sacred place.
Chorus.—What an hour of holy transport,
God is in our midst to-day!
Praise the Lord this happy union,
How it cheers us on our way.
Tell us, brethren, are you planting,
Goodly seed on fertile ground?
Is the glorious work progressing,
Does the fruit of joy abound?—*Cho.*

5 Tune—Sweet Hour of Prayer. L. M.

Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

6 Tune—Floyd. 7s.

Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself hath bid thee pray;
Rise and ask without delay.

Show me what I have to do,
Every hour my strength renew;
Let me live a life of faith,
Let me die thy people's death.

7 Tune—Hendon. 7s.

Lord, 'tis sweet to mingle where
Christians meet for social prayer;
O, 'tis sweet with them to raise
Songs of holy joy and praise!

Here we supplicate Thy throne;
Here, thy pardoning grace is known;
Here, we learn Thy righteous ways,
Taste Thy love and sing Thy praise.

8 Tune—Fount. 8s & 7s.

What a Friend we have in Jesus!
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer.
Oh, what peace we often forfeit,
And what needless pains we bear,
All because we do not carry
Everything to God in prayer.

9 Tune—Disciple. 8s & 7s.

Jesus, I my cross have taken,
All to leave, and follow Thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shall be;
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.

10 Tune—Missionary Hymn. 7s & 6s.

I need thee, precious Jesus,
For I am full of sin,
My soul is dark and giddy,
My heart is dead within;
I need the cleansing fountain,
Where I can always flee—
The blood of Christ most precious
The sinner's only plea.

I need thee, precious Jesus,
For I am very poor,
A stranger and a pilgrim,
I have no earthly store.
I need the love of Jesus,
To cheer me on my way;
To guide my doubting footsteps,
To be my strength and stay.

11 Tune—Devotion. 7s.

Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high.
Hide me, O, my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide:
O, receive my soul at last!

Other refuge have I none,—
Hang my helpless soul on thee!
Leave, ah! leave me not alone!
Still support and comfort me;
All my trust on thee is stayed;
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

13 Tune--Rock of Ages. 7s.
(Old version.)

Rock of Ages, cleft for me,
Let me hide myself in thee;
From the flood and fire and flood,
From the wrath and fire and flood,
Be of sin the double cure;
From wrath and fire and flood.

Could my tears forever flow,
Could my zeal no languor know,
These for sin could not atone;
Thou must save, and thou alone;
In my hand no price I bring;
Simply to thy cross I cling.

13 Tune--Nearer, my God, to thee.

Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross,
That lays me low,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!

There let my way appear,
Steps unto heaven;
All that thou sendest down,
In mercy given,
Angels to beckon me,
Nearer, my God, to thee,
Nearer to thee!

14 Tune--All to Him I owe. 6s.

Arise, my soul, arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears.
(Chorus.) Jesus paid it all,
All the debt I owe,
He had left a crimson stain,
He washed white as snow.

Then down beneath his cross,
I lay my sin-stick soul,
For naught have I to bring--
Thy grace must make me whole.
(Chorus.) Jesus paid it all, etc.

15 Tune--Balsama. C. M.

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.
The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee.

16 Tune--Ortonville. C. M.

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.
It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest.

17 Tune--Jesus Died for You. C. M.

Alas! and did my Saviour bleed,
And did my Sovereign die,
Would he devote this sacred head,
To such a worm as I?
(Chorus.) Jesus died for you,
Jesus died for me,
Jesus died for all mankind,
Jesus died for me.

Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!
(Chorus.) Jesus died for you,
Jesus died for me,
Jesus died for all mankind,
Jesus died for me.

18 Tune--Oh! how I love Jesus. C. M.

Jesus, the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven.
(Chorus.) Oh! how I love Jesus! (Arie)
Because he first lov'd me.
O! that the world might taste and see
The riches of his grace,
The arms of love that compass me,
Would all mankind embrace.
(Chorus.) How can I forget thee? (Arie)
Dear Lord, remember me.

19 Tune--Heber or Swanwick. C. M.

Woe! the very thought of thee
With gladness fills my breast;
But dearer far thy face to see,
And in thy presence rest.
And those who find thee, and a bliss
Nor tongue nor pen can show,
The love of Jesus--what it is,
None but his loved ones know.

20 Tune--Hamburg. L. M.

Just as I am--without one plea,
But that thy blood was shed for me,
And that thou biddest me come to thee,
O Lamb of God, I come, I come!
Just as I am--and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come!
Just as I am--thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come, I come!

21 Tune--Olmsted. S. M.

Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above.
We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

22 Tune--Beverly or Denby. S. M.

A few more struggles here,
A few more partings here,
A few more tears, a few more tears,
And we shall weep no more.
Then O my Lord, prepare
My soul for thee, and break
Oh, wash me in thy precious blood,
And take my sin away!

23 I'm a Pilgrim Going Home. S. M.

Christians, I am on my journey!
Here I reach the narrow way,
I would tell the wondrous story,
What the Lord has done for me.
(Chorus.) Glory, glory, glory,
To our heavenly home,
I am a pilgrim going home,
I am a pilgrim going home.

I was lost, but Jesus found me,
Taught my heart to seek his face;
From a wild and lonely desert,
Brought me to this fold of grace.—[*Cho.*
I shall yet behold my Saviour,
When the day of life is o'er;
I shall call my crown to lose Him,
I shall praise Him evermore.—[*Cho.*

34 Sweet By-and-By.

[*Sweet By-and-By, page 90.*

There's a land that is fairer than day,
And by faith we may see it afar;
For the Father waits ever the way
To prepare us a dwelling place there.

[*Chorus.*—

In the sweet by-and-by,
We shall meet on that beautiful shore.
In the sweet by-and-by,
We shall meet on that beautiful shore.

We shall sing on that beautiful shore,
The melodious songs of the blest;
And our spirits will sorrow no more,
Not a sigh for the blessing of rest:
Cho: We shall sing, &c.

35 Work, for the Night is Coming.

[*Sabbath Carols, page 120.*

Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor;
Rest comes sure and soon;
Olive every flying minute
Something to keep in store;
Work, for the night is coming,
When man works no more.

36 Tune—Webb. 7s & 6s.

Let all "stand up for Jesus,"
With life, and lip, and eye;
Oh, live the blessed gospel,
And work until you die.
The "fields are white to harvest,"
The days are speeding by;
Go forth again ye workers,
And work until you die.

37 Tune—Greenville. 8s & 7s.

Brethren, we are called to labor,
In our blessed Master's name—
Called the precious seed to scatter,
Fearless of reproach or shame.
See, the fields are white to harvest,
But the laborers still are few;
Jesus calls on you, my brethren,
Something in his name to do.

Look around you—soul are living
Heedless of the coming day;
When the things of time shall vanish,
And forever pass away.
Tell the worldling and the careless
Of your Saviour's boundless love;
Tell the outcast and the wanderer
Of a home with Christ above.

38 Work to do for Jesus.

[*Bright Jewels, page 20.*

There is work to do for Jesus,
Yes, a glorious work to do;
For a harvest fully ripened,
Rich and golden lies in view;
With a power to God, our Father,
Let us all the work pursue.
For our risen Lord is calling,
And the harvesters are few.
Cho.—Yes, there's work to do for Jesus,
And the harvest is in view;
There's a great work every where to do,
There is work to do for Jesus,
And the harvesters are few.
There's enough work for all to do.

Yes, there's work to do for Jesus
Who will answer to the call?
See! the vintage is abundant,
There is work to do for all;
God commands that we should labor,
Though the task our hearts appeal;
For he claimeth our life service,
Till the shades of death shall fall.—*Cho.*

39 Oh, Brother, be Faithful.

[*Retirant, page 213.*

Oh, brother, be faithful,
Oh, brother, be faithful,
Oh, brother, be faithful,
Faithful, faithful,
Till we all arrive at home.

30 Tune—Federal Street. L. M.

Except the Lord our labors bless,
In vain shall we desire success;
Except his guardian power restrain,
The watchman watcheth but in vain.

'Tis useless toil our stores to keep,
Early to rise and late to sleep,
Unless the Lord who reigns on high,
His providential care supply.

31 Tune—St. Thomas. S. M.

O everlasting Love!
M Well-spring of peace and peace,
Pour down thy fulness from above;
Bid doubt and trouble cease.

O everlasting Strength!
Uphold us in the way;
Bring me, in spite of foes, at length,
To joy, and light, and day.

32 Safe within the Vail.

[*From Bright Jewels, page 133.*

"Land ahead!" Its fruits are waving
O'er the hills of fadeless green;
And the living waters laving
Shores where heavenly forms are seen.

Cho.—Rocks and storms I'll fear no more,
When on that eternal shore;
Drop the anchor! Furl the sail!
I am safe within the vail!

Onward, bark! the cape I'm rounding;
See the blessed wave their hands;
Hear the harps of God resounding
From the bright immortal bands.—*Cho.*

33 Tune—The Happy Time. 8s & 7s.

[*Fresh Laurels, page 119.*

O the happy time is coming
When the gospel trumpet sound,
Shall be heard by every nation,
To the earth's remotest bound;
When the vail shall be exiled,
And the verdant hills rejoice,
And the ocean join the chorus,
With a loud triumphant voice.

Chorus.—Lo! the morning light will break,
And the day is drawing nigh,
Yes, a glorious time is coming soon,
We shall hail it by and by.

O the happy time is coming
When the trumpet shall be heard,
It is promised in the Bible,
It was sung by prophets old;
They who sit in heaven darkness,
Soon the morning light shall see,
And the world with songs of triumph,
Hail the glorious jubilee.—[*Chorus.*

34 Tune—At the Fountain. C. M.

[*Revivalist*, page 331.

Of Him who did salvation bring,
I'm at the fountain drinking,
I could forever think and sing,
I'm on my journey home.

Chorus.—Glory to God, I'm at the fountain
drinking.

Glory to God, I'm on my journey
home.

Tho' sin and sorrow wound my soul,
I'm at the fountain drinking,
Jesus, thy balm will make it whole,
I'm on my journey home. *Cho.*

35 Tune—Turn to the Lord. 8s&7s.

[*Revivalist*, page 84.

Come ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.

Cho.—Turn to the Lord, and seek salvation,
Sound the praise of his dear name.
Glory, honor, and salvation,
Christ, the Lord, has come to reign.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth,
Is to feel your need of him.
Turn, etc.

36 Tune—Woodworth. L. M.

Behold a Stranger at the door!
He gently knocks, has knocked before;
Has waited long—is waiting still;
You treat no other friend so ill.

Oh! lovely attitude—he stands
With melting heart and open hands;
Oh! matchless kindness—and he shows
This matchless kindness—to his foes!

37 Tune—Fountain. C. M.

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved, to sin no more.

38 Come to the Saviour.

[*From The Price*, page 40.

Come to the Saviour, make no delay,
Here in His word He's shown us the way;
Here in our midst He's standing to-day,
Tenderly saying, "Come."

Chorus.
Joyful, joyful will the meeting be,
When from sin our hearts are pure and free;
And we shall gather, Saviour, with Thee,
In our eternal home.

"Suffer the children!" Oh hear His voice;
Let every heart leap forth and rejoice;
And let us freely make Him our choice;
Do not delay, but come.—*Cho.*

Think once again, He's with us to-day;
Heed now His blest commands and obey;
Hear now His accents tenderly say,
"Will you, my children, come?"—*Cho.*

39 Whosoever will.

[*From the Price*, page 124.

"Whosoever heareth," shout, about the
sound!

Send the blessed tidings all the world around;
Spread the joyful news wherever man is
found.

"Whosoever will may come."

Chorus.—

"Whosoever will, whosoever will,"
Send the proclamation over vale and hill.
'Tis a loving Father calls the wand'ring
home;
"Whosoever will may come."

Whosoever cometh need not delay;
Now the door is open, enter while ye may;
Jesus is the true, the only living way:
"Whosoever will may come."—*Cho.*

40 Tune—Water of Life.

[*Fresh Laurels*, page 56.

Jesus, the water of life will give
Freely, freely, freely.

Jesus the water of life will give
Freely to those who love him.
Come to that fountain, O drink and live,
Freely, freely, freely,
Come to that fountain, O drink and live,
Flowing for those that love him.

Cho.—The Spirit and the Bride say come,
Freely, freely, freely,
And he that is thirsty let him come
And drink of the water of life.
The fountain of life is flowing,
Flowing, freely flowing:
The fountain of life is flowing
Is flowing for you and for me.

Jesus has promised a robe of white,
Freely, freely, freely,
Jesus has promised a robe of white,
Freely to those that love him;
Kingdoms of glory and crowns of light,
Freely, freely, freely,
Kingdoms of glory and crowns of light
Freely to those that love him. *Cho.*

41 Tune—Siloam. C. M.

One more petition, O our God,
We lay before thy throne;
That thou wouldst bless us as we part,
And our weak efforts own.

O ever may the love of God
Within our bosoms glow;
And love to man, in all our acts,
The humble Christian show.

42 Doxology. L. M.

Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

For sale by Geo. E. Davis, Burlington, Vt.

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Fourth Series: November, 1870.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT?...*Rom.* x. 15.

Vol. XLIII.

MARCH, 1871.

No. 11.

HOME MISSIONARY BEGINNINGS IN DAKOTA.

By REV. JOSEPH WARD, of Yankton, Dakota.

DAKOTA Territory takes its name from the designation which the Indian tribes scattered through it have given to their united bands—the word meaning, “The Confederated Tribes.” It lies between the meridians 97° and 104° west of Greenwich, and parallels 43° and 49° north latitude, and comprises 150,931 square miles, or 96,596,128 acres. Comparing it with other portions of the United States longer and better known, we find it to be twice as large as the whole of New England, with enough left to make sixteen States like Rhode Island. Or it would make three States as large as New York, and two like Connecticut.

It was organized as a Territory in 1861, though the first cession of lands was made in 1858, by the Yankton and Ponca Indians. A few white settlers came in 1859, but the hostility of the Indians prevented any immigration like that which other Territories received. When the census of 1860 was taken, Dakota embraced, in addition to its present extent, what is now known as the Territory of Wyoming, which was set off from Dakota in 1868. Yet, from all that immense area only 2,576 white persons are reported. The census just taken reports 15,000 for Dakota and 9,000 for Wyoming. There is nothing remarkable in this increase until we consider the fact that, owing to fear of the Indians, there was almost no immigration until the spring of 1868. It should also be remembered, that since the date of the last census (June, 1870) the increase of population has been at a much more rapid rate than ever before. For example: in April last I passed over a prairie eight miles in extent, and saw but one house; in the last of June, passing over the same road, I counted twenty-six houses.

The surface of Dakota is mostly elevated, but not mountainous. In the eastern part is a plateau several hundred miles long, called the *Couteau des Prairies*, having an average elevation of 1,500 feet above the sea, with a breadth of from fifteen to twenty miles; while a similar plateau of less height, the *Couteau du Missouri*, extends from the southeastern to the northwestern portion, and westward nearly to the Missouri river. Nearly the whole area of the Territory is available for tillage or grazing; the only exception being the *mauvaises terres* (or “bad lands”), and the Black Hills, a mountain range, both in the southwestern part; yet both are more valuable than lands for pasture or

tillage, because of their treasures of minerals and timber. The soil is easily worked, and well adapted to the raising of all cereals, being well supplied with lime. The tough sod of the prairie once broken, the deep alluvial soil furnishes abundant nourishment for grain and vegetables. There are numerous lakes and rivers, though fewer small streams than in more hilly countries. Nearly the whole of the eastern and one-half of the southern boundaries are formed by natural bodies of water—the Red River of the North, Lake Traverse and Big Stone Lake separating it from Minnesota, the Big Sioux river from Iowa, and the Missouri from Nebraska.

The climate is attractive; the air, very dry and invigorating, proves at times, for some delicate lungs, too much of a tonic. Already many invalids have come from the East, to get a new lease of life from our pure air. Very many who had suffered for years from asthma and kindred complaints, at the East, are now entirely cured. Others, with consumption, who had waited too long before coming, still find that they are helped. There are sudden changes of temperature, but as these occur in a *dry* air, they cause far less suffering and disease than in an air like that of New England or any of the seaboard States.

The settlements are thus far only on the border, along the rivers and lakes mentioned before as forming the eastern and southern boundaries. Compared with the rest of the Territory, the settled parts are a very narrow hem upon a part of its edge; as if the State of New York should have a few scattered hamlets, at wide intervals, up the Hudson and along Lake Champlain, and up the line of the Erie railway as far as Port Jervis.

The inhabitants are, by a large majority, from the northern belt of the United States and the northern countries of Europe. As may be inferred from that fact, they are Protestant, lovers of liberty, and friends of education.

Until the Territory becomes a State, and some disposition is made of its public lands set apart for school purposes, there can be no large outlay for education; yet, by special tax levied upon themselves, the people have already made generous provision for public schools. The school-laws are framed not only with reference to the present, but with a wise provision for the future needs of an increased population.

Yankton, the capital, on the Missouri river, is naturally the centre of religious and educational work, and here the oldest and largest churches are located. It has three churches—Methodist, Episcopalian, and Congregational—to supply the wants of at least 2,000 people.

The Congregational church was organized in April, 1868, by Rev. E. W. Cook, of Ripon, Wisconsin. He spent six months here in the service of the American Home Missionary Society, organized a church of eleven members, and a Sabbath school starting with only six members. Before he left, he received four additional members to the church, and saw the Sabbath school increased at least tenfold. But he did far more than this, by convincing the few Congregationalists then here of the feasibility of organizing a church that would be strong enough to *command* respect, and to take a leading position in the community. He found them scattered, not even knowing each other by name, debating the question of giving up all hope of a church of their own. He left them united, a strong *body*, full of faith in their future, proud of their name, and ready to go to work.* The church now numbers 44 members, and

* [Mr. Ward's service with the church commenced November 1st, 1868.—*Ed. H. M.*]

the Sabbath school has a membership of over 100, with an average attendance of 70. There is a good house of worship, nearly paid for, which seats 300 people comfortably. But much has been done that cannot be put down in figures, and still more remains to be done that figures of any kind utterly fail to tell. The other parts of the Territory naturally look hither for help. Congregationalists in other places, wishing to be gathered into churches, look to the church at Yankton for aid and counsel—as, indeed, they *must*; for they cannot cry loud enough, nor reach far enough, to get help from churches of our order elsewhere. Their cries are lost long before reaching their Eastern friends.

Thus, from our isolation, a great burden is laid upon us. Before we are hardly able to creep, four or five others are reaching their hands to us for help. Hence it is that the two Congregational ministers of Dakota feel that they are utterly unable to do one-half of the work that ought to be done, and that would at once bring in generous returns.

The amount of ground to be traveled over is of itself enough to frighten one. The extent of the field which has this place for its base of operations will be better comprehended by many, if we transfer ourselves from this land of “magnificent distances,” and measure our work by routes and places more familiar to Eastern readers. Instead of saying it is a field stretching to Sioux Falls and Flandreau in the northeast, to Vermillion, Elk Point, and Richland in the southeast, to Fire Steel in the northwest, to Springfield and Emmanuel creek in the west—all unfamiliar names, whose relation to each other is wholly unknown—let us take another starting-point, and travel in a region where we are at home.

We will start from Worcester, Mass., not by rail, but with a pair of ponies or mules, and an open wagon. There is a small settlement at Haverhill, where a few sermons have been preached, and the people are anxious to see a minister and talk with him about the prospects for a church. Taking plenty of food for man and beast—for there are no villages and but few houses on the way, and we may be compelled to spend a night on the open prairie—we set out for Haverhill. We do not take a direct line, as we might, there being no fences to hinder our going wherever we wish, but we go around by way of Boston, to see a little village growing up there around a flouring-mill, which was built a little more than a year ago, ten miles away from the nearest house. The builder, an old man of seventy, had confidence enough in the growth of the country to go out alone and ride up the river until he found a good mill-site, and there build his mill, sure that the grain would come in good time and give him plenty to do. His draft on the future has been so promptly honored that this year he has drawn another, and built a second mill far up the river, beyond the furthest “claim” shanty. Both mills are now running on full time. Would not this old gentleman, with his faith in the future, and his *provision* for it, make a good President for a Western College Society, or a Church-Building Union? (The people of the Territory, at the election in October last, had the good sense to make him Superintendent of Public Instruction.)

But we are stopping too long at the little village of Boston, and must make haste to reach Salem, a larger place, giving promise of more rapid increase. Here we find warrant for the forming of a church, for they have kept up a prayer meeting and Sunday school without the help of a minister, and in many families God is honored by morning and evening worship. Reaching Haverhill, we find it to be a place of wonderful beauty, and rapidly growing. The land about it, just opened to settlers, is of the richest kind, and families come

in every day. An audience gathered in the old barracks is composed of nearly every person in the place, for sermons are a rarity, and all are anxious to hear. At the close of service the question from all sides is, "When will you come again?" Much regret is felt that they cannot have preaching at least once a month; but it is a long road from Worcester to Haverhill, and we dare not make promises, especially when we think of the half-dozen other places equally eager to have *regular* preaching. On our return we pass through Concord, where are only half a dozen houses on the shore of a little lake. We make no pause here, but hurry on, so eager to get home that we ride all night. We have been absent five days, and have driven considerably over two hundred miles.

Or, suppose that one of the Worcester pastors should start early Saturday morning, with his horse and buggy, and drive down to Providence. After preaching there at eleven the next morning, let him drive to Attleboro, preach at three in the afternoon, and then strike across the country to meet an appointment at Woonsocket in the evening. If he is not tired by this time, his horse will be. Yet this is a part of the weekly work of one of the two Congregational ministers of Dakota.

Or, again, let him start before sunrise, some Sabbath morning in midwinter, and drive up to Barre, preach in the dining-room of the log tavern there to an audience of forty-five at eleven o'clock, and then drive back and preach to his own people at seven in the evening.

Or, let him go out on Friday evening and hold a prayer meeting in Barre, the next day visit Petersham and Athol, to leave an appointment for preaching-service in Petersham at four o'clock on Sunday; then go back to Barre, meet the Sabbath school at ten, Sunday morning, preach at eleven; after dinner drive to Petersham, preach to an audience of fifty or more, gathered in the first building of the town, roofed and sided only the day before. He will need to have more than one sermon with him, for some of his Barre audience will follow him to Petersham. It will be very convenient, too, if he be able to speak without notes, for he will find no pulpit to lay them on. He must "shoot without a rest"; but it will be at short range, for half his hearers are within arm's length. Every eye is on him, and he can tell when a shot hits the centre.

Is not such a field larger than two men can work with any degree of thoroughness?

But, as if this were not enough, we are told of another field even larger. Parties who went from here last September, to survey tracts in the valley of the Red river, have returned within a month. They report a country of greater richness and beauty than any of the previously surveyed parts of the Territory. Every man in one party of thirteen will go back in the spring to take a "claim." The whole valley is filling up with immigrants, who have in view the growth coming from the building of the Northern Pacific Railroad. Already there are over 5,000 whites (some say as many as 7,000) scattered in small groups of from ten to a hundred families. In all this line of settlements, stretching from Fort Abercombie (250 miles from here) to Pembina, near the British border, there is not a single Protestant minister: no sermons, no sanctuary, no Sabbath, for more than 5,000 men. They are laying the foundations of a commonwealth larger than England, Scotland, and Wales, and leaving out God. Dare we let them go on without the Bible and the spelling-book? If we are to be in time to help them in laying the foundation, we must move at once; for, taking the *lowest* estimates, there will be 15,000 people in that valley before the close of 1871.

Another field, not so large, yet important and promising, is found across the river from this place. Although in Nebraska, it is best reached from Dakota, as all their interests, commercial and social, are with the people this side the river. Not a Protestant minister lives in Cedar county, and there is only occasional preaching by ministers from this side. The work already done there has been productive of good, and, if it could be followed up, would result in the forming of a church within six months.

But, in spite of the size of this field and the ridiculously small force to work it, we feel hopeful for the future. The population already here is of a class superior to that which has been the first to enter many of the Western Territories. The fact that there have been no unusual attractions, like the rich mines of Colorado and Nevada, to draw large crowds of needy and desperate adventurers, has saved us from many of the barbarizing elements that accompany the sudden increase of population. The country thus far settled is taken by farmers who intend to make this their home. They are for the most part poor in money, but rich in the impulsive, conquering energy of youth. The great majority are well educated. We do not have to work upon a dull, soggy mass, that absorbs the labor of a generation before it gives an answering sign, but upon a body quivering with animation, quick to measure the value of an intellectual proposition, impatient of anything dull or slow—a body that one must move nimbly to keep pace with. He who would gain and keep its attention must get beyond it, ready to head off its impetuous sweeping and turn it into a proper channel. In every one of the five places where churches have already been formed, the present condition of things is excellent, and the prospect for the future is encouraging. The church last organized, at Canton, only three months old, is now enjoying a revival, although there is no minister, and they have had but one sermon since they became a church. They write the most pleading letters for help, asking, "*When can we have a minister of our own?*" Rev. Mr. Sheldon is now on his way to spend four days with them; but what they need (as what church does not?) is a minister to live with them as their *pastor*.

Now, where are the men, young or old, ready to come on *at once*, and either enter fields already white to the harvest, or make for themselves new fields where no man has ever sown a handful of seed before them? There are plenty of either sort from which to choose.

The *young men* just ready to leave the Seminary, who have a genius for hard work, and a talent for organizing, sufficient to carry on successfully the affairs of the most important churches in New England, are just the men needed here. They will have "ample room and verge enough" for all their skill and genius and eloquence. None of their sweetness will be wasted, for there will be plenty of educated men to appreciate their best, and perhaps suggest amendments.

There is need, too, of *older men*, skilled by long experience to make the most of all the elements each field furnishes, with the least loss of time. Whoever comes must be ready for work, with an eye single for the Master. There will be chances inviting him to invest time or money, with a certainty of large returns. But before he does that, *let him leave the ministry*. The minister can be no more successful than the layman in serving God and Mammon at the same time.

Will the older communities of the East be generous towards the new Northwest, and spare some of their *master workmen* to help us in building up a mighty empire for CHRIST?

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. A. M. Goodnough, South Vallejo, Solano Co.

Looking for Eden.

I find pleasing evidences of the power of the gospel to win, reform, and redeem the souls of men. We have had no special work of grace or "revival," but a steady, healthy growth of religious feeling, an earnest, prayerful spirit in our members, and a more devout attention of the congregation to the ministry of the Word. Our prayer meetings are the best I have ever known, calling out some very faithful and efficient helpers.

We have added nine to our little flock since the spring, and five or six more will probably join at the next communion. There is an excellent fraternal spirit among our people, and their kindness and liberality toward us have been uniform and unceasing. Their thoughtful solicitude for our welfare, their prayers, benefactions, and respectful attention to our advice in matters spiritual and temporal, have laid us under lasting obligations of gratitude to them not only, but to our Father in heaven, who has opened for us this door of usefulness.

We still lack in South Vallejo (what all California lacks), a thrifty and God-fearing population. Such people, enough of them, on this coast, would make this land as near an Eden as the sun sees in all his journey.

From Rev. J. J. Powell, Rio Vista, Solano County.

Revival.

After a year's hard fight with the enemies of the cross, the day is dawning. About two weeks ago I felt impressed to hold a protracted meeting at Egbert's school-house, about six

miles northwest of Rio Vista. Some of the brethren said, "It is of no use; you cannot do anything in this wicked neighborhood." I told them that I must try, and we opened our batteries on the strongholds of Satan. I have preached every night, and four times in the day-time. The school-house is crowded to its utmost capacity every night, and the Spirit of God is moving upon the hearts of the people. From thirty-five to forty have manifested a desire to become Christians, and about twelve hope that they have experienced a change of heart.

Some of these cases are of peculiar interest; as, *e. g.*, that of a Mexican, who was raised in the Romish church. He came to our meetings to see what was going on; an arrow reached his heart; he became very much in earnest. Last Monday he ran after me while going to an appointment, and said, "Sir, I want you to instruct me about the salvation of my soul. I am a lost sinner, and what shall I do to be saved?" I pointed him to the bleeding Saviour. Last Wednesday night he rose in the meeting and told the congregation what God had done for him. His last word was, "I love Jesus." Blessed be God for what he is doing! Our prayer is, that the Spirit may continue to strive until every Christless soul in the community shall be transformed.

From Rev. E. M. Betts, Santa Barbara, Santa Barbara Co.

Pacific Pilgrims.

In general regard for the Sabbath-day, and an increased attendance on divine services, there has been wrought a wonderful change here in the last two years, though not through any marked revival of religious interest.

The generosity of this people in the work of church-building is already

known, but the sacrifices which some have made to found and maintain here the institutions of the Pilgrim Fathers, are inspiring. Although we are few in number and far away, yet we can see the spray of the Pacific fall on the petals of the Mayflower, and there is in it much to comfort and quicken.

Health-Seekers.

The mild and even temperature of the climate brings here from the Eastern States persons in search of health. Some regain it; others prolong their days; but too many wait till disease has so strong hold of the system that they come only to die among strangers, far from home.

A few weeks ago we lost from the church a valued member and deacon, who had been here seventeen years, and was the first to move in organizing a Protestant church in this place. It is hard to lose even one from our little number, but the blow is especially severe when one so strong is taken.

WYOMING.

From Rev. J. D. Davis, Cheyenne.

A change has come over the monotony of your missionary's life. He has been privileged to attend a Council, the only ecclesiastical or ministerial meeting since his coming here. One bishop and a delegate from Boulder, and the bishop of Cheyenne, met in council at Greeley, the new colony 56 miles south of Cheyenne, on the Denver Pacific Railroad. This town has come into being as if by magic. It is situated on the Cache la Poudre river, four miles above its junction with the South Platte. Five months before the meeting of our Council it was as destitute of inhabitants as were the antelope pastures all around it; but we found 700 people on the ground, large business houses in operation, several large blocks of stores approaching com-

pletion, hundreds of dwellings already the homes of the builders, and hundreds more commenced. The streets are all grand avenues, 100 feet wide, bordered already with thousands of maples and elms. Water has been brought from the river, and runs through all the streets. In the very centre of the town is a large park ornamented with hundreds of trees, and made picturesque with artificial lakes. Through the suburbs of the town flows the river, in which is a green island covered with towering cottonwoods, a grove of which any city might be proud.

The colony have secured a tract of 100,000 acres, from which the demon alcohol in all its forms is forever excluded. They have secured a class of citizens eminently industrious, intelligent, and moral.

The Council.

Its sittings were remarkably harmonious. It took but one ballot to elect a Moderator, and *all* the bishops present had a "part" in the public exercises of the evening. A company of thirty believers, from eighteen different Congregational and Presbyterian churches, and from eight different States, stood up and entered into covenant with each other as the First Congregational Church of Greeley. Others are on the ground, and more are coming.

It fell to my lot to give the "right hand of fellowship" to this little company, and I cannot express the feelings with which I spoke. I had labored for more than a year with my nearest neighbor on the east 400 miles, and the nearest on the west 1,200 miles away, with brother Thompson at Boulder, 140 miles distant by stage. But here we were called to christen a Congregational church only 56 miles away by rail!

Another glad experience which the quarter brought me was

A Visit to the Interior.

As I looked again on the beautiful valley which had been my home for sixteen years, it seemed to me that I had never seen it before. After more than a year of separation from all vegetable beauty, I could appreciate it as never before, and it seemed as if Nature was clothed in her richest holiday attire. There were

"Hangings crimson, hangings golden,
Garnet-edged and brown-enfolden,
Scarlet-dashed, and emerald-steaded,
Into russet softly faded."

But the glad enjoyment of nature was only a type of the rich spiritual feast I enjoyed. I have come back with new courage, and with stronger faith in the power of the glorious gospel of Christ!

DAKOTA.

From Rev. S. Sheldon, Elk Point, Union County.

Reports Progress.

I am happy to report progress in my fields. At Richland, where a church of three members was organized about three months ago, a large school-house has been built, and, moving from the old rickety log-house, we worshiped in it yesterday for the first time, and received two new members. The field is promising, a survey for a railroad having already been made through it.

At Elk Point, where we have been holding meetings, the hall is nearly completed, and we are gaining. At our communion last Sabbath the ordinance of infant baptism was administered, for the first time in this part of the Territory. To many it was a new and impressive scene.

At Vermillion we organized a church of seven members, and at our last communion received four heads of families, who bring a strong influence with them. Others will unite soon. The hall in which we have been meet-

ing is now finished, and, with a little paint and better seats, in a week or two we shall be fully equipped. The prospects at present are more favorable here than in either of the other fields.

A few weeks ago I preached in Canton, where Mr. Ward has organized a church. This is an important field, and should have a man to give his energies to the work there, and at Sioux Falls, which is the Niagara of this part of the country. A railroad will soon be built through there, and it will be one of the most important points in the Territory. Already the telegraphic line is extended to Yankton, *via* Sioux City, and the railroad route is located. Next Sabbath I am to supply for Mr. Ward, while he goes to Bonhomme, where he has preached several times, to organize a church. He thinks they will start off with eight or nine members. The genius of Congregationalism suits frontiersmen.

I have received from Eastern friends several gifts towards my missionary horse and buggy, but am still short about \$200.

NEBRASKA.

From Rev. M. N. Miles, Calla, Pawnee Co.

A Model Frontier.

The first year of my missionary service in these ends of the earth has closed, and I can report no great apparent results. A church has been organized of a few of those in sympathy with us. Our Saviour's command, "This do in remembrance of me," has been observed, where from time immemorial he had not been known. The good seed of the kingdom has been widely sown in the region round about, and the children gathered into Sunday schools. A season of revival has been enjoyed, and a considerable number have been converted to Christ. One of these, a man of worth and position, has become already the leading mem-

ber of our church. The general tone of morality has been so improved, that there is no place in the county where intoxicating drinks are to be bought, and there is almost entire exemption from the evils of liquor-drinking. It is the most temperate community I have ever known, and in this as well as other respects it is a very desirable part of the country for Christian families. When the railroad is completed, we hope to receive such accessions.

KANSAS.

From Rev. J. Chew, Ottawa, Franklin Co.

New Man and New Field.

After preaching upwards of twenty years, ever since I was fifteen—the last seven years (nearly) in London, England—I was troubled with an ambition to preach the gospel gratuitously. The laborer I know to be worthy of his hire, but *this* laborer fancied he would be more satisfied if he could do without the hire. I crossed the Atlantic and came to Kansas, intending to buy a little land, support my family by farming, and meanwhile go wherever I could gather a congregation, and tell the glad news of salvation without money and price. I had no sooner arrived in this State, than ministers and others assured me that my idea was impracticable; that ministers were greatly needed in the State, but that Congregational churches wished pastors who would renounce all other callings and keep wholly to the ministry. I consented; and preferring not to build on another man's foundation, but to try to *raise* a new church and congregation, after deliberation I came hither.

With a gentleman who was a deacon of my church in London, and his wife, we hired a hall. The few Congregationalists who had previously come to the place were already united with other churches, and our first morning's

congregation consisted of only nine persons. We did not get beyond a dozen for two or three weeks. We then arranged to have evening service also, and we mustered twenty. Eight of us agreed to celebrate the Lord's supper together, and had a solemn and edifying season. On a subsequent observance of the sacrament, thirteen sat down. Attention was now attracted to our meetings, and we have gradually grown to number 100 occasionally, an average of 60 or 70 in the evening.

Steps have been taken for organizing a church, and we shall probably count sixteen members to begin with. Among those who assemble with us are some who were in the habit of going to no place of worship; others who "were in Christ before us" have expressed hearty thanks; words of encouragement reach us from all classes; we have had not a few precious and impressive services, and there is every reason to believe the blessing of God is with us—that his name is being glorified. May it prove to be so!

From Rev. F. T. Ingalls, Olathe, Johnson County.

A Good Beginning.

When I came here, October 1st, I found a church-building nearly finished, but not furnished; a congregation and Sabbath school, each of about thirty. After preaching and working three months, I am glad to be able to report that now we have an average attendance of from sixty to seventy-five. The Sabbath school has grown in like proportion. The church-members have shown a commendable zeal in assisting to bring about this improvement, by their regular attendance upon Sabbath worship, by a new interest in the prayer meetings, and by an increased warmth of feeling, which has in it the promise of better things. They have also gone forward in completing and furnishing the church. A

broad sidewalk has been laid, so that the house is accessible in the muddiest weather; a friend has given us a carpet and sofa for the pulpit platform; an organ has been promised us by a brother who visited us in the fall and became interested; a choir has been organized, and other projects of improvement are under discussion. These may seem trifling things to mention; yet the spirit with which they have been done, the thankfulness with which the gifts of friends have been received, the enthusiasm which has been stirred in the hearts of the people, and the prayers which have gone up from our meetings in consequence, are to me very precious.

Of real spiritual growth there is not much to report as yet, beyond the awakening which I am confident has taken place in the hearts of the members. Three have united with us, and about six more Christian people here will be fully identified with us as a church. We shall hold union meetings during the week of prayer, and we hope to receive a blessing.

From Rev. R. M. Tunnell, Wamego, Pottawatomie Co.

Improvement.

The most manifest improvement within the year has been in the habit of Sabbath observance and church attendance—such improvement as makes Wamego a radically better place than it was a twelvemonth ago. In many of our new Kansas villages there is no Sabbath, and it is a matter of great difficulty to secure an audience who *habitually* hear preaching. Fifteen months ago the saloons did their largest business on Sunday. It was a day of riot, not of rest; and a hesitating, curious knot of a dozen persons would be the usual audience of the minister of Christ. They were auditors simply, not interested worshippers.

Now there is no drunkenness on Sun-

day, no rowdyism; the saloons are closed, there is quiet on the street and in hotels, and at my preaching appointments the audience fills the large school-room. When I began to preach in Wamego, we had often to omit the worship of God in singing; now we have "The Book of Worship," and an English Congregationalist leads with voice and a "Mason & Hamlin's" organ, and *the people sing*.

I shall be obliged to discontinue my stated preaching at Wamego, owing to the pressure of work in my own church, and to the difficulty and occasional impossibility of crossing the Kansas river to reach the place. I earnestly hope the work will not be abandoned, as it seems to me that very soon there can be an organization effected there. A church might have been organized before this, but it seemed useless to multiply churches without hope of immediate growth. To organize a feeble church simply "to keep others out," as is sometimes said, I know is not the work your Society proposes to do.

MINNESOTA.

From Rev. A. C. Lathrop, Glenwood, Pope County.

Life on the Frontier.

I am indeed on the frontier, as there is no minister of the gospel west and northwest of me until you reach the Pacific slope, or the Red River of the North, in the Queen's dominions. My field embraces twenty-five miles in length, and possibly a greater breadth. It is in the midst of vast rolling prairies, like a strong sea changed in a moment to land, with mountain billows crested with rocks in many places; yet, like the sea in storm, with low valleys and broad plains comparatively smooth, dotted here and there, as though islands, with sweet lakes and sweeter groves.

In a furious winter storm on the

prairies, it is a relief to get under the lee of a grove. Such a retreat, like "the shadow of a great rock in a weary land," has saved many from perishing; besides, like light-houses on sea or guide-boards on land, they are landmarks on the sky of "the prairie lea."

These prairies are settled here and there, along the lakes, streams, and groves, by "homesteaders," on an average five miles apart; but on the Red River trail, that I travel every two weeks to my appointments and Sunday schools, fifteen miles away, there is but one house on the road for twelve miles. I have a dear little church at Grove Lake, and am interested in two Sabbath schools there at two appointments, four miles apart. In the spring and early summer is high water. Streams and sloughs are not bridged, marshes and cat-holes are full of water. My people, scattered over the prairies, are all farmers, living in little cabins, with no village within fifteen miles, and I often sleep on the floor, or in a granary, or in very low chambers in attics. I distribute books, tracts, Sunday school and religious papers—the spicy *Advance*, the creamy *Congregationalist*, and sometimes the indescribable *Independent*—sent me by friends.

Living at the county-seat, I am often the bearer of burdens to many families here and there, of all sorts of eatables, drinkables, and wearables—almost everything but intoxicating liquors. Though too old to work a road-tax, I volunteer and help fill up bottomless marshes and sloughs that I and others have to pass over. I sometimes serve on juries, am judge of elections, moderator or clerk at town-meetings or county gatherings. I take the task of Register of Deeds, or of Town Clerk, when these officers are for the time away; help raise a building, or to hunt the estray, man or brute. I always lead the music in meetings, and now for the third time, of winter even-

ings, I am teaching the dear youth and children to sing the praises of the Redeemer. I write sermons when I can; and when I cannot, I trust to divine aid without, and often feel wonderfully helped. Still, I do delight to prepare, as carefully and prayerfully as I can, and to write my sermons. I think, on the whole, they are best received, and accomplish the most good. I feel that I am, like some of our poor homesteaders, "driving the breaking plough" and sowing the good seed. I trust the harvest-time is near.

We have recently organized a Congregational church in this charming little town, on the shores of a beautiful lake ten miles long, in a valley with sweet, clear, cool springs and streams being turned to water-powers. I was obliged to build a home for my family, much with my own hands, and am not done yet, though nearly three years at it. In my sixtieth year I am well and strong, feeling quite young most of the time, and hoping to do good awhile longer.

From Rev. C. H. Merrill, Mankato, Blue Earth Co.

Stray Sheep.

Two weeks after my arrival, your Superintendent organized the little band, numbering fifteen, who had applied to you for aid, into the First Congregational Church of Mankato. We have since been busy in completing our organization, laying broad foundations on the plans suggested by Dexter and Roy; in looking up those Congregationalists who have been long affiliated with none of the other denominations, and in caring for our part of the large influx of new-comers. Some persons have been found who have been in this Western country thirteen years, and still retain their connection with churches in New England! There is only too much ground for the complaint, that a large percentage of pro-

fessing Christians are lost in the tide of emigration to the West—the Western churches by no means gaining what the Eastern churches lose. Have not pastors at home a responsibility here? When churches allow their members to be absent *thirteen years* without taking note of it, what wonder if some, in their money-getting fever out here, lose all memory of their church connections at home!

The ladies have organized a prayer meeting, sewing-society, and sociable, all flourishing; and we have a Sunday school of forty, mostly adults, with a fine corps of teachers, mostly from the normal and public schools.

Ordination.

An ordaining council of ministers from different sister churches met here last week, and yesterday we were permitted to hold our first communion together as pastor and people. There were sad as well as pleasing features in the day's experiences. It was pleasing to receive twelve additions to our little band of fifteen; it was pleasant to administer the ordinance of baptism to the infants of two of our young church; but to be called from that to take part for the first time in a funeral service, threw a shade of sadness over the joys of the day.

Needs and Prospects.

Every thought is now directed toward a church-building. We need one sadly. Our hall is used for every purpose during the week, and it is with the greatest difficulty we can make it inviting on the Sabbath. On two occasions already our weekly prayer meeting has had to give way for a dance, since we cannot have it on a specified evening of the week, but must take our chance with every strolling player that comes along.

All southwestern Minnesota looks to Mankato for market and supplies, and this must continue long after the rail-

roads are pushed on. Business men promise us one of the largest places in the State. With our new railroad from the east, and another from the south, nearly completed, giving us their outlets, we are taking a fresh start; the place is over-crowded, and buildings are going up like magic. On this new tide our church bids fair, with the blessing of God, to attain a good position. Six years ago there was not a church-building here; now there are four, three of them with some architectural pretensions, and the rolls of two of the churches number more than 200 each. We have already social standing, and, more than that, I trust, spiritual power. The future looks hopeful.

IOWA.

From Rev. J. D. Sands, Belmond, Wright County.

His Home in Ashes.

On the morning of Tuesday, January 3d, I left home to fulfil an appointment in Clarion, the wind blowing a perfect gale from the north. Shortly one came after me with the news that my house was on fire. It had caught in my study, and had probably been burning more than half an hour before the family discovered it. On opening the study-door, the flames, driven by the wind, burst into the room with such fury that my wife and children had to flee instantly before it, with only the clothing they had on.

Thank God, they all escaped alive, which they could hardly have done if the fire had occurred in the night. Four chairs, two pillows and two sheets, are the only household articles it was possible to save from the flames. My home is in ashes. Every book of my prized library—the accumulation of twenty-five years—all my manuscripts, all the clothing of my family, our winter's provision of meat and potatoes,

my watch—*everything* is gone. Up to the time of my coming here I kept my library insured for \$1,500; but here I thought all was so perfectly safe, I would avoid the expense.

It is a terrible blow, but the will of the Lord be done!

[The news of this calamity reached us one day too late for the February number. Two or three of our helpful Ladies' Societies—among them that of the First Church of New Haven—were notified, however; the religious papers, and a circular from Rev. Dr. Guernsey, the Society's Superintendent for Northern Iowa, made the loss known; and we are happy to say that generous contributions have expressed the sympathy of Christian friends; for which we join our hearty thanks with those of Mr. Sands, rendered in a recent letter.

His library, one of the largest and best in the State, can hardly be replaced; his manuscripts certainly cannot. But gifts of money, clothing, and housekeeping goods cannot but be acceptable to a family (father, mother, two sons, of sixteen and ten years, and a daughter, eighteen) who have lost, literally, everything. Friends desiring further information may address Rev. J. Guernsey, D.D., Supt., Dubuque, Iowa.]

WISCONSIN.

From Rev. M. L. Eastman, Royallton, Wau-pacca Co.

Bright Spots and Dark.

"The morning cometh, and also the night:" says the prophet. Well, thank God for the morning, and also for the night. The one brings us hope and joy, the other drives us to more earnest prayer, deeper consideration, and holier trust. Since my last, we have had cause to rejoice, and also to feel a little disheartened.

There has been an evident increase of spirituality in the church, a deepening of purpose to sustain the cause of Christ against sin in every form. This is manifested not in word only, but in earnest, well directed *doing*. New-

comers are looked after, and invited to the house of God, and their children are directly brought into the Sabbath school—as one brother said, "before the devil gets the start of us." Another brother says, in view of the expected railroad from Green Bay, "We want to consecrate ourselves anew, and to be filled with spiritual power, so as not only to guard the church and our youth against the evils the road will bring, but to render the road and all its connections a blessing and help to the kingdom of Christ here."

Our monthly church meeting for conference, prayer, and relation of experience, numbering usually from eighteen to twenty-five, is a sumptuous spiritual feast. It is my barometer as to the spiritual atmosphere in the family of God. How I can preach on the Sabbath following one of them! We have three weekly prayer meetings also, one at the church and two back in the woods, a mile and a half from the village. As I arose to close one of them, the other evening, a young man sitting alone in a corner dropped on his knees and prayed for the pardon of his sins. Several took him by the hand after the meeting was dismissed, and encouraged him to look to Christ. Three additions by profession at the last communion and three expected at the next, give the brethren fresh courage. God's Spirit is working too, among the Sabbath school children.

I have left myself no room to talk about the dark spots, or discouragements. I hope that money ere this has come to the Treasury which your late appeal said was "empty," that with many others we may feel the relief your drafts bring. I mourn that I have to receive missionary aid, and hope it will not long be so. But this church *must* be sustained, and I shall do the best I can to bring it to self-support as soon as possible. Your statement that there was not a dollar in the Treasury made me tremble, both for myself and for my brethren in similar circumstances. I

can see now, as never before, the great deliverance God hath wrought for our churches by the Society, and the importance of promptness and liberality in collections. I am resolved, with God's help, to do my part.

From Rev. L. P. Norcross, Oakfield, Fond du Lac Co.

Burnt Over.

Better days are dawning, we trust, yet the mass of the people are hard to reach; partly because in past years the entire field has been burnt over by well-meant but unwise efforts to get up what was called a "revival," but was really a mere excitement. There was little or no instruction. The movers did not believe in ploughing deep, and they ploughed *very* shallow.

Spiritism.

But the worst enemy to our success is Spiritism. It destroys all reverence for authority, unfits for careful thinking, and leaves men simply apathetic. There are some forms of infidelity which at least do not destroy all the mind's integrity, and which do leave some regard for logical consistency. But if anything more completely paralyzes the entire faculties of mind and soul, than this most pernicious form of materialism, I have not seen it.

If I judge aright, however, the truth is gaining slowly with us, and my interest continues unabated both in the work and people. I know not what we should do, were it not for your Society. Its benefactions are most timely.

VIRGINIA.

From Rev. R. Tolman, Hampton, Elizabeth City Co.

Obstacles.

At the outset here I was admonished by one familiar with the people, that I must consider that this is Vir-

ginia, and that I must not be discouraged, if I met - with some difficulties which I did not encounter as a New England pastor. And I do find some obstacles.

Sectarianism.

One is a rigid sectarianism, which shuts out from sympathy and regard all who do not pronounce its shibboleth. The feeling sadly prevalent, though not always so openly expressed, a Southern woman brought out in reply to an invitation to public worship,—"I have not attended meeting for a year, nor do I desire to go to any but that of the ——— church." And as there is no white church of that order in town, she habitually turns her back upon all the privileges of the sanctuary. But I am happy to add that, among the settlers from the North, especially those who once breathed the free air of New England, I find comparatively little of such intense denominational exclusiveness. It is farthest from my purpose to obtrude my views of church polity. I have come here with no spirit of denominational propaganda, but to win men to Jesus; to help reconstruct the desolate South upon the broad basis of a common Evangelical faith,—caring little for the denominational badge upon the shoulder, if the image of Christ be on the heart.

Prejudice against Color.

Another obstacle is the prejudice against color. This works against us because the pupils of the Normal school, most of whom are colored, form a large part of our congregation. When therefore I invite neglecters of the sanctuary to worship with us, often the substance, and sometimes the very words of the reply are, "I don't want to be put on an equality with niggers." And as this prejudice was not reasoned in, it can no more be reasoned out, than one can be reasoned out of a fever or the plague.

But I rejoice to testify that even this prejudice is gradually melting away. There are, at least, two heads of families now connected with the congregation, who lately avowed their determination not to attend worship where colored people were admitted. It is surely a matter for thanksgiving that, besides those connected with the school, some forty or fifty settlers from the North, many of whom were neglectors of the sanctuary, are now brought within the influence of this church; and that we thus give a practical recognition of the colored man's equality before God, granting him in Christ's house, that

liberty which he has obtained in the State.

The Privilege of Work.

I returned from my visit in the North, greatly strengthened for duty. After having been so long prostrated by sickness, it is to me a peculiarly precious privilege to work for Christ; to aid in erecting on the wasted fields and among the impoverished people of the South, those main pillars of our Republic, the church and the school; thus following up the victories of our arms, with the sublimer victories of Christian love.

MISCELLANEOUS.

What of To-Morrow?

By Rev. S. W. ROBBINS, of East Haddam, Conn.

[Extract from a New-Year's Discourse on James iv. 14.]

We have reached a point in the progress of the church where its work at home and its work abroad seem to be blended in one. The influences which are bringing the nations near us are making more evident the fact that the work of the church, wherever it is carried on, is directed by forces which are sustained by the pulses of *one* life. And never was the effectiveness of our Christian instrumentalities in other lands more dependent than now upon the vigorous and progressive development of Christian principles at home.

In the time which is now upon us, it is not merely a new year which we have begun. We enter upon a new *decade*. We reckon years by tens to-day. We inquire and resolve not merely concerning the work and changes of a year, but of ten years. Our thoughts go

back from this day to our first Sabbath in 1861—and what a period is this to review! What tremendous agencies had God inclosed within these years, and commissioned to lay their commanding influence on all the coming generations! And if there is one Scripture which is most forcibly illustrated and impressed upon us in this review, it is this: "Whereas ye know not what shall be on the morrow." Who could have guessed how much God would bring to pass in these ten years? Could we have held the glass to our vision and seen what the nation would accomplish in its terrible struggle for existence, where is the resolution that would not have shrunk from the almost miraculous undertaking? But God had the blank years before him, and, as they passed, he proceeded to fill out the record. Ten years ago we were rocking in the swell of the gathering storm, and who could tell how much was to perish and go down ere its fury should be spent? In the strike which Slavery made for ascendancy, how little did we know

through what terrible convulsions it was to go to its destruction!

In a sermon here preached in 1860, I find this paragraph: "In the order of events, Slavery must go down as surely as the mightiest obstacles must fall before the march of the avalanche. *How* the result will be finally attained, God only knows. National politics can only touch incidental questions concerning it. Whether God will dissipate it, by and by, as he does the great iceberg when soft winds blow and gentle rays fall on it, or whether he will prostrate it as he does great cities when earthquakes rock them, is a question yet in his secret counsels." Such was our uncertainty then; but those counsels were made known to us more speedily than we dreamed. We have seen how the system of slavery was to be destroyed. And we look to-day upon the high advanced position of the nation to which these ten years of miracles have brought us; and there is work for the Christian church, there are responsibilities on Christian hearts, which we did not anticipate ten years ago.

As a mighty turning-point in our national life, we may not expect, perhaps, another ten years to equal in significance the last. But as a period of *new and aggressive work*, in which we are to go forward and possess the land, by the benign moral and intellectual power of our institutions of education and religion, the next ten years will stand in our country's annals as the grand period of formation and development. The pioneers who planted the churches in the States of the Mississippi valley, more than twenty-five years ago, did not know what great things they were accomplishing in their feeble beginnings. They were confident of doing an important work. But they *knew not what should be on the morrow*. They knew not that their churches and institutions would be needed so soon, as agencies of power, to enter the far-opening fields of the West and South.

They knew not that California and Oregon would hail them so soon—that the prairies and the mountains, crossed by the track of the locomotive, would make them this day neighbors alike to the western and the eastern coasts. They knew not that the growth of population and material strength, which are gathering in the widespread territory beyond them, would throw upon the church such a burden of duty as it bears at the opening of 1871. We need to give to this Scriptural assertion of our ignorance of the future a broad interpretation—to remember that we may be hourly approaching opportunities and responsibilities greater than we know—periods in which God's earnest servants shall need the results of our fidelity to-day, and, aided by them, shall accomplish a work of whose far-reaching power we may have now no apprehension.

In this spirit those who have gone before us have labored. Every church that has been planted this side the central plains is so much gained to the cause of Christ in our land—so much gained to the forces now to be enlisted for the grand conquests which to-day are calling us onward.

In this spirit we must toil now. It may take but a very short time to show us that the work accomplished by the church of Christ in this land, in 1871 and the few years succeeding, are even *more* essential to the yet greater results that are to follow, and to the still higher responsibilities of the future, than the invaluable results of past labors are to the work which is to be done to-day. How much we need to bring to our pressing responsibilities hearts not only burning with love, but baptized with that spirit of faith which goes to its tasks with an ever-increasing earnestness, as it hears and heeds the words: "Whereas ye know not what shall be on the morrow"! We owe this to the moral and spiritual needs of our country; we owe it to the influ-

ence and memory of our fathers ; we owe it to him to whom our most solemn vows are pledged, and to whom is assured the dominion "from sea to sea, and from the river unto the ends of the earth."

The Work in Texas.

By Rev. JEREMIAH PORTER, Post Chaplain at Fort Brown.

Though I am now working under a commission signed by President Grant, instead of one bearing the honored names of the Secretaries of the Home Missionary Society, I am not willing to deny myself the pleasure of writing to those who have so kindly aided to sustain the gospel ministry in the churches at the North, West, and South, with which I have labored. In this *fortieth* year from the date of my first commission as your missionary, I am permitted to look back with gratitude and wonder at the way the Lord hath led me, and at the work of the American Home Missionary Society during this most eventful period in our national history. The little stream of light and love that began to flow forty years ago towards the Mississippi valley, has from year to year widened and deepened, and rolled with mighty healing power. It has passed the dividing mountains, and carried a flood of divine blessings to the Pacific coast and to the borders of Mexico. Of your Society I may now say, as our precious Lord said to his disciples : "But blessed are your eyes, for they see, and your ears, for they hear : for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."

You are aware that I accepted the chaplaincy of this post with the expectation that thus this church might have a pastor, and your Society be permitted to turn their benefactions to other equally needy fields. Without

such aid as you have given it, this field must have been deprived of the living preacher's voice, though laymen had sustained Protestant services here for months, and Judge Downey has done the same during the six months of my detention from the field. Through his exertions here and at Washington, seconding the petition of the officers of Fort Brown, the church enjoys its present privileges. For the aid your Society has given us the past two years, we as a church express our gratitude, not merely in words, but by returning to your treasury our mite, gathered little by little at our monthly concert. In view of your great work, we wish it were multiplied by hundreds, but must be satisfied now with praying that this \$25 may do some struggling church good, as your former gifts have gladdened our hearts.

Another reason for accepting the chaplaincy was, that thus Mrs. Porter might be able gratuitously, as in past years, to give her services to the Rio Grande Seminary, which had commanded the admiration of this Mexican border, as she endeavored to give its children a Christian education. Depression in business, and the unfortunate strifes in Mexico, have reduced our population, and many of the scholars have consequently removed to more prosperous portions of Texas, and to other States. By these removals, and by deaths, our church has been greatly weakened ; still, with the hope of saving many of these beloved children, and of yet seeing prosperity beyond this river, and laying foundations of a future prosperous church, we are glad of the privilege of working on a little longer. We still comfort ourselves, the church, and our assistant teachers (a noble band of young workers), by the assurance and command of God, through the Prince of Apostles : "Be not weary in well-doing, for in due season ye shall reap *if ye faint not*." We would "do good unto all men."

The officers and soldiers of Fort Brown, with the wives of these gentlemen (many of whom deserve much of their country for what they did and suffered in the great national struggle), are an interesting community. The Fort itself is attractive, with its beautiful grounds, its officers' quarters, its hospital and barracks. These buildings have been all erected since the late civil war, and stand in the face of Mexico, as a monument of the strength and unity of this great Republic. The "Zona Libre," or "Free-trade Belt," up the Rio Grande from its mouth, is a matter just now much interesting both the United States and the Mexican Congress. Our Congress is asking the Mexican to abolish it, as injurious to our citizens. This the Mexican has just refused to do. Many of our own citizens and many residents of Mexico express the wish that this policy may be continued by the Mexican Congress, so as to provoke our Government to declare war, and go in, as Scott and Taylor did, and regain what they gave up. A permanent, established government in Mexico, is what is now wanted to develop its exhaustless resources and work successfully its mines. Its climate, its soil, and its silver mines, invite a prudent, industrious, and virtuous people to go in and possess the land. Then in a true sense they will joyfully say: "This is a good land which the Lord our God hath given us."

Many citizens of Matamoras, with whom I converse, despair of any permanent prosperity of their country until our own flag floats over it. They would welcome it rather than fight against it. So, it is my impression, it would be found in many portions of the Republic. Farmers, miners, and manufacturers are now discouraged, because they have no security that what they have raised from planting, dug from the mine, and made by machinery, will not be taken from them by some bandit-leader, who will "pronounce"

and march to fill his own treasury at the expense of the laborer. A stable government, under the leadership of a blessed people whose God is the Lord, would reverse all this.

Notwithstanding so many pupils of our former school have left town, and though our delay of near two months by quarantine led some to send their daughters to the convent, yet we have a school of about ninety. These are taught the way of God more perfectly; a majority of them attend Judge Downey's Sabbath school, which has just had a charming Christmas celebration, into which even Jewish children entered heartily, and sang earnestly the praises of the Lamb of God.

"The entrance of thy word giveth light; it giveth understanding unto the simple." Resting upon this assurance, we toil in fort, in town, in church, in school, and among the freedmen.

A Liberal Offer.

To aid pastors in procuring libraries is one of the objects for which the American Congregational Union was organized. Last year the Union gave to a considerable number of Home Missionaries copies of the volume of the *Congregational Quarterly* for that year and the year preceding. It also offered to give that periodical for the present year to any Home Missionary or other minister desiring so to receive it, whose congregation should within the year take and forward a collection for the treasury of the Union.

For the sake of rendering further assistance as regards their libraries to missionary pastors more especially, and to encourage additional effort to increase the contributions of the churches, the Board of Trustees make the following proposals:

1. The Union will send the *Congregational Quarterly* for 1871 to any Home Missionary, or other minister not able to take it for himself, whose church

shall forward, before the first of May next, to the treasurer of the Union, a collection amounting to at least five dollars.

2. It will also further send to any Home Missionary, or minister whose church shall forward to the treasurer, before the first of May next, a collection of *not less than twenty dollars*, either the *Bibliotheca Sacra*, the *New Englander*, or the *Congregational Review*, for 1871; or any two of these when the amount sent shall be *forty dollars or more*.

It is hoped, by this arrangement, to secure the circulation of these valuable periodicals where they do not now go, to furnish pastors ministering to feeble churches a much-needed help to scholarly culture, and at the same time to enlist the churches and their ministers more heartily in the great work of the Union. Of course, the Trustees wish it to be understood distinctly that those pastors who are already taking these publications, and able to take them at their own expense, are not expected to avail themselves of the offers made above.

Address either of the Secretaries, Rev. Dr. Ray Palmer, New York, or Rev. Christopher Cushing, Boston.

Organize Churches.

BY A CONSTANT READER.

THE article, entitled "Brethren of the Dispersion," in your November number, should be read and pondered by every Congregationalist, with the earnest inquiry, "Lord, what wilt thou have me to do?"

In a State not proverbial for either progress or love for Congregational principles—although owing much of her prosperity to the early labors and endowments of that strangely self-denying people, lives a man, born and imperfectly educated in New England, and, through travel, acquainted with the West and South. Having settled in this unnamed, and it is said un-united

State, he felt a strange yearning to see planted there a church of the simple faith and polity of his fathers. Believing that God helps those who help themselves, having a keen eye for times and opportunities, and an open hand and heart, he set about enlisting others. With patient labor a little band is formed, pledged to each other, and united heartily in the service of Christ; a prayer meeting is established and continued weekly from house to house; a lot is purchased, and a house of worship is built, wherein these believers meet and renew their pledges to each other and to God. With others, now ready to join, a church is formed, which grows and strengthens till, one of the strongest in her sisterhood, she is able to reach forth a helping hand to others younger than herself.

This, with slight variations, is the history of a majority of the sturdy young churches in this unnamed State—may I not say, of many throughout this land—which had never been, but for combined and earnest work by a few strong-hearted laymen, ready to take some responsibility and risk for Christ's cause.

Let us not discourage anywhere an attempt to organize for work. "If God be for us, who can be against us?" If such an effort fail (as it rarely will, wisely undertaken in faith and prayer), as your correspondent truly says, the community is *no worse off* than before. When will Congregationalists learn to have faith in themselves, or rather in the simple polity of their fathers, and know that they have a right to give and to work for its extension, without feeling that this is necessarily mean and sectarian? Is it not rather the honest, Christian way—to work for what we love best, and believe in most sincerely? This memorial year should waken us all to new zeal for the Lord, and still greater triumphs should crown our united work for Christ and freedom through the land.

APPOINTMENTS IN JANUARY, 1871.

Not in Commission last year.

Rev. William R. Joylin, East Portland, Or.
 Rev. Elijah James, Cloverdale, Cal.
 Rev. George Morris, Dixon, Cal.
 Rev. Reuben Gaylord, Irvington and La Platte, Neb.
 Rev. James Chew, Ottawa, Kan.
 Rev. John L. Ewell (to go to Kansas).
 Rev. Francis T. Ingalls, Olathe, Kan.
 Rev. Charles N. Lyman, Onawa, Iowa.
 Rev. Jacob Schneider, Pine Creek, Iowa.
 Rev. David S. Morgan, Westfield, Wis.
 Rev. Albert Burr, Gallatin, Mo.
 Rev. John C. Rybolt, Dallas City, Ill.
 Rev. Charles H. Wheeler, Malta, Ill.
 Rev. Lysander T. Burbank, Herndon, Va.

Re-commissioned.

Rev. John J. Powell, Rio Vista and vicinity, Cal.
 Rev. Amos Dresser, Butler County, Neb.
 Rev. William Giddings, Cedar Bluffs, Neb.
 Rev. David Knowles, Salt Creek and Elmwood Precinct, Neb.
 Rev. John H. Barrows, North Topeka, Kan.
 Rev. Calvin Gray, Geneva, Kan.
 Rev. Harry E. Woodcock, Tonganoxie, Kan.
 Rev. Edward F. Dada, Mazeppa, Minn.

Rev. Prescott Fay, Minneapolis, Minn.
 Rev. Sylvanus H. Kellogg, Glencoe, Minn.
 Rev. Josiah T. Closson, Bowen's Prairie, Iowa.
 Rev. Oliver Emerson, Deep Creek, Waterford, Elk River and Sterling, Iowa.
 Rev. John F. Graf, Davenport, Iowa.
 Rev. Daniel Lane, Belle Plaine, Iowa.
 Rev. Alexander Parker, Polk City and vicinity, Iowa.
 Rev. Jacob Reuth, Muscatine, Iowa.
 Rev. Homer T. Fuller, Peshtigo, Wis.
 Rev. Daniel Berney, Port Sanilac and Bridgehampton, Mich.
 Rev. John M. Bowers, Windsor and Greenridge, Mo.
 Rev. George G. Perkins, Hamilton, Mo.
 Rev. Leroy M. Pierce, Glenwood and vicinity, Mo.
 Rev. John Schaefer, La Grange, Mo.
 Rev. Edwin G. Bryant, Union and Garden Prairie, Ill.
 Rev. William E. Catlin, Forest Station, Saunamin and Owego, Ill.
 Rev. Hiram L. Howard, Atkinson, Ill.
 Rev. Ammi R. Mitchell, Viola and New Windsor, Ill.
 Rev. Samuel Penfield, Shirland, Ill.
 Rev. David M. Evans, Berea, Ohio.
 Rev. William James, Woodhaven, N. Y.

RECEIPTS IN DECEMBER, 1870.

MAINE—

Bangor, a Friend, \$5; a Friend, \$1,	\$6 00
Yarmouth, D. B. Loring,	5 00
Portland, Eben Steele,	100 00

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N. H. M. Soc.:	
Haverhill, First Cong. Ch. and Soc., to const. Peter Flauders a	
L. M.,	\$36 50
Hollis, Cong. Ch. and Soc.,	27 00
Amherst, Legacy of Sarah L. Lawrence, by R. M. Shirley, Ex.,	500 00
Miss C. M. Boylston, \$100; Miss M. C. Boylston, \$50; Miss L. F. Boylston, \$50,	200 00
Great Falls, First Cong. Ch. and Soc., by S. S. Rollins, Treas. to const. Mrs. Susan B. Nason, Mrs. L. J. Parker, Mrs. Emily A. Jones and Mrs. Betsey W. Hayes L. Ms.,	120 41
Pelham, Mrs. H. C. Wyman, by Mrs. E. W. Tyler,	5 00

VERMONT—

Burlington, Ladies' Benev. Soc., Third Cong. Ch., by Mrs. G. W. Benedict,	3 00
Ferrisburgh, Miss E. Bragg, \$2; Mrs. E. Carpenter, \$2, by Miss E. Bragg,	4 00
South Royalton, Rev. A. Hemenway, Springfield, Legacy of a member of the Cong. Ch., by Dea. G. P. Haywood, Ex.,	10 00
Wells River, Cong. Ch. and Soc., by Rev. W. S. Palmer,	188 00
	20 75

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas.,	3,000 00
Amherst, Legacy of Lieut. Enos Dickinson, by S. Clark and G. W. Allen, Ex.,	2,500 00
Andover, Rev. H. S. De Forest,	20 00
East Hampton, Payson Cong. Ch., by Seth Warner,	449 44
Fitchburg, Rolston Cong. Ch., Samuel	

Hale and others, by D. Boutelle, in full, to const. Rev. L. W. Spring a L. D.,	\$70 00
Florence, Cong. Ch., by A. L. Willis-ton,	100 00
Lanesboro', Cong. Ch. and Soc., by C. Newman,	12 50
Mrs. Caroline Hard,	10 00
Lawrence, a Friend,	50 00
Lenox, individuals, by G. W. Ford,	25 00
Massachusetts, a Friend,	50 00
North Brookfield, First Cong. Ch., an. coll. in part, \$165.87; mov. con., \$18, by J. E. Porter, Treas.,	124 37
Pittsfield, First Cong. Ch. and Soc., of wh. \$100 from the Mapleswood Institute, Rev. S. V. Spear, Principal, by M. H. Wood,	550 00
Sheffield, First Cong. Ch., by J. N. Dickson, to const. D. Boardman, F. O. Andrus and Charles D. Sage L. Ms.,	100 00
Sherborn, Ladies' Fema. Reading and Benev. Soc., by Miss D. P. Dowse,	4 00
Springfield, "Unabridged," Henry Brewer,	333 33
	20 00

CONNECTICUT—

Bolton, a Friend, by Rev. W. E. B. Moore,	5 00
Bridgeport, Sabbath School, Second Cong. Ch., by E. Sterling, in full, to const. A. H. Gamble, Miss E. K. Tichenor, C. W. Hawley, Mrs. H. S. Sterling and C. J. Seymour L. Ms.,	75 00
Columbia, Legacy of Sophia Lyman, by C. W. Lyman, Ex.,	50 00
Greenwich, Isaac Lyon, \$50; Mrs. Huldah Sniffin, \$5,	55 00
Hartford, Mrs. Mary C. Bemis, \$100; a Student, \$10,	110 00
Lakeville, Mrs. J. L. Merwin,	5 00
Lebanon, Rev. John Avery and family,	10 00
Lyme, Mrs. M. W. Hyde,	5 00
Mt. Carmel, Cong. Ch., additional, a Friend,	12 00
New Haven, Legacy of Lois Chaplin, by Atwater Treat, Ex.,	4,000 00
A. Johnston, \$100; Mrs. E. C. Robbins, \$10; E. C. Kimball, \$5; A. R.	

Kimball, \$1; Mrs. W. C. Conant, \$3; a Friend, \$25,	\$144 00
New London, a Thank Offering,	10 00
New Preston, First Cong. Ch., by Rev. J. A. Woodhull,	26 00
North Greenwich, Obadiah Moad,	2 00
Norwich Town, Mary Ann Williams,	50 00
Pequabuck, C. R. Williams,	5 00
Pomfret, Legacy of Mrs. Sophronia A. Grosvenor, by C. P. Grosvenor, Ex.,	415 00
Sharon, Mrs. Ann M. E. Coles,	10 00
Stamford, Cong. Ch., by W. C. Willcox, Treas.,	189 00
Legacy of Harris Scofield, by George Fox, Ex.,	50 00
George Fox,	5 00
Stanwich, William Brush,	53 00
Stonington, Second Cong. Ch., Mrs. Jerusha Pomeroy, by Rev. E. W. Gilman,	5 00
Terryville, Cong. Ch., mon. con., by M. Blakesley,	6 00
Tolland, Ladies of the Cong. Ch., by J. B. Fuller, Treas.,	3 00
Westford, Mrs. Lucinda Whiton, to const. herself a L. M., by C. Whiton,	50 00
West Haven, on account of Legacy of Rev. Jason Atwater,	865 00
West Woodstock, Oscar Fisher, \$2; Miss Eunice Williams, \$2.50, by O. Fisher,	4 50
Wilton, Rev. S. J. M. Merwin,	100 00
Winchester, Cong. Ch., by J. A. Bronson, Woodbury, Mrs. C. P. Churchill, \$6; G. H. Atwood, \$2,	89 60 7 00

NEW YORK—

Angola, Cong. Ch., by Rev. C. Strong,	12 00
Arkport, Jarvis P. Case, by O. R. Kings- bury,	2 00
Bainbridge, First Cong. Ch., by Rev. J. S. Fattengill,	21 00
Ballston Center, Harriet A. Bowman,	2 00
Ballston Spa, Titus M. Mitchell,	15 00
Barryville, First Cong. Ch., by Rev. F. Kyte,	1 70 5 00
Brookport, G. A. Rawson,	5 00
Brooklyn, E. D., <i>New England Cong. Ch.</i> , by J. W. Skinner, Treas.,	16 94
Brooklyn, <i>Clinton Avenue Cong. Ch.</i> , H. D. Wade,	100 00
Charles L. Mitchell,	15 00
Camden, First Cong. Ch., by J. Stark,	16 10
County Line, Mrs. Amanda Foote,	10 00
Coventry, G. D. Phillips,	10 00
Danby, Cong. Ch., \$16; Rev. H. Car- penter, \$5.50, by Rev. Henry Carpen- ter,	21 50 36 00
East Bloomfield, Josiah Porter,	10 00
Hopkinton, A. Kent, by Rev. C. P. Bush,	1 00
Keeseville, Mrs. Cyrus Andrews,	325 00
Malone, on account of Legacy of L. S. Cotton, by G. C. Cotton, Ex.,	10 00
Molra, First Cong. Ch., by Rev. S. H. Williams,	10 00
Morrisania, Second Cong. Ch., by Rev. C. H. Ritter,	5 00
Morrisville, Cong. Ch., Dea. Abel B. De Forest,	50 00
New York City, Ladies' Home Miss. Soc. of the Broadway Tabernacle Ch., (avails of a silk quilt wrought by Mrs. M. W. Hyde, of Lyme, Conn.), which const. Mrs. Elizabeth G. Thompson a L. M.,	45 00 30 00
J. T. Leavitt, A Friend, \$100; Trustees of E. Withington, \$50; Prof. B. N. Mar- tin, D.D., \$25; Prof. D. S. Martin, \$5,	180 60
New York Mills, Welsh Cong. Ch., by Rev. T. M. Owen,	14 00
Norwich, B. Chapman, \$10; W. P. Chapman, \$2; S. L. Ford, \$1, by J. Hammond,	13 00
Orient, Cong. Ch., by Rev. T. A. Gad-	

ner, to const. Rev. T. A. Gardner and Mrs. T. A. Gardner L. Ms.,	\$80 00
Oswego, Cong. Ch., by D. G. Fort, Treas.,	185 40 2 00
Perry Center, Rev. J. P. Root,	
Rodman, Sab. Sch. Miss. Soc. of the Cong. Ch., by W. R. Hanford,	39 57 10 00
Schenectady, Mary Still, Sherburne, Cong. Ch., by Saml. Mil- ler,	53 89
Speedville, Dea. Humphrey, by Rev. W. Macnab,	1 00 10 00
Union Falls, John T. Duncan,	
Warsaw, Cong. Ch., by H. A. Metcalf, Treas.,	67 92
Westmorland, Cong. Ch., by A. S. Brown,	11 40
West Newark, Cong. Ch., by Rev. W. Macnab,	24 25

NEW JERSEY—

Bloomfield, M. L. C.,	5 00
Newark, A Friend,	8 00
Orange Valley, Mrs. Phoebe L. Osborn,	5 00

PENNSYLVANIA—

Pittston, Mrs. H. D. Strong,	25 00
Philadelphia, Theodore Blise, to const. Rev. A. V. C. Schenck and G. P. Peck L. Ms.,	100 00

MARYLAND—

Baltimore, Susan D. Metcalf's Miss. box, by S. D. Metcalf,	2 00
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DISTRICT OF COLUMBIA—

Washington, Rev. E. Goodrich Smith,	25 00
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TEXAS—

Brownsville, Cong. Ch., mon. con., by Rev. J. Porter,	25 00
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KENTUCKY—

Louisville, S. S. N.,	5 00
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OHIO—

Received by Rev. L. Kelsey: Cleveland, First Cong. Ch., by W. H. Newton,	\$43 75
Cuyahoga Falls, Cong. Ch., bal. of coll., by C. Clark,	1 50
Hampden, Cong. Ch., by M. L. Maynard,	3 50
Lebanon, Cong. Ch., by Mrs. B. E. Parrish,	8 50
Mount Vernon, Cong. Ch., by W. Turner, Treas.,	100 00
Tallmadge, Sabbath School of Cong. Ch., by A. Sper- dy,	80 50
Wadsworth, Cong. Ch., by Rev. D. E. Hathaway,	11 00
Wakeman, Cong. Ch., by Rev. L. Loring,	44 50 293 25
Amboy, First Cong. Ch., by Rev. A. W. Sanders,	4 48
Geneva, Cong. Ch., by C. Talcott, Treas.,	93 15
Marietta, on account of Legacy of Curtis Clark, by A. T. Nye,	472 76
Medina, Cong. Ch. and Soc., by W. Clark, to const. Rev. E. J. Alden a L. M.,	33 00
Tallmadge, Legacy of Dr. Philo Wright, by Rev. John Seward,	150 00
Toledo, First Cong. Ch., by M. Brig- ham, Treas.,	94 50

INDIANA—

Indianapolis, Daniel Yandes,	500 00
Mechanicsville, Cong. Ch., by Rev. T. B. McCormick,	4 75
Terre Haute, Miss Asenath Bishop, to const. Miss Asenath Bishop a L. M.,	30 00

ILLINOIS—

Altona, First Cong. Ch., by Rev. J. L. Granger,	\$11 15
Ashley, Irvington and Richview, Cong. Chs., by Rev. C. B. Barton,	20 00
Atlanta, Rev. G. B. Hubbard,	5 00
Champaign, Cong. Ch., by G. F. Beardsley,	18 50
Chenosa, First Cong. Ch., by Rev. H. G. Pendleton,	8 75
Chicago, South Cong. Ch., bal. of coll.,	4 00
Crete, First Cong. Ch., \$5.25; Rev. S. Porter, \$3, by Rev. S. Porter,	8 25
Dover, Cong. Ch., by T. W. Nichols,	39 35
El Paso, Cong. Ch.,	4 60
Geneseo, Cong. Ch., to const. Elisha Stewart a L. M.,	38 65
Geneva, Cong. Ch., bal. of coll.,	2 00
Greenville, First Cong. Ch., by Rev. M. M. Longley,	9 90
Gridley, Cong. Ch., 11.70; Nebraska, Cong. Ch., \$2, by Rev. J. A. Palmer,	13 70
Hinsdale, Cong. Ch., by Rev. F. Bascom,	25 17
Lockport, Cong. Ch., by Rev. H. C. Abnerthy,	15 00
Marseilles, Cong. Ch., in full, to const. Rev. O. G. May a L. M.,	27 00
Neponset, Cong. Ch., by Rev. S. G. Wright,	29 75
Onarga, Cong. Ch., by W. A. Thayer,	24 30
Payson, Cong. Ch., mon. con., \$10; Dea. David Prince, to const. Mary Robbins a L. M., \$30, by D. Robbins, Treas.,	40 00
Plymouth, Cong. Ch., by Rev. A. E. Arnold,	11 50
Polo, T. Aldrich,	5 00
Rockford, First Cong. Ch., by Rev. H. M. Goodwin, to const. Marcus S. Parmelee a L. M.,	42 75
Second Cong. Ch., bal. of coll.,	5 00
Woodstock, Cong. Ch., by Rev. A. P. Johnson,	30 00

MISSOURI—

Kingston, Cong. Ch., by Rev. M. J. Callan,	28 00
Kansas City, First Cong. Ch., by Rev. J. G. Roberts,	48 00
Lathrop, Plymouth Cong. Ch., by Rev. F. W. Adams,	10 00
West Hartford, Cong. Ch., by Rev. G. W. Williams,	14 50

MICHIGAN—

Received by Rev. Leroy Warren:	
Cannon, Cong. Ch., to const.	
Rev. D. L. Eaton a L. M.,	\$30 00
Greenville, Cong. Ch., memorial offering, to const.	
Rev. C. Spooner a L. D.,	100 00
Lowell, Cong. Ch., to const.	
Rev. L. S. Griggs a L. M.,	30 00
Alamo Centre, Rev. E. Branch,	160 00
Avon, Cong. Ch., bal. of coll., by Rev. J. S. Kidder,	5 00
Banka, Cong. Ch. and other friends, by Lydia T. Marshall, Treas.,	50
Cody's Mills, Cong. Ch., \$6; Paris, Cong. Ch., \$3.25, by Rev. N. K. Everts,	3 00
Delta, Cong. Ch., \$3.46; Grand Ledge, Cong. Ch., \$4.89; Waconata, Cong. Ch., \$9.25, by Rev. N. D. Glidden,	12 25
Grand Rapids, First Cong. Ch., by Rev. E. G. Carpenter,	22 60
Hancock, Cong. Ch., by Rev. P. H. Hollister,	13 71
Hart and Shelby, Cong. Chs., by Rev. A. St. Clair,	27 83
Hubbardston, First Cong. Ch., by Rev. W. Irons,	25 00
Keane, Cong. Ch., by Rev. W. H. Barclay,	25 00
North Adams, Cong. Ch., \$28; Somerset, Cong. Ch., 13.25, by Rev. J. L. Crane,	4 25
	41 25

Pleasanton, S. W. Bailey, by Rev. J. D. Millard,	\$260 00
Portland, First Cong. Ch., by Rev. L. P. Spelman,	638 00
Romeo, Miss T. S. Clarke,	50
Saline, A. A. Wood, by Rev. W. E. Caldwell,	5 00
Saugatuck, First Cong. Ch., bal. of coll., by Rev. J. F. Taylor,	11 50
Traverse City, First Cong. Ch., to const. Rev. R. Hatch a L. D., by Rev. R. Hatch,	70 00

WISCONSIN—

Received by Rev. D. Clary:	
Beloit, Ladies' Miss. Soc. of the First Cong. Ch., by Mrs. Prest. Chapin, Treas.,	\$33 00
Janesville, Cong. Ch., by Dea. Josiah Wright, Treas.,	48 00
Lake Mills, Cong. Ch., by Rev. C. Caverno,	10 15
Received by Rev. F. B. Doe:	
Columbus, Cong. Ch., to const. James Webster a L. M.,	39 00
Watertown, Cong. Ch.,	33 15
Augusta, First Cong. Ch., by Rev. I. Bridgman,	6 00
Baldwin's Mills, First Cong. Ch. and Soc., by Rev. M. L. Eastman,	3 00
Beloit, A Friend,	3 00
Black Earth, Cong. Ch., \$17; Mazomanie, Cong. Ch., \$13, by Rev. M. M. Martin,	30 00
Brooklyn, Cong. Ch., by Rev. R. Sewell,	7 00
Cooksville, Cong. Ch., \$5.60; Evansville, Cong. Ch., \$20.50, by Rev. J. W. Harris,	26 10
Fort Atkinson, First Cong. Ch., by L. P. Gilbert,	85 12
Glendale, Cong. Ch., \$1.35; Lemonweir, \$2.25; Plymouth, \$1; Ellroy, \$1; Wright's School House, \$1.42; Rev. W. W. Jones, \$1; S. T. Jones, \$1; D. R. Jones, 50c.; Jennet A. Jones, 50c., by Rev. W. W. Jones,	10 02
La Crosse, First Cong. Ch., by W. W. Jones, Treas.,	44 30
New London, First Cong. Ch., by Rev. J. P. Chamberlain,	17 65
Oak Hill and Reedsburg, Cong. Chs., by Rev. H. H. Hinman,	8 90
Prescott, Cong. Ch., by Rev. A. D. Roe,	14 00
Ripon, Miss Julia Dawes, by H. Dawes,	2 00

IOWA—

Received by Rev. J. Guernsey:	
Burr Oak, Cong. Ch.,	\$12 00
Charles City, Cong. Ch.,	57 88
Onawa, Cong. Ch.,	10 00
Albia, Cong. Ch., \$3; Georgetown, Welsh Cong. Ch., \$9.10, by Rev. M. Rowley,	79 38
Alden, First Cong. Ch., by Rev. W. J. Smith,	17 10
Anita, Cong. Ch., by Rev. C. D. Wright,	18 00
Bellvue, Cong. Ch., by Rev. B. M. Amaden,	6 15
Cincinnati, Cong. Ch., by J. C. McDonald,	22 20
Denmark, Cong. Ch., by J. Fields, to const. Rev. E. Y. Swift and Mrs. E. Y. Swift L. M.,	10 00
Durant, First Cong. Ch., by Rev. E. E. Webber,	61 65
Fairfield, Cong. Ch., by D. Webster,	13 00
Fayette, Cong. Ch., by H. W. Waterbury,	17 00
Fort Atkinson, First Cong. Ch., by Rev. J. Hurlbut,	12 00
Garnaville, B. Sackett, by Rev. G. M. Porter,	10 00
Garrettsville, Cong. Ch., \$6; Maple Grove, \$4, by Rev. W. Potter,	4 50
Grandview, A member of the German	10 00

Evan. Cong. Ch., by Rev. F. W. Judiesch,	\$5 00
Iowa Falls, First Cong. Ch., by Rev. J. L. Atkinson,	78 00
New Hampton, First Cong. Ch., by Rev. H. Adams,	31 00
Orleans, Cong. Ch., by Rev. J. W. Windsor,	8 00
Pacific City, First Cong. Ch., by Rev. M. F. Platt,	20 00
Parkersburg, Cong. Ch., by Rev. L. D. Boynton,	5 00
Stacyville, Rev. T. Tenney,	18 75
Yatesville, Cong. Ch., by Rev. A. V. House,	3 18

MINNESOTA—

Butternut Valley, Welsh Cong. Ch., \$4.35; Hebron, Cong. Ch., \$6.45, by Rev. P. Peregrine,	10 80
Clear Water, First Cong. Ch., by Rev. J. G. D. Stearns,	25 00
Glencoe, A Teacher,	6 00
Minneapolis, Cong. Ch., mon. con., by C. M. Cushman,	25 00
Spring Valley, First Cong. Ch., by Rev. P. Little,	23 00
Winnebago City and Woodland Mills, Cong. Chs., by Rev. J. D. Todd,	7 20

KANSAS—

Centralia, First Cong. Ch., by Rev. S. A. Vandyke,	26 00
Leavenworth, First Cong. Ch., by O. B. Brace, Treas.,	66 45
Oswakee, Cong. Ch., by Rev. J. M. Cheeseman,	25 00
Quindaro, Cong. Ch., by Rev. S. D. Storrs,	20 00
Wabunsee, Cong. Ch., by J. F. Willard, Treas.,	47 50
First Ch. of Christ, by Rev. R. M. Tunnell,	10 00

NEBRASKA—

Plattsmouth, Cong. Ch., by Rev. F. Alley (corrected),	16 00
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COLORADO—

Boulder City, Cong. Ch., by Rev. N. Thompson,	20 30
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DAKOTA TERRITORY—

Yankton, First Cong. Ch., by Rev. J. Ward,	12 93
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CALIFORNIA—

Antioch, Cong. Ch., by Rev. A. H. Johnson,	8 50
Lakeford, First Cong. Ch., by Rev. W. D. Bishop,	6 00
Nortonville, Cong. Ch., by Rev. J. Price,	5 00
San Francisco, Mrs. Otis Wilson,	4 50

OREGON—

Albany, First Cong. Ch., by Rev. W. R. Butcher,	18 25
Portland, First Cong. Ch., mon. con., by Rev. G. H. Atkinson, D.D.,	6 00
Unknown, Registered,	10 00

HOME MISSIONARY,

58 00
\$20,035 00

Donations of Clothing, etc.

Auburn, Mass., Ladies, by Rev. E. Davis, a barrel,	\$50 00
Brooklyn, N. Y., Young People's Assoc. of the Ch. of the Pilgrims, by C. B. Davenport, a box,	
Burlington, Vt., Ladies' Benev. Soc. of the Third Cong. Ch., by Mrs. G. W. Benedict, a barrel,	
Chicago, Ill., Ladies' Benev. Soc. of Oak	

Park Cong. Ch., by Mrs. S. J. Humphrey, a box,	\$150 00
Derby, Conn., Ladies' Soc. of the Cong. Ch., by Miss E. P. Bassett, a box,	
Enfield, Conn., A Few Friends, by Miss Eliza Loomis, a half-barrel,	75 00
Farmington, Conn., Ladies' Soc. of the Cong. Ch., by Mrs. S. W. Cowles, a barrel,	160 00
Hartford, Conn., Ladies of the Pearl St. Ch., by Miss H. W. Loomis, a barrel,	180 30
Ladies of the South Cong. Ch., by Miss Helen M. Ashmead, a box,	
Haverhill, Mass., Sewing Circle of the North Cong. Ch., by A. W. Saltonstall, two barrels,	175 00
Hopkinton, Mass., Friends of the Home Miss. cause, three barrels and cash,	237 00
Lyme (Grassy Hill), Conn., Mrs. Wm. A. Hyde, A Memorial wrought Silk Quilt, disposed of to Ladies of Home Miss. Soc. in Broadway Tabernacle Ch., New York,	45 00
New Haven, Ct., Ladies' Home Miss. Soc. of the First Ch., three boxes and cash,	752 81
New London, Conn., Ladies' Sew. Soc. of the First Ch., by Mrs. R. McKewen, five boxes,	525 00
New York City, J. R. Hills, a bundle.	
Norwich, Ct., Ladies' Home Miss. Soc. of the Second Cong. Ch., by L. B. Young, Sec., two boxes,	602 36
Pelham, N. H., Mrs. H. C. Wyman, by Mrs. E. W. Tyler, a barrel,	63 00
Pittsfield, Mass., Ladies' Free Will Soc. of Dr. Todd's Ch., by Mrs. J. C. West, Sec., a box,	148 00
Providence, R. I., Ladies' Miss. Soc. of the Beneficent Cong. Ch., by Mrs. J. W. Taft, three boxes,	650 00
Smyrna, N. Y., First Cong. Ch., by H. M. Dixon, a barrel,	70 00
Tolland, Conn., Ladies of the Cong. Ch., by John B. Fuller, Sec., a barrel,	37 50
Ware, Mass., Mrs. George H. Gilbert, a box,	

Receipts of the Massachusetts Home Missionary Society, in January, STEPHEN T. FARWELL, Treasurer.

Adams, South, Cong. Ch. and Soc.,	\$70 00
Andover, South Ch., mon. con.,	67 80
Auburndale, "First Fruits" to const.	
Mary C. Moeman L. M. Am. H. M. Soc.,	30 60
Boston, Shawmut Ch.,	800 00
Dorchester Second Ch., of which \$60 by Mrs. R. T. Shaw, to const. Mrs. Annie E. Mason and Carrie E. Vining L. Ms. Am. H. M. S., \$822.25;	
Ladies' Home Miss. Soc., \$50.00,	872 25
Neponset, Ladies' H. M. Soc.,	40 00
Dorchester, Village Ch., \$45.71; Ladies' H. M. Soc., \$42.56,	88 27
Highlands, Vine St. Ch.,	20 00
Union Oh. and Soc.,	551 00
Mrs. E. T. Bowles,	20 00
Two Friends, \$4.00; a Friend, \$1.00;	
do. \$1.00,	6 00
Boxford, Second Ch. and Soc. Sab. Sch.,	11 65
Bradford, Cong. Ch. and Soc., bal. to const. Rev. John D. Kingsbury a L. D. of the Am. H. M. S.,	76 85
Brimfield, Legacy of Lucia Homer,	100 00
Brookfield, A Friend,	15 00
Cambridge, First Ch.,	162 00
Charlestown, Winthrop Ch., of which \$60.00 from Ivory Littlefield to const. Mrs. Asenath Kimball and Mrs. Martha Furbush, of Wells, Me., L. Ms. Am. H. M. S.,	288 20
Fall River, Central Ch.,	484 53
Fitchburg, Calv. Cong. Ch. and Soc., \$398.95 (prev. ackn.), to const. L. Ms. viz.: Mrs. E. B. Andrews. Mr. Charles Barker, Mrs. Lorenzo Blod-	

gett, Mrs. Edwin Harris, Mrs. Mason Harris, Miss A. Tryphon Jewett, Mrs. Abram Lawrence, Mrs. D. Flint Lowe, Mrs. Lyman W. Merriam, Mrs. Daniel Simonds, Mrs. Amelia Upton, Mrs. Daniel M. Wentworth, Mrs. Winchester Wyman.		Georgetown, First Ch. and Soc.,	\$17 91
Hampden, Benevolent Association, Mr. Charles Marsh, Springfield, Treas.,	\$500 00	Groton, Union Ch. and Soc.,	\$2 55
Hopkinton, Cong. Ch. and Soc., to const. A. A. Sweet a L. M.,	153 83	Hadley, Miss Caroline W. Porter, Memorial offering,	10 00
Mrs. Adams' Sab. School Class,	7 00	Hampden Benevolent Association,	
Hubbardston, Cong. Ch. and Soc.,	25 40	Charles Marsh, Springfield, Treas.,	400 00
Ipswich, First Ch., avails of a barrel of apples,	2 25	Haverhill, North Church,	400 00
Lincoln, Ladies' Miss. Soc.,	100 00	Second Church and Soc.,	13 00
Lowell, John St. Church,	10 60	Ilinsdale, Cong. Ch. and Soc., additional,	10 00
Marshfield, First Cong. Ch. and Soc., to const. Chas. T. Hatch a L. M.,	55 70	Lee, Cong. Ch. and Soc.,	300 00
Marshfield, East, Trin. Cong. Ch. and Soc.,	17 38	Leominster, Evan. Ch. and Soc.,	55 61
Methuen, First Parish Church,	142 60	Lexington, Hancock Ch. and Soc.,	26 41
Northbridge, A Friend,	20 00	Lynnfield, Central Orth. Cong. Ch. and Soc.,	37 11
North Bridgewater, Campello, Cong. Ch. and Soc.,	83 30	Medfield, Hon. Nathan Jones, deceased,	104 05
Peabody, Cong. Ch. and Soc.,	854 90	Newbury, First Ch. and Soc.,	87 00
Pittsfield, German Church,	20 00	Newburyport, Whitefield Ch. and Soc.,	100 00
Reading, Old South Church,	37 10	Newton, Elliot, Ch. and Soc.,	654 20
Shutesbury, Cong. Ch. and Soc.,	5 00	Newton Centre, First Church,	39 04
Somerset, Cong. Ch. and Soc.,	5 00	North Rochester, Cong. Ch. and Soc.,	25 75
Templeton, Cong. Ch. and Soc.,	32 00	Plymouth, Ch. of the Pilgrimage,	
Unknown,	15 75	Ladies' Home Miss. Soc.,	44 00
Upton, Cong. Ch. and Soc.,	7 00	Rehoboth, Rev. Henry D. Woodward,	6 09
Wakefield, A. Hubbard, \$10.00; Mrs. A. Hubbard, \$5.00,	15 00	Royalston, Second Cong. Ch. and Soc.,	17 50
Ware, East, Cong. Ch. and Soc., to const. L. M., viz.: William H. Wetherell, Frederick W. Eaton, Mrs. Dwight Merriam, Mrs. Henry Jacobs and Miss Addie Rugg,	640 75	Salem, Tabernacle Ch. and Soc.,	435 00
Welfleet, Cong. Ch. and Soc.,	45 00	Sharon, First Evan. Ch. and Soc.,	90 00
West Amesbury, Cong. Ch. and Soc., to const. Daniel D. Goodhue a L. M.,	176 00	Shelburne Falls, Cong. Ch. and Soc.,	65 50
West Boylston, Rev. C. F. Morse,	20 00	Southboro', Second Cong. Ch. and Soc.,	8 00
West Newbury, Second Parish,	18 24	Sudbury, Cong. Ch. and Soc.,	21 14
West Newton, Cong. Ch. and Soc., \$106.35; Sab. Sch., \$50.00; mon. con., \$19.19,	171 54	Templeton, L. H. and E. C. D. Shattuck,	10 00
	\$6,417 87	Truro, Cong. Ch. and Soc.,	10 00
<i>Receipts of the Massachusetts Home Missionary Society, in December, STEPHEN T. FARWELL, Treas.</i>		Waltham, Trinity Cong. Ch. and Soc.,	52 25
Acton, Cong. Ch. and Soc.,	\$37 00	Webster, Cong. Ch. and Soc.,	73 69
Amesbury and Salisbury, Cong. Ch. and Soc.,	11 10	West Medway, Cong. Ch. and Soc.,	67 00
Arlington, Orthodox Cong. Ch. and Soc.,	593 75	Weymouth, Praying Circle,	15 00
Ashburnham, Cong. Ch. and Soc.,	2 75	Windsor, Cong. Ch. and Soc.,	30 00
Ashby, Second Cong. Ch. and Soc.,	37 85	Worcester, First Church,	72 62
Beverly, Wash. St. Home Miss. Soc.,	100 00	Worthington, Cong. Ch. and Soc.,	67 25
Boston, Dorchester Dist., Mrs. Caroline Foster,	80 00		\$8,027 76
Union Church,	19 00	<i>Receipts of the Connecticut Home Missionary Society, in January, E. W. PARSONS, Treas.</i>	
Highlands, Vine St. Ch.,	166 00	Andover, Cong. Ch., by Mr. Hyde,	\$10 35
" A Friend,	5 00	Bakersville, Bequest of Truman Curtis, dec., to const. H. B. Curtis, S. O. Dyer and Hezekiah Parsons L. M.,	100 00
Mount Vernon Church,	50 00	Barkhamsted, Cong. Ch., by Rev. J. R. Freeman,	8 97
Park St. Church (prev. acknowledged, \$1,148.05),	500 00	Bridgeport, First Ch., by N. S. Wordin, Tr.,	118 14
Mary J. Simonds,	30 00	Buckingham, Cong. Ch., by Rev. J. Ordway,	11 00
Boylston, Cong. Ch. and Soc.,	18 35	Collinsville, Cong. Ch., by Rev. A. Hall,	17 00
Boxboro, Cong. Ch. and Soc.,	9 00	Cromwell, Cong. Ch., \$30, from Mrs. E. E. Waters, to const. Charles E. Waters a L. M., and \$30 from John Stevens, const. Edwin P. Stevens a L. M.,	80 00
Baintree, Rev. Dr. Storrs, Ch. and Soc.,	34 00	Enfield, H. B. K.,	20 00
Brookfield, A Friend,	10 00	Fair Haven, Cong. Ch.,	20 00
Brookline, S. A. & E. H. C.,	30 00	Grassy Hill, Cong. Ch., in full, to const. Mary Gillett Loper a L. M.,	10 00
Cambridge, First Ch. and Shepard Soc., mon. con.,	55 00	Greenville, Cong. Ch., by T. W. Carey,	16 25
Cambridgeport, Prospect St. Ch. and Soc.,	446 10	Hartford, Bequest of Rev. J. Hawes, D.D., by S. S. Ward,	42 30
Chelsea, A Friend of Home Missions, deceased,	25 00	Litchfield, avails of watch chain, etc., given by Mrs. Coe,	10 00
Danvers, First Ch. and Soc.,	109 00	New Haven, L. S., \$20; E. H. Bishop, \$15,	35 00
East Abington, First Cong. Ch. and Soc.,	82 32	New London, First Ch., by Rial Cheney, of which \$30 from E. A. Bull, to const. Rev. R. B. Bull a L. M.,	846 25
Easton, Evan. Ch. and Soc.,	40 00	South Glasterbury, from Messrs. N. Hubbard and H. D. Clark, to const. Aaron W. Kincaid a L. M.,	30 00
Enfield, Rev. E. C. Kwing,	10 00	South Meriden, "Poor Man,"	2 50
Foxboro', Cong. Ch. and Soc.,	34 65	Suffield, Cong. Ch., by Rev. Walter Barton, to const. Asabel Harmon a L. M.,	30 00
Framingham, Hollis Evan. Ch. and Soc.,	176 17	Unionville, Cong. Ch., by E. N. Gibbs,	8 00
Franklin, Cong. Ch. and Soc.,	51 40	Warren, Cong. Ch., to const. I. B. Dickinson and A. R. Humphrey, L. M.,	71 50
Gardner, Cong. Ch. and Soc.,	50 00	West Hartford, bequest of Mrs. A. P. Talcott,	109 51
			\$1,664 59

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should *always* appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

NOTICE TO MISSIONARIES OF THE A. H. M. SOCIETY.

MARCH REPORT.

DEAR BRETHREN: By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We therefore make early and earnest request that you will each furnish the particulars named in the following list, in a *special communication*, to THIS OFFICE, as early as the FIRST DAY OF MARCH.

1. Your name in full, with the name of your Post-office, County and State.
2. Names of the church or churches, and of all the stations where you have preached at regular intervals during the year.
3. Number of church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the church by profession.*
7. Number added to the church by letter.*
8. Number of Sabbath school and Bible class scholars.
9. Number of churches organized during the year.
10. Number of church edifices erected, or repaired.
11. Number of young men preparing for the ministry.
12. Contributions to benevolent objects, such as:

Home Missions, \$———

Foreign Missions, \$———

Bible Society, \$———, etc., etc. Total for all objects, \$———

Please state any other facts, in relation to Revivals, Conversions, Church erection, Lay effort, etc., which will indicate the progress of the missionary work on your field; and such as will exhibit the remaining destitutions of the general regions where you labor.

Affectionately yours,

MILTON BADGER,
DAVID B. COE, } *Secretaries.*
ALEX. H. CLAPP, }

* To be reckoned from March to March, if you have been in commission the whole year; if not, for that portion of the year, between these dates, which your commission covers.

N. B. This Statistical Report should be disconnected entirely from a quarterly report and from all other business matters.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and sixty six, to be applied to the charitable uses and purposes of said Society, and under its direction.

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No. 12.

The HOME MISSIONARY

APRIL, 1871.

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PUBLISHED BY THE AMERICAN HOME MISSIONARY SOCIETY,
 Bible House, Astor Place, New York.

PRICE, FIFTY CENTS A YEAR, IN ADVANCE.

POSTAGE.—Twelve cents a year, in advance.

preach the Gospel,

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

- The population of the place.
- The name of the church or congregation.
- The number of communicants, and the average number of attendants on public worship.
- The denomination and size of congregations immediately contiguous, with the distance to their places of worship.
- The total amount of salary which the applicants propose to make up.
- The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.
- Whether aid is expected from any other source.
- The least amount that will suffice from this Society.
- The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

Harvard Co.
No. 1, 1816
Gift of
Miss Nellie I. Button,
Westfield, Mass.
Perkins Collection

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they preach except they be SENT?...*Rom.* x. 15.

Vol. XLIII.

APRIL, 1871.

No. 12.

FOOTPRINTS OF THE PILGRIMS' ACROSS THE CONTINENT.

By Rev. JOSEPH E. ROY, D.D., Superintendent, Chicago, Illinois.

"Every place, whereon the soles of your feet shall tread, shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Over this territory, thus possessed, the ideas of the Theocracy became regnant. It was stamped all over with the footprints of Israel, as the seal of their inheritance. The men of the Mayflower were pleased, with the patriarchs, to confess that *they*, too, "were strangers and pilgrims in the earth;" that they, too, were a vine brought out of Egypt, and planted to take root and fill the land. They set the soles of their feet upon the Eastern coast, and now have made footprints from the Atlantic to the uttermost sea, at the going down of the sun, and so have gained possession of the continent. Thus did their "great patent," issued by King James in 1620, draw their boundary: "In length by all the breadth aforesaid, throughout the mainland from sea to sea." But a Sovereign, higher than King James, had issued them his *great patent*, as recorded in providence, to possess not only that narrow strip across the land, but all the parts adjacent thereto.

In tracing the footprints of the Pilgrims across the continent, I shall not attempt to discriminate, as historic verity might require, between the Pilgrims and the Puritans, but shall recognize the assimilation as found in the New England type. Nor shall I undertake a delineation of their history, principles, and character. Mine shall rather be an effort, as an impartial witness, born and brought up in the West, and not of the Pilgrim stock, to testify to the pervasive presence and power of the New England system "throughout the mainland, from sea to sea."

These literal footprints—as real as the bird-tracks upon the sand-slabs of the Connecticut valley—are marvelous in number. The "Journal of the Pilgrims" says that the first band of explorers espied some Indians and "followed them that night about ten miles *by the trace of their footings*." This Pilgrim tracking of the retreating Aborigines has been continued ever since, until the native trail has been followed from coast to coast and nearly obliterated by the furrow of Christian civilization. Landing upon Plymouth Rock, in process of time they crossed the whole of New England. Then they sho

out to Central and Western New York. Thence, by a second migration, they pushed on to Northern Ohio, which became a new Connecticut—such that, in 1835, of the 477 Congregational and Presbyterian ministers there, nine-tenths were from New England. Then into, and through, and beyond the old Northwest they poured a living stream. In the seven Northwestern States, by estimate, there are not less than 3,000,000 people of the Pilgrim and Puritan extraction, very nearly equaling the entire population of New England in 1860, which was 8,075,801. Then the States beyond the Mississippi and the Territories upon and around the Rocky mountains have each had their share of this Pilgrim emigration, while its footprints are found all over the States of the golden slope. The greatest wonder has been that that tucked-up corner of the country could produce so many people. It is probable that those Eastern States have already literally emptied themselves into the West three or four times! But by thus girding the continent with the “New England Zone,” they have bound the West, with its deep Interior, to the East.

These footprints have crossed the continent upon *the belt of free soil*, secured by the Pilgrims. Jefferson did *not* insert that proviso of freedom in the ordinance of '87. He was not in Congress at that time, nor even in the country. That was a Pilgrim boon. At the close of the Revolution, “The Ohio Company” was formed in Massachusetts, of ex-soldiers, forty-eight in all; among them were two generals, two colonels, two majors, and six captains, whose pay, in the bankrupt condition of the government, consisted in war-warrants, that would purchase nothing but government lands. With this they bought 1,500,000 acres, at 67 cents an acre, just across the Ohio river from Virginia, Marietta becoming their centre. But before they would close the bargain, they demanded legislative guaranties for freedom and for education in that wild country. To this end a committee, of which Rev. Dr. Manasseh Cutler was leader, was sent on to Congress, at New York. With their representative, Nathan Dane, they contrived that beneficent proviso, by which the domain of seven commonwealths was forever secured to liberty, and every sixteenth section of every township was consecrated to common schools! And so, when, in fourscore years, the great conflict came on, the Northwest, grown mighty in its heritage of freedom, was found on the right side, and was ready to pour forth its legions of patriot soldiers, without whom the nation could hardly have been saved. New England, losing her life in the wilderness, had saved it, and was as much surprised as rejoiced at such a response. It is an indicative fact that the Congregational churches of these States sent into the army *one in four of their entire male membership, including old men, invalids, and boys.*

Pilgrim footprints also mark *the business enterprise*, which stretches across the continent. Most of the leading business men of our western cities are of this stock. Chicago has credit for her tunnels under the lake and the river; but the genius that conceived and carried them through was that of a New Englander, a deacon in one of our churches. The same city has praise for her fifteen or more centering railroads; but the mass of the capital invested in them, and of the brains that built and now manage them, is Eastern. The same is true of the extension of the railway scheme over the mountains to the Pacific.

The footprints of the Pilgrims are also traced by *the social construction* of the West. Society-builders were they. Out of God's Word they took their ideal of the social life, as represented by the family, the church, the State. The family, with them, was a germ of civilization, having life in itself. *Amos*

carried the Trojan household gods to Italy. These Christian families, emigrating, carry along no material images, but, in the ark of their faith, they bear the symbols of a nobler worship, the seeds of a Christian society, more worthy to be celebrated in epic song than the Trojan penates. With them, as taught by the Bible, the church was a local, self-governing brotherhood, and, as such, it could be set up by any band of disciples in the wilderness; and, thus set up, it becomes a fountain of enriching social life. Then, germane and auxiliary to the church, come those benevolent Societies, born of Pilgrim piety, which, all along, have been fostering, with parental liberality, the new life of the West.

Then, out of this New Testament notion of a church, the Pilgrims got that elemental idea of a popular government, *the town organisation*. It was not a union of Church and State; it was the evolving of the State from the Church, the idea of self-government being simply transferred from the spiritual to the civil body. For the first time in the history of the world had that principle been applied to affairs of State. The town-meeting, to deliberate upon all matters of local government, was a miniature Congress, in which its members were educated in legal and parliamentary proceeding, and thus prepared not a few of them, to represent all parts of the land in the great Congress. It promotes public spirit, self-respect, education, and good order. But do you say that the Pilgrims were narrow and exclusive in the application of this principle? It is true that, for a time, they limited the suffrage and office to church-members. But do you blame them for not having learned the whole of their lesson at once? In the Bible, and in connection with church government, they had rediscovered the great principle of Christian democracy. They had, as yet, applied it only to the spiritual organization; but soon they learned to apply it to the civil. As well might you blame Professor Morse for not at first applying the principle of the telegraph to the ocean as well as to the continent; as well blame Fulton for not at first using steam-power for locomotion by land as well as by water.

De Tocqueville, a French philosopher and a Romanist, it is well known, traces back our entire republican system to the idea of the New England town. Professor Gervinus, of the University of Heidelberg, in his Introduction to a History of the Nineteenth Century, pays the same tribute to the Pilgrim idea of entire liberty of conscience, the power of the majority, and the elective franchise. The institutions based upon these ideas, he says, spread over the whole Union, superseding the aristocratic commencement in South Carolina and in New York, the high-church party in Virginia, and the monarchy which had prevailed throughout the colonies. "These ideas," he says, "have given laws to one quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe." For publishing this book, as tending to overthrow the right of monarchy, Professor Gervinus was indicted by the Grand Duchy of Baden, and sentenced to four months' imprisonment and the public burning of his volume. And this spiteful thrust of monarchy at democracy, within the present empire of Prussia, was as late in the nineteenth century as 1853! While Jefferson is said to have taken his ideal of our federal fabric from a self-governing church, Otis is also said to have remarked that the method of associating the Congregational churches, retaining independence and securing fellowship, would be a good way to unite the Colonies. These are items in the indebtedness of our Republic to the Pilgrim church system.

Besides the prevalence of these general principles, the specific town idea

has been gradually making its way across the continent. In Virginia and all the South a different type of local government prevailed from the beginning. It was that of the county, which was governed by magistrates, appointed in magisterial districts, by the Governor, *for life!* These two notions came into the West along with the Eastern and the Southern emigration. Here they have been, and still are, in competition—the Cavalier and the Puritan in contest for the supremacy. Illinois illustrates this conflict of ideas. By its original Southern emigrants the Virginia form of county organization was brought into the Territorial and State Government, except that the three commissioners, who ruled the county, were elected and not appointed. This polity prevailed until the new Constitution, in 1848, by the influx of Eastern influence, provided that each county might vote which form, that of the county or the town, should prevail. At once the northern counties voted to adopt the town régime. Every year since, this canvass has been going on, until now, of the 103 counties, 62 have adopted the town plan. Sometimes a county votes two or three times before securing the change; none ever change back. Our new Constitution, just adopted, reenacts the same provision. And so over the Union this Pilgrim idea of the town is fast coming into the ascendant. Beyond New England, New York, New Jersey, Pennsylvania, Michigan, Wisconsin, Illinois (in part), Minnesota have adopted it. A mixed system has been introduced in Ohio and Indiana. Kansas, California, and Iowa are working towards it. And now, since the triumph of the Puritan over the Cavalier, in the late war, this idea is making its pilgrimage through the South. North Carolina takes a mixed system; West Virginia and old Virginia take the pure New England type.

The *free school* system is another Pilgrim idea, which has made footprints across the continent. Old England has not yet a system of education for the masses of her children; but New England has had it these two hundred years. As to the origin of this system, we have so impartial a witness as *The Catholic World*. It says: "It is hardly too much to say that our present system of common schools, at the public expense, owes its origin to Congregationalists and the influence they have exerted. The system originated in New England—strictly speaking, in Massachusetts." And this idea has traveled westward across the Pilgrim belt. The free public school is universal over the West, and there is here an ambition to make it excel in quality. The free high school-house now going up in Omaha is to cost \$200,000, and the money to pay for it is in the treasury. And now the Pilgrim free school, the antagonist of slavery and of aristocracy, is marching southward. Virginia adopts it—her poor whites and freedmen having waked up to the idea that, in *town-meeting*, they can vote to tax the landed aristocrats to build school-houses and pay for teachers. Tennessee, under the inspiration of freedom, accepts the boon, and then, under a return spasm of rebellion, rejects it. And so it must go, victory and defeat, until the South comes to her right mind, or until the legislation now pending in Congress shall provide for the education of those wards of the nation, white and black. A rebel colonel, at the South, reproached us of the Northwest for not joining them in the rebellion. I confessed to him that we had not a little of sympathy with them in their subjugation; for we, too, had been brought under the control of the Puritans,—only we had been subdued by their ideas, and the rebels by their arms. And now, said I, you have had the bullets; you must take the ideas too. The South is taking them.

By their *religious views* the Pilgrims have made footprints across the continent. Puritanism was itself a "revival of religion" in the world. Its mani-

festation in New England has given character to the religious life of the West. Their reverence for the Word of God, and for the right of private judgment upon it, and for the independence and boldness of the pulpit, has made its impress upon the West. Here is a reproduction of the polity and the piety of the fathers. Their reverence for the Christian Sabbath has left its mark all along the Pilgrim Zone, making the difference between our Lord's Day and the continental Sunday. They, of the *Mayflower*, solemnly dedicated to God in worship the five Sabbaths occurring while she lay in the bay, before the landing, notwithstanding the necessity for haste in completing explorations and in securing a settlement under the rigors of winter, already upon them. Clark's Island, where the explorers kept the Holy Day, will ever be a monument to Pilgrim piety and a standing rebuke before the eye of the nation to any undue relaxing in the observance of the Sabbath.

The footprints of the Pilgrims are traced across the continent by the *churches of their polity*. Of the whole number, 3,121, nearly one-half are now beyond New England. And of these, 1,294 are in the Interior and upon the Pacific coast. Of the new churches of this order, organized the last year, ninety—two-thirds of the whole—were within the old Northwest. The centre of the Congregational commonwealth is rapidly moving westward. Then, it is commonly estimated, that 2,000 more churches of this material have gone into other communions. But there they represent Puritan ideas, and thus it may appear in the end that even this was for the enlargement of the area of their influence. Possibly it was a necessary part of that providential scheme whereby Puritanism was to take possession of the continent. It is certainly a great gain to the science of theology, that New England views have so far leavened the lump of Presbyterianism that the "New School" ministers and churches, who were simply New Englandized Presbyterians, are now received back into living fellowship by the very body which once excinded them as heretics. Nor is it too much to claim that the prevalence of these Pilgrim ideas has had not a little to do with modifying Methodism, which is now seeking an educated ministry, increasing the duration of its pastorates, and introducing lay representation. The same influence is seen in relation to Episcopacy, which, in the general, has brought out the pulpit and preaching into more of prominence; and, in one branch, is manifesting resistance to ritualism, zeal for evangelical views, and increased regard for the ordination and the fellowship of other churches. Then consider the original and cardinal peculiarity of Puritanism that "none but *regenerated* persons" should be received into church fellowship. De Tocqueville says of the New Englanders: "Their fundamental idea was simple and sublime: as far as possible, to have the whole people truly and thoroughly regenerated." Their theory of limiting the communion to converted people has now become so common, that we are liable to forget that it was one of the essential views, as it was one of the legitimate fruits, of Puritanism. If, then, we are led to regret that ours is one of smallest tribes of Israel, when we consider that the Pilgrim idea of self-government is held alike by Baptists and other evangelical bodies, we are brought to the assurance that the Congregational polity has attained, after all, even upon the score of numbers, to the majority in this land. And this is a trail of Pilgrim footsteps.

This tracing of the Pilgrim footprints across the continent would not be complete without a reference to what *Home Missions* have had to do in connection with this grand development. The missionary idea was a prominent motive with the Pilgrims in coming to this land. They set about evangelizing

at once. As they pushed back barbarism, they pushed out the gospel and its institutions. Societies sprung up in each of the New England States; and these, more than a half-century ago, had penetrated into the continent as far as to the Mississippi and down to its mouth. Then came the American Home Missionary Society, as a representative of them all; born, as to its idea, in New England. Its mission has been that of church-planting and nurture; and literally have these vines been planted across the continent. Already do they climb the sides of the Rocky mountains and shoot up under the genial sky of the Pacific shore. More than 2,000 of these liberty-loving, Bible-reverencing churches have been set up by that Society, which, in filial respect, we, at the West, are accustomed to call "the mother of us all." How grand the work! Take one single church; set it in a solitary place; see it grow; see it becoming literally, with its devoted missionary, at once a Bible society, a temperance society, an education society—in short, a society to do whatever Christian work is to be done in that locality. See it grown to maturity, multiplying converts, edifying its fraternity, extending its influence into other newly-opening communities. Now multiply all of this by two thousand, and you will approximate the sum of that work which Pilgrim Home Missions have been doing from the Eastern coast, even unto the uttermost sea. The employment, annually, of nearly 1,000 educated, consecrated missionaries, and the expenditure, in the aggregate, of nearly \$6,000,000, must have produced mighty results. No instrumentality has New England used more than this, in exerting its formative influence at the West, giving shape and character to society. It has been doing the great primary work of Christian civilization. Such organizations as the "Illinois Band" and the "Iowa Band" had far more to do with the real greatness and glory of these States than anything planned in the councils of politicians.

And so the Pilgrims have been taking possession of their chartered territory—"In length by all the breadth aforesaid, throughout the mainland, from sea to sea." So every place whereon the soles of their feet have trod is theirs—their coast from the river unto the uttermost sea. This fifth Jubilee Year since the landing at Plymouth should fill us with gratitude for such an inheritance of possessions from a godly ancestry; should impress us with the responsibility of our stewardship; and should witness such a renewed consecration of service and of substance to this grand evangelism, as shall prove us worthy successors, by lineal or spiritual descent, in the line of Pilgrim faith and principle.

MISSIONARY INTELLIGENCE.

WASHINGTON.

From Rev. J. F. Damon, Seattle, King Co.

The Work.

The year has been full of incident, of interest, of work, and, I trust, not entirely unprofitable. During my twelve months on Puget Sound I traveled 8,700 miles on direct routes of

missionary labor—this travel confined almost exclusively to efforts at the conclusion of my weekly local services on the Sabbath, fifty-five preaching services being outside of Seattle. In September, after preaching four times in three days, and going over 100 miles—nine miles on foot, the rest by water—I was prostrated by chronic bronchitis

with severe fever, and kept out of the desk five weeks. Since my recovery, and up to the close of my missionary year, I have, by order of my physician, confined my efforts to Seattle and Port Madison—a thriving, beautiful mill-village, twelve miles off, on the opposite side of the Sound. My labors have been received with uniform kindness, and I again urge the need of some “live minister” in this wide field.

The Sanctuary.

We have an eligibly located church lot, 60 x 120 feet, commanding a magnificent view of the Sound, the gift of our former delegate in Congress and his wife, and we hope within a few months to worship in a house of our own. That we now occupy is devoted during the week to anything that will pay rent, from a dancing-school to a traveling theatre, and the associations are necessarily unpleasant and unprofitable. Its construction is such that, sometimes, while the speaker may count repeated and distinct echoes, the audience can scarcely distinguish a sound.

The People.

Our society is made up of every element found in the largest Eastern cities—many of the low and vicious, as well as the pure, intelligent, and morally influential. While the sentiment of our more permanent residents is as healthy as in any place, the floating, homeless, idle population require the best effort of every moral man and woman to subdue the depravity that scarcely seeks the covert of darkness for its deeds. The final settlement of “the terminus question” will give us, without doubt, a vast increase of population, wealth, and business enterprise, with a greater moral power, and, we hope, a consequent independence of aid from your Society. Meanwhile, be assured that your timely help is gratefully appreciated by the church.

CALIFORNIA.

From Rev. J. H. Warren, Superintendent.

Santa Barbara.

I have just returned from a long and interesting tour in the southern part of the State. The church in Santa Barbara is doing very well, the people being not only united in their pastor, but affectionately attached to him. The congregations are increasing steadily; the Sabbath school is large and prosperous; the membership, weak in male members, is strong in its “noble women.” One male member, however, is equal to fifty ordinary men, standing up under a pecuniary burden that is fearful. The times are hard. Little or no money is to be had in Santa Barbara, owing to the lack of rain last winter. This, with their exhausting effort in building, makes them feel poor. The new church is the finest south of San José, and is *out of debt*. It is a great attraction to strangers, and Mr. Betts finds himself greatly aided by its beauty and strength. When it becomes self-supporting, as it will before many years, it will be one of the finest monuments of the Society’s work in California.

San Buenaventura.

From Santa Barbara I took stage and arrived in San Buenaventura in time to spend the Sabbath with the church organized a year ago, when “Father Turner” was with us. It started well and for a time made progress, but all at once came to a standstill. After being without a pastor for some months, and matters looking dark for the church, Rev. Mr. Merritt came; matters at once revived, and the people rallied around him. In the midst of “hard times,” and a general impression that there was no money, some five or six ladies resolved to have a chapel. So energetically did they set about it, that, in three weeks from the time they commenced, the chapel was finished.

It was my privilege to preach the first sermon in it, and at the same time to receive into the church seven good members. The chapel will accommodate some 150, and, I think, is without debt.

The country around San Buenaventura is filling up—not fast, but steadily. The extent of good farming land is ample to sustain a mighty population, and its future is no longer a question.

Anaheim.

Taking stage from San Buenaventura, I stopped a day at Los Angeles, and pushed directly to Anaheim. It was surprising to see how the country around Anaheim has filled up. Where I counted five houses last year, there were twenty now. Most of the settlers are beginners with small means, but they have magnificent lands, a pure climate, and railroad fevers plenty. The need of missionary labor has so increased on Mr. Bates's hands, that Mr. Atherton will go there twice a month and help in looking after the people.

Newport.

Six miles from Anaheim, just across the Santa Anna river, is another growing settlement. The school-house is already built and well filled. I have seen no such farming lands in my life as in that district, stretching many miles in all directions. What is more, a new harbor has just been discovered within six miles of Santa Anna and twelve miles from Anaheim. There is a bar at the entrance, so narrow that one roller puts a vessel into deep, still water, and right up to a wharf where she can unload with perfect safety. At Anaheim and San Pedro landings, vessels are obliged to unload in lighters, and with more or less risk. At Newport they discharge without lighters and at cheaper rates. Newport must be the shipping port of all this section. Most of the land in this region is owned by staunch Congregational-

ists, who intend to do their part when the time comes (probably next Spring) for driving stakes in Newport. Forty miles from Newport, and near San Bernardino, a new colony, mostly from the Middle and Northwestern States, are building and ploughing. About forty families are on the ground already, and many more are coming. They have a large Spanish grant skirted by quarter-sections of United States lands, and also a water-right, which will enable every landholder to irrigate his place and make sure of crops every season. The name of the place is Jurrupe. Some Congregationalists are among the pioneers, and Rev. Mr. Bates preaches there regularly, alternating with San Bernardino.

From Rev. J. T. Wills, Eureka, Humboldt County.

Conversion.

About two weeks ago I was called to see a young man dying of "fast consumption." He was a professed Universalist, very hard to talk with on the subject of religion, and given to dispute the doctrine of future punishment. This subject he introduced for discussion. I evaded it, by speaking of the love and goodness of God, which he had been sinning against, and told him that the goodness of God should lead him to repentance. He soon melted into tears, when I read 1 John i., and prayed with him. The next day I discovered a change for the better; he seemed very much pleased to see me, and earnestly asked me to pray with him. Two days after, he was much troubled about his sins, and was puzzled to know how they could be taken away. I told him that God had laid help upon One that was mighty, and, if he would cast that burden upon the Saviour, "Jesus had done it all" for him already. He laid hold upon the words, "Jesus has done it all," and found peace. Whenever

asked, afterwards, how he felt as to the future, he would answer: "Peaceful; I am longing to be with Jesus; but I will wait till he bids me come." And so, in one week after I was first called to see him, he died, resting upon the atonement as his only plea.

COLORADO.

From Rev. N. Thompson, Boulder, Boulder County.

Helpers Needed.

I am still anxious to have these vacant places supplied, and that speedily. People think that we have prospered *well* here for Colorado; and our success is due chiefly to our starting five years ago, and *holding fast* to our work. Nothing is more desirable than that the churches begin with the people. And in these changing communities it is equally desirable that they have few discouragements. When things are in their formative state, we especially feel the necessity of a leader. And the *minister* must be that leader in the church. The members are absorbed in their own business, and however much they feel the importance of attending to the interests of their churches, they seldom thoroughly do it.

The Week of Prayer.

We observed the week of prayer with much interest, and, at the nearly unanimous desire of a well filled vestry, continued the meetings. A good number have come together, and the Spirit of God seems to be among us. Oh that souls might be the fruit of our labors! The Methodist brethren have a good pastor, and we work together harmoniously, very nearly realizing my ideal of "differences without divisions." We are true Congregationalists, and they are true Methodists; but we "love the brethren." Our congregation is larger than ever before,

and the Sabbath school last Sabbath numbered 100—the fullest school ever known in Boulder. Oh, help us by your prayers!

As to other interests, the railway seems more hopeful, and some say there is hardly a doubt. Already the smoke of the locomotive on the construction train, twelve miles away, is in sight.

NEBRASKA.

From Rev. O. W. Merrill, Superintendent.

Nebraska's Opportunity and Need.

The quarter now closing has not been one fruitful in results. We have to report only the ordinary routine of labor: 1,200 miles traveled, 70 letters written, three churches organized, one young man initiated into the work of a parish covering a county, and including 5,000 souls as audience. One more vacant church waits to be supplied, making six without pastors. Six points of strategic importance have been developed for our occupancy, and there has been a general toning-up of all our little churches to a greater spiritual efficiency. Such is the work of the quarter now reported, and the want of that on which we are about to enter.

We have still to press the fact of our great need of laborers for foundation work. From the annual message of the Governor we learn that 18,000 homesteads and preëmptions have been taken during the year, besides the lands entered by non-residents. Who is to care for these 18,000 homesteaders? They are gathered into the richest valleys of the State, and, though now poor, will in twenty years represent the wealth, as they now constitute the productive energy, of the State. They are developing our best lands, and town sites, and water-powers. More can be done for Christ now in a single decade, than can be done later in a half-century.

No one who has not seen how the

West grows, can form an idea of the importance attaching to this formative period in the history of this fertile and rapidly growing State. Her commercial advantages insure a more rapid settlement than was possible to any of her sisters. Nebraska, with a population of only 117,000, has 600 miles of railroad in operation—nearly as many miles as Ohio had with a population of 2,000,000, or Iowa with a population of 680,000. Wisconsin had but twenty miles of railroad when her population had reached 805,000. These commercial facilities account in part for the 18,000 homesteads taken, and the sale to actual settlers of upward of 2,700,000 acres of her choicest lands, during the past year. These facts have for us their solemn lessons of responsibility, and press the passing present as the time in which the strength of our churches in Nebraska is to be permanently determined, and the character of their influence fixed. The children of the Puritans, of the Pauline faith and order, make an amazing mistake if they fail to take possession of these embryo empires in the heart of the Republic, and conserve them for Christ.

From Rev. F. Alley, Plattsmouth, Cass Co.

Courageous and Grateful.

During the quarter the Lord has been with us, and we have nearly doubled our numbers, having added eleven to the previous membership of twelve. Our Sabbath school has increased to an average attendance of over sixty. The congregation is also increasing, and so, I think, is the general interest, though with no special signs of marked religious awakening. We bless God and take courage. To human view, the existence of this church is now assured; and with this assurance a great burden rolls off my shoulders. Yet there is still hard tugging before this church. These river towns are particularly hard

fields for genuine Christian labor. Our new members are not rich, and our current expenses will require patience, labor, and faith; but, with a humble spirit and God's blessing, all will be well.

The pecuniary necessities of myself and family may oblige us to leave this field before the year is ended; meanwhile we are moving step by step, as the Lord opens the way. We gratefully acknowledge a generous gift from the Park Street Church, Boston. Thank God for the fellowship of the churches, and for the currents of Christian enterprise and love continually flowing from the East to the West! They are vitalizing and spiritualizing the inertia and materialism of the border.

KANSAS.

From Rev. S. D. Storrs, Quindaro, Wyandotte Co.

A Gain.

Our house of worship, located to accommodate an imaginary city, has been for years quite outside of the parish, and becoming difficult of access, as the town site was fenced for gardens and fields; so the church have voted to sell it, and to build a house that will better accommodate the people. We now worship, with increased attendance, in our central district school-house, expecting to build next season.

The Week of Prayer.

We observed the week of prayer, and have continued our meetings every evening since, with growing interest. Many seem thoughtful, and several, I trust, have given their hearts to the Saviour. I have never before seen so much religious interest in Quindaro. The work appears to be deep and thorough, such as only the Spirit of God can do. Pray for us.

Last month we held a series of meetings at one of my out-stations, about

six miles from here. They were well attended, and gave promise of good in the conversion of souls, until the cold became so severe that the people could not safely bring their children, as they were obliged to do if they attended. I hope to make another effort when the weather is warmer. At another station I am asked to hold a series of meetings, as soon as these close. The prospects of the whole field are encouraging.

Yahkees not Faded.

We find excellent help in two young men just from New England, who have decided to make Quindaro their home, and both of whom stand up boldly for Jesus. There is room for many more such in Kansas.

From Rev. J. Copeland, Augusta, Butler County.

Revival Labors.

Storms, high water, and the severity of an unusually cold winter, have thwarted some cherished plans for extra revival efforts. The week of prayer, however, was observed by Christians of several denominations, conducted by a good Baptist brother and myself. These meetings were of marked interest. The Christian element of the place was pretty thoroughly developed, and we found, somewhat to our surprise, that there was a strong working force here, if it can be properly drilled into full use. Numbers confessed Christ publicly for the first time. A number of impenitent persons attended the meetings regularly, and some were deeply moved. The encouragement was such that it was thought best to continue the meetings, but a sudden and unfavorable change of weather put a stop to them. Our prospects are encouraging, but everything is as yet immature. Society is not assimilated; churches, Sabbath schools, and religious institutions have

as yet but a feeble hold upon the masses; we have few of the outward appliances and attractions of older Christian communities.

Summary Justice.

There has been, for the past two years, an organized band of desperadoes in this region, making Douglas one of their places of rendezvous. Hundreds of horses have lately been stolen in this and the adjoining counties, and no efforts could bring them to justice. They set law at defiance, honest men were intimidated, and both property and life were insecure. At length, their patience worn out, and driven to desperation, the people of Douglas and vicinity, represented by a "Vigilance Committee," arose, and, by an act of terrible vengeance, struck an effective blow at the root of the evil. Eight men, several of them heads of families, were taken by unknown parties; five of them were hung on trees, and three were shot in attempting to escape. Four of these men lived in Douglas, and the others in the vicinity. I was called to officiate at the funeral services of two of them, the others being buried without religious services. Two were taken to friends in Eureka and buried silently, by night. This act is justified by the Christian public sentiment of Kansas as one of necessity and of public justice.

From Rev. J. D. Parker, Burlington, Coffey Co.

Revival.

We are in the midst of the gracious outpouring of God's Spirit. The week of prayer was observed by the Presbyterians and Baptists, who united with us in holding two daily prayer meetings in our house of worship. The meetings have now been continued over three weeks, with an encouraging attendance. Old residents say that the various denominations here have never

been so thoroughly united as at the present time. The Holy Spirit has been manifestly present, quickening Christians and reclaiming backsliders. Solemnity rests on all the people, and many hearts are deeply stirred. We are praying and waiting for a more abundant work of grace.

Flood.

The Spring of 1870 was very dry in Kansas; but about the middle of Summer the rains set in abundantly, and continued until the last week in October, when they culminated in a mighty flood, which swept down the Neosho valley. The river rose over twenty feet, and rushed toward the gulf, sweeping everything before it. The heavy abutments of the dam here were swept away, and the heaviest stones, reaching through the wall four feet in thickness, were tossed about as mere playthings by the angry waters. The township have voted \$10,000 in bonds as a loan to the dam company to continue the work.

MINNESOTA.

From Rev. W. A. Cutler, Belle Prairie, Morrison Co.

Had Never Heard of Christ.

Christians here are more in earnest. We are holding a series of prayer and experience meetings, well attended and interesting. The awakened church is praying with a new love for souls. Parents are yearning for the salvation of children. Five have expressed a wish to become Christians.

You will think that there is great need of a revival. Not long ago, in visiting a family of new-comers, I told the children the stories of David and Joseph. Then I asked them, "Who was born in a man er?" They did not know. "Who was born in Bethlehem?" They could not tell. I related the visit of the wise men, the singing

of the angels, the journey to Egypt, and yet they could not answer. I pursued my story, and spoke of the conversation in the temple at twelve years of age, of his feeding the hungry, healing the sick, and dying on the cross, and yet none of those children, some of whom were about twelve years of age, could tell me who died on the cross for sinners! Then I spoke of his resurrection and ascension, of his being the best man that ever lived; and (would you believe it?) not one knew the name of the Saviour.

But I never had a more attentive audience. They drew their benches around me, and, with ears wide open, looked me straight in the eyes. After I had finished, one of the girls came up to me, and, leaning her head on my shoulder, said, "I want to go to Sunday school."

May the Lord remember us, bring together his clouds of blessing, and baptize this people with the Holy Spirit, until their lives are white as snow!

From Rev. C. B. Sheldon, Excelsior, Hennepin Co.

The Way to Build.

We are getting on with our church-building slowly yet encouragingly. It is a great undertaking, with our small means, and some shake their heads and say that it cannot be done. But I think we see our way through. We are improving the fine sleighing, in getting our logs to the mill and bringing the pine lumber from Minneapolis. Our greatest difficulty is to raise the money for the material from abroad. We now learn to value the efforts of our ladies, who for several years have had a Society to raise funds for this object. Their dime and half-dime contributions seemed not likely to effect much, but we now find the \$100 or \$150 so raised to be most timely. It procures material which brings from

the men, in the labor of using it, several times as much more.

I am more and more convinced that the most feasible way of raising funds among a people of small means, for any public object, is by small contributions often repeated. Had we, twelve years ago, commenced in this manner the raising of a fund for church-building, I have no doubt we should now have ample means for the purpose, while the burden would have been scarcely felt. The success of the Romanists in building magnificent cathedrals out of small contributions from the wages of hod-carriers and servant-girls ought to have taught us a lesson on this subject long ago.

From Rev. A. J. Pike, Sauk Center, Stearns County.

Work.

We are not without encouraging indications—the average congregations being larger than ever before, and the Sabbath school fifty per cent. larger than it was one year ago, though the population of the place has not increased. Other denominations are partially withdrawing from the field, leaving upon us the greater responsibility. I preach in the village every Sabbath morning, superintend the Sunday school, and conduct the Bible class. Every alternate Sabbath I preach either at Birchdale, nine miles distant, where there are a good number of settlers and a Sunday school, and where there never has been any other preaching; or at Kendota, four miles distant, going to each place once in four weeks. The intervening evenings I preach in the village—many people attending services in the evening who do not in the daytime; so that we reach, to some extent, two different congregations. I also hold an interesting children's meeting on Friday evenings, from which we hope for great good.

In the last quarter I traveled 165 miles to attend the meeting of the General Conference of the State, and again rode 55 miles in my buggy to attend the meeting of the Northern Association. These would have seemed long distances in New England, but one gets accustomed to them here.

From Rev. G. B. Nutting, Lansing, Mower County.

Christian Union.

I long to do something promotive of a closer and more manifest unity, and destructive of the spirit of sectarianism. One thing which I thoroughly tested in my foreign field, I have recently proposed, and we are beginning to enter upon here. I have carefully prepared an alphabetical list of all the professing Christians in this town, on paper so folded as to be conveniently placed inside a small Bible. This list is headed by the words, "Praying always, and watching thereunto with all perseverance for all saints.—There is one body. Eph. 6: 18; 4: 4. Dear brother, or sister, will you pray for some of these every day in order?" I hope this may tend to promote and manifest true Christian unity, and discourage a sectarian spirit.

Ministerial Support.

I have also made a public statement of what I have for several years felt to be a more excellent method of ministerial support than those commonly adopted, on the text, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." After showing in what sense and for what reasons the Levitical ministry were required to "live of the temple and partake with the altar," I sought to make it appear that in the same sense, and for precisely the same reasons, the Christian ministry are required to "live of the gospel."

You know that I have for some years

been trying to carry out the principle. Experience does not in the least weaken my confidence in its correctness, but, on the contrary, fully confirms it. I should be utterly unwilling to be in any such pecuniary relation to either church or missionary society, as to feel myself, or allow others to feel, that I was in the condition of employed, or servant of men, and they in the condition of employers. My success as a minister of Christ (not of man) and an ambassador from God to men, depends greatly upon my feeling and manifesting myself as independent of those for whom I labor, though still their "servant for Jesus' sake."

I would have the amount of my temporal living to depend upon my success in commending *Christ and his gospel* to men, and not upon commending *myself* to them. I want to know that I am living not on that which has been given grudgingly or covetously, or from any personal good feeling towards me, nor upon that which has been given as wages or to man, but upon what has been given free from any other constraint than that of love to the gospel and its Author—to him as an acknowledgment of his right to all. In this way only, as it seems to me, shall I be able to bring the full force both of Scripture teaching and personal example to bear against that covetousness which is the root of all evil, and the main hindrance to the establishment of Christ's kingdom.

IOWA.

From Rev. W. C. Foster, Percival, Fremont County.

Work of the Spirit.

Oh that you Secretaries and friends of the Society could be with us a little and see what the Lord hath done for us! We are enjoying the gracious visitation of the Holy Spirit. This is the ninth week of the meetings, held every

evening with few exceptions. I have made about 250 religious visits. I judge 100 are hoping in Christ. These and others are working remarkably well. In one of our meetings 136 spoke. I could never work, visit, preach, pray, and converse so in my life. In the timber, which covers a great many acres up and down the river on this side, where scores of wood-choppers live, I have visited again and again. Some have told me "no minister but a Catholic priest has been here before you. He came to curse, you to bless. We have been blessed; we have found Christ." Men who swore solidly and continuously, so that their Christian friends shivered at their awful recklessness, are sitting at the feet of the Saviour, tearfully entreating others to taste for themselves and see that the Lord is good. The wickedest men in the community are rejoicing in Jesus and the hope of eternal life. One said, in godly simplicity, "I have seen myself so wicked, it seemed that, if I should step into the pit, Satan would give up his seat to me."

The work has seemed to be not of man, but wholly of God. Self appears to go out, and Christ to come in and be crowned Lord of all. The work has been wonderfully calm, deliberate, intelligent, and candid—each one alone with his God deciding for himself as to his soul and its eternal interests.

There has been no noise, confusion, or excitement, but a thorough earnestness and holding on to this one thing: the Spirit taking the things of Christ, and, through his followers, showing them savingly to the impenitent.

I think, in view of what has been done, all feel that nothing is impossible with God, and that no sinner is past finding mercy abundantly to pardon. It seems as if God were showing us how he would save *all* this community, and have here an earthly paradise!

From Rev. F. Crang, Dutch Creek, Washington Co.

Precious Revival.

Our hearts have been made glad by the outpouring of the Holy Spirit, both here and in Webster. On Sabbath of the week of prayer, as I preached in our little church in Franklin, from the text, "The Master is come and calleth for thee," it was evident that the Spirit was accompanying the Word. I went home satisfied that the next evening would see some come forward: nor was I disappointed. At the close of the sermon, from the text, "Behold I stand at the door and knock," the invitation to those wishing the prayers of the church was instantly responded to; and so it continued through the week. At two o'clock on Saturday we met for prayer and conference, intending to spend but an hour; but so lively was the interest that it was impossible to close until after four o'clock. The exercises were largely kept up by the young converts. At seven o'clock the house was again well filled, notwithstanding many had to go a considerable distance. On Sabbath, five adults were baptized and nine united on profession, with two by letter, and two young men who had wandered came forward and renewed their covenant. Words would fail to describe our feelings when these two prodigals returned; as also when in their own home, an unbroken family of Christians, they were led by one of the prodigals in a prayer of thanksgiving. It was like life from the dead.

Nor can I describe the scene, as the husband of one of our members, after fighting hard to crush out his strong conviction, came trembling forward, and his poor wife dropped on her knees, through tears and sobs thanking God that he had answered her prayers. The next evening he was the first to lead in prayer, and to tell how great things the Lord had done for

him. On the Sabbath I received him into the church, baptized his three children, and at two o'clock started for Webster, where I found, at seven o'clock, a large congregation. After a drive of 30 miles, and feeling sick, it was hard work to preach, but the Lord gave me strength. I preached through the week, and on Sabbath morning received six into the church. Others have expressed their determination to be on the Lord's side. I left them with an earnest prayer that the good work begun there may be, through the Spirit's influence, carried on.

I am worn out in mind and body, but overflowing with gratitude to him who has blessed my labors with this little church, to whom (six in number), not quite two years ago, I first administered the sacrament. Last Sabbath twenty sat at the Lord's table.

I have also been successful in receiving pledges for building a meeting-house, to the amount of \$1,200. The contract is let, and in the spring we hope to see the work pushed forward.

From Rev. F. W. Judisch, Grand View, Louisa Co.

One German Church off the List.

Our effort to become self-supporting has been successful. After ten years' service as your missionary on this field, this my relation to you ceases, for the present.

It is not by added strength from increased numbers that we became self-supporting this year, but by increased self-denial and liberality. I have tried to talk self-support to my people for the last three or four years. Their condition, and the wants of your Society, induced me to tell my people that I would serve them for a smaller salary, though you know it was small enough. It is impossible for them to do more; nearly every one has done all that is in his power, and more too: yes, some have done far beyond their

means; but the good God will increase their blessings. The Lord grant them spiritual prosperity for their liberality! I shall have to live very close, with a family to take care of; but God has promised a blessing to those that love him, and he will surely help me.

One of my members, who has a large family to take care of, and whose means are very limited, gave \$25 for the support of the minister, and the same day gave me five dollars for the Home Missionary Society, in their great need. We ought to take a lesson from him. I am very glad to be the first German Missionary to report his church self-supporting, and that in this memorial year of our forefathers. I hope our German brothers will take the example.

The church voted "that we tender to the American Home Missionary Society our sincere and hearty thanks for its kind responses to our requests for help during the last ten years, and that we pledge ourselves to be mindful, in the future, of the interests of the Society, according to our ability."

WISCONSIN.

From Rev. M. Wells, Oak Grove, Dodge County.

Power of the Spirit.

In one of our evening meetings, a sturdy, middle-aged man rose for prayer. The next day, at his home, we found him unbelieving, self-righteous, yet pungently convicted. We did what we could to point him to Christ as the only hope of the sinner, and urged him there to yield his will to God, for time and eternity. This he could not do, he said. This he *could* and *must* do, we insisted. We bowed together before God; I prayed; the wife prayed; then followed a season of silence, all remaining bowed. No voice was heard; only an occasional sigh. There was prayer, but not

audible. Now a groan, and now a deep sigh. The sturdy man became almost convulsed. He rallied upon his knees, with his eyes fixed on the heavens; and, with outstretched arms, in a firm, resolute voice, he exclaimed, "I can; I can; Lord, I will, I will—I *do* give myself away to thee! Forgive me—O Lord, forgive me, for Christ's sake, Amen." He arose, and the struggle was over. The lion had become a lamb. The peace of mind was indescribable. I can never forget that moment. At the prayer meeting in the evening, with a calm but earnest expression, he said, "Brethren, the change—O, the change through which I have passed! God knows I am with you now. I am happy—O, how happy! I wish I could tell you, but I cannot." Then, with a brief exhortation to his old companions in sin, he sat down amid a weeping crowd. Forty-four have been received into the church within the year, all but two on the profession of their faith. Eighteen of these are heads of families, fourteen are youth nearly grown up, the others are children. Our people feel that this has been a great and glorious work, and to God they give all the praise.

From Rev. H. Davis, Berlin, Green Lake County.

Glad to Work.

In the last thirteen Sabbaths I have preached 36 times, and attended two religious meetings each week, besides visiting the sick, the poor, and the careless, and attending several other meetings auxiliary to the cause of religion. The consumption of time, in traveling from place to place, is great; the excess of heat and cold bears rather hard on my health; the leaving of my family to take care of themselves, and my feeble wife to "do chores," is hard for my feelings. Nevertheless, I rejoice in the privilege of presenting Christ

and him crucified, and feel it my duty to use up life as a seed-time, hoping by the Spirit of God to save some. Unless I have this fruit for my labor, my life will be in vain.

Infidelity Giving Way.

I have been now for some years resisting the various forms of infidelity, which, as I intimated to you, is our most formidable enemy. Now I have the pleasure to report that its strength is giving way. Twelve men in the prime of life, who had been brought up religiously, but turned their backs on the cause of Christ and gave way to unbelief, have come back in grief and distress of mind under conviction. The strength of their arguments is broken, and they are humbly learning at the feet of Christ.

MISSOURI.

From Rev. J. G. Roberts, Kansas City, Jackson Co.

Open-Handed.

I have never known a church which in any way compares with this in liberality. Some Eastern churches think it hard that they have to contribute so much for churches in the West. But, with all their large contributions, few of them make the sacrifices that members of many of our Western mission-

ary churches do for the support of the gospel. A young man of my congregation, whose salary is only \$700, gives for the minister's support above \$50 a year; while his father, a member of one of our large churches in New Hampshire, and a very well-to-do man, only gives \$15 for the support of the minister, and "does his part" at that. I could multiply facts of the same kind. We feel exceedingly grateful for the contributions of the Eastern churches, but we want them to know that we are striving earnestly to help ourselves.

Church of Age.

I am happy to be able to announce that our church is of age, and, with the beginning of this year, assumes the full support of itself. We feel truly grateful for the generous aid which the Home Missionary Society has given us. We could not have been a church at all without its fostering care. Two years ago we only had about 80 members; now we have 130.

This church in the future expects to more than repay all that your Society has given it. For a few years we may not be able to make large contributions, but we never intend to let a year pass without sending our mite. Our prayer is that God may more and more bless and prosper "the mother of churches."

MISCELLANEOUS,

The Opening Field.

By Rev. WILLIAM BARROWS, D.D.

The States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, Nebraska, California, and Oregon, where we are needed so much and are doing not a little, have an area equal to 124 States of the size of Massachusetts, that may prop-

erly be called our Western field. To this we ought to add the Territories of Colorado, Montana, Utah, and Idaho, into which many clerical and lay pioneers of the Pilgrim institutions have already gone, whom we are more or less aiding. This section is equal to 56 States of the size of Massachusetts, making an aggregate of the Western field we are now working, a district

equal to 180 States like Massachusetts. And it may here be added, that our territorial domain, not yet cut up into States, would make as many States as we now have in the Union of the same area, and still show a territorial remnant of 175,000 square miles, equal to 22 States of the extent of Massachusetts. This vast territorial region, awaiting State organization, and so more than doubling our present Union, is more inviting to settlement, as a whole, in its physical character, than ever New England was. If the demand for our Christian work is urgent in the States mentioned, it will soon be so in all these Territories, and we must make our purposes and plans accordingly.

St. Louis, in 1843, had 40,000 inhabitants; now there are 812,000 within city limits, and 88,000 just over the city line. Keokuk, in 1842, was a place of twelve log and two frame houses, with a population of a hundred or two, of speculators, gamblers, Indians, and half-breeds. Now it is a mile long on the levee, with its 20,000 people, daily papers, score of churches, and other things in proportion. Mr. Keyes, now living in Quincy, Ill., the founder of Keyes' Hall for our Theological Seminary at Chicago, built one of the first log-houses where Quincy now stands. In Northfield, Minn., where the Convention met in October, lives Deacon Nourse, who erected the first permanent family altar there, and among wigwags, only fifteen years ago. Now it is a thriving western city, with an energetic Congregational college. Twenty years ago there was not a shingle to shelter a man where Omaha now stands, with her 17,000 people, fifteen churches, five school-houses, ranging from \$1,500 to \$200,000 each, a bridge a mile long, in erection over the Missouri, 80 feet above low-water mark, seven radiating railroads, and city lots 132 feet deep, selling for \$400

the front foot. Leaving the city to visit a Sabbath school on the prairie, six miles out, I met the cars coming in from San Francisco. Twenty years from no shingle to that city, and that railroad and the six others! Things change out West in twenty years! And changes just like these are going on constantly in the new West. Sac county, Iowa, which in June, 1869, had 840 inhabitants, in June, 1870, had 1,455. Last spring we made a little grant for a Sabbath school at Crow Wing, then the extreme northern settlement in Minnesota, on the Mississippi, a mixed village of whites and Indians. Next June the railroad cars will cross the Mississippi north of Crow Wing, running from the northern point of Lake Superior for Vancouver's on the Pacific, starting up a whole line of villages and belt of settlements to the other ocean. Our whole vast interior is alive with emigrant-wagons and single settlers, and villages and prophetic cities, such as St. Louis and Chicago, Quincy, Keokuk, and Omaha were at the times I have mentioned. And as noble agricultural developments await these coming cities as awaited those. It is true you find for houses the "dug-outs"—the sod-roofed cellars—in Western Kansas, Colorado, and Nebraska, and log-cabins. But the neat white frame house is crowding the cabin, and noble farm houses loom up in the ample wheat and corn fields of Iowa and Minnesota; and church spires and New England school-houses, with the Pilgrims' Sabbath, church, and Sabbath school, ought not to come in tardily.

The power of an early occupancy for Christ has never been fully measured, or considered, or valued. It is what budding and grafting are in the nursery; and often the early and timely Sabbath school grafts the new settlement or village into a town for Christ and the fruits of the Spirit. I think

God never gave to his Church an opportunity to do so much with so little. Our little papers of "mustard-seed" are adequate to plant illimitable prairies and new Empire States for the "kingdom of heaven." It is in these beginnings of things, and down among social and civil and educational and religious foundations, that Christians are empowered to make decrees, and then work out foreordinations for Christ.

With all denominational preferences of evangelical men in a new and mixed community, ours is not only the best, but the only church polity on which all can harmonize and co-work; for it allows the new organization to have supreme control of its own affairs by majority votes. It is simply sacred republicanism; and it is the best thing for the church, just as civil republicanism is the best thing for the town or State.

- Happy Time in the Parsonage.

By Mrs. A. W. CURTIS, of Belmont, Wis.

My heart is so full to-day that I must tell you what the Lord is doing for the Elk Grove church. You are aware that this church is in two parts, one branch at Jenkinsville, the other at Bashford, with seven miles of rough, hilly roads lying between. Jenkinsville is a little mining community, while Bashford consists of a church, eight or ten good farm-houses, and a very cosy, comfortable little parsonage. Belmont is our railway station and post-office. Since the first of January Mr. Curtis has been preaching every evening at Jenkinsville, to a large company that have gathered in spite of storms and bad roads, which have prevented any attendance from here. We did not even hear from him last week! but Sabbath afternoon he came, leading his horse and cutter over the bare ground, gave us a cheering report of the work at that place, and returned

immediately to continue it. A prayer meeting was appointed for the evening at the parsonage. We filled the little parlor with chairs and benches, and very soon counted twenty-five of our people present. The Deacon led the meeting, and it was evident the Spirit of the Lord was with us. After fervent entreaties for a blessing upon the meetings at Jenkinsville, we prayed for our own community, our own dear ones still outside the fold. A little girl sat next to me, weeping as if her heart would break. I asked if I should tell them she wanted to be a Christian, and wished them to pray for her. "Yes, yes," she replied. As I made the request, another young girl exclaimed, "Oh, pray for me too!" and then another and another, with floods of tears, requested the prayers of Christians, until seven had spoken. Two of them were the Deacon's daughters, and, with tears streaming down his face, he said: "Let us all kneel and pray for these precious souls." (I should have told you that during the summer and fall the school-children came to the parsonage every week to have a little meeting of their own, and we had been trying to teach them in all the ways of the Lord.) After a few prayers and some precious testimony for Christ, the meeting was closed, but no one seemed ready to go. The dear girls came to me, and with sobs and tears begged me to pray for them. I took them into my little room, and we knelt there alone in the darkness. After I had prayed, for them they prayed for themselves—prayers that all heaven must have listened to hear. Then I tried to show them how to lay all the burden of their sins at the foot of the cross—how to believe Christ had heard their prayers—how to trust all the rest with Him. They listened until they grew quiet and calm, then one after another they went out and "stood up for Jesus." Just then I heard the teacher of our school request them to remember

her in their prayers. Another young lady confessed her sins, and then a voice thrilled my heart with joy unspeakable, saying: "I want to be a Christian; I want you should pray for me." It was a young lady for whom we have been praying for a year, to whom I had written all the deep anxiety of my heart in words that I felt *must* move her if she had not hardened her heart against all hope. I could not get to her, for a dear child had both arms about my neck, thanking me for helping her find Jesus. But very soon that young lady came to me and spoke words that made me happier than I ever expected to be in this world. At last they all went away and left me alone with the little ones and my faithful Katie. I was too happy to think of sleep. I could only say, over and over again, "Bless the Lord, O my soul!" Ah! it is the grandest thing in the world to be a *minister*, and I think the very next best thing is to be a *minister's wife*; for hers are such countless opportunities to work for the Master—especially to reach after the little ones and lead them to the Saviour's feet.

But if we should leave this little church in all its weakness, possibly to become extinct, could we expect God's blessing to go with us? No! This people *needed* their pastor; and he said, "We will stay and do the very best we can for them, and trust God to take care of our children and everything else." And as soon as we came to that decision, God showed us plainly that it *was* safe to trust him. I need make no public announcement of the kindness of the dear friends whose loving hands and hearts have made us so comfortable for the winter. The record is already made in heaven; and when the books are opened, He who said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," will bestow with his own blessed hand the sure reward.

The Lack of Ministers.

[Readers who were interested in the paper, "How shall we get Ministers?" read before the General Conference of Maine, and printed in our September issue, may find food for thought and motives to prayer in this letter from one of the oldest missionaries of that State, now at the age of almost fourscore years about to lay down his commission and claim the privilege of an "exempt."]

In 1818 I was ordained over the church in ———, then just organized with fifteen members. At the end of ten years the church contained 145 members, including those who resided in two neighboring towns, in each of which I preached one-fourth of the time. Churches were then organized in those two towns, and ministers settled. At the end of sixteen years, wisely or unwisely, I requested and received a dismission. At the end of *thirty years from my dismission*, I returned, and found the church reduced almost to the point of extinction. For six years I have been laboring, with what strength and ability God has given me, to prevent this result, but the depleting process has been going forward. Those who were interested in my labors have been dying off, or removing from the place, leaving behind very little religious influence of any kind, and materials of not very hopeful character. I have finally come to the conclusion to suspend my labors here, and as, "by reason of strength," I have gone eight years beyond my threescore years and ten, I may as well yield, perhaps, to what may very probably be the prevailing opinion, that it is time for me to stand aside and make room for a younger man. This I would cheerfully do, *if they would get the younger man*; but I fear it will prove a final surrender of the position in this community.

What will become of our feeble country churches? With painful interest I have read the following words from the Freewill Baptist *Morning Star*: "Our

rural districts were once the strongholds of religion; the adults were generally Christians, and the children trained to faith and virtue. But there has been a change. Skepticism has done great mischief, emigration has depleted the population, and sectarianism divided it. Increase of salaries has put pastors' services above either the ability or the disposition of the people; worldliness and unbelief have increased, and turned many a spiritual garden into a desert; ministers have been pressed by want, ambition or desire for luxury to abandon the country and preach in large towns, or to follow secular pursuits." Our brethren seem to view the matter with some complacency, as it leaves the field open to them, which, with "their inexpensive habits," they think they will be able to occupy. They say "the tendency is to imitate fashionable men more than Christ, who became poor to make others rich; to covet luxury and style more than the salvation of souls." Alas! is this witness true? and is it this tendency, fostered by the proclamation in our religious papers of the high salaries that our popular ministers

receive, and the magnificent presents that rich congregations bestow upon their ministers, which is working evil to many of our country churches? While we pray the Lord of the harvest to send forth more laborers, let us also pray that he will bestow in richer abundance the *spirit of Christ* upon those already sent forth.

Congregational Statistics.

THE *Congregational Quarterly* for January, 1871, gives the following statistics of the denomination. Churches in the United States, 3,121; members, 306,518; ministers, 3,194; members of Sabbath schools, 361,465; benevolent contributions (partially reported), \$954,556. Of the churches, 1,442 are in New England, 342 in New York, New Jersey and Pennsylvania, 1,294 between these States and the Pacific, and 43 in the South. Of the ministers, 928 are reported as "not in the pastoral work."

The year's gain, in number of churches, is 78; members, 6,156; members of the Sabbath schools, 4,963; ministers, exclusive of foreign missionaries, 30.

APPOINTMENTS IN FEBRUARY, 1871.

Not in Commission last year.

Rev. Thomas Pugh, Jalapa, Maple Creek and vicinity, Neb.
 Rev. Charles A. Richardson, Kanwaka and Wakarusa, Kan.
 Rev. Charles Duren, Quincy, Minn.
 Rev. John A. Griffin, Marvin, Pomeroy, Jackson Center and Pocahontas Center, Iowa.
 Rev. G. C. Hicks, Red Oak, Iowa.
 Rev. George R. Ransom, Webster City, Iowa.
 Rev. James A. Adams, Marshfield, Mo.
 Rev. Thomas S. Smith, Lincoln, Ill.
 Rev. D. W. Sharts, Mantua and Aurora, Ohio.
 Rev. Abram E. Baldwin, Memphis, Tenn.

Re-commissioned.

Rev. Thomas Condon, Dallas City, Or.
 Rev. William A. Tenney, Astoria, Or.
 Rev. Isaac W. Atherton, Los Angeles, Cal.
 Rev. George A. Beckwith, Neodesha and Fredonia, Kan.
 Rev. Lincoln Harlow, Council Grove and Diamond Creek, Kan.
 Rev. Isaac Jacobus, Junction City, Kan.
 Rev. Luther H. Platt, Eureka, Kan.
 Rev. Joseph C. Plumb, Fort Scott, Kan.
 Rev. Harvey P. Robinson, Highland, Kan.
 Rev. Sherman Hall, Sauk Rapids, Minn.
 Rev. Charles C. Salter, Duluth, Minn.

Rev. Charles Shedd, Claremont and Wasioja, Minn.
 Rev. Charles B. Sheldon, Excelsior and Chanhassen, Minn.
 Rev. Henry Willard, Plainview, Smithfield and Beaver, Minn.
 Rev. William P. Avery, Chapin and Hampton, Iowa.
 Rev. Joseph T. Cook, Maquoketa, Iowa.
 Rev. Francis Fawkes, Otisville and Oakland, Iowa.
 Rev. Richard Hassell, Jasper City, Iowa.
 Rev. Henry Hoss, Fort Atkinson, Iowa.
 Rev. John D. Sands, Belmond, Clarion and Amsterdam, Iowa.
 Rev. John R. Upton, Lakeville, Milford, Spirit Lake and Silver Lake, Iowa.
 Rev. Daniel A. Campbell, Pine River, Aurora-ville and three out-stations, Wis.
 Rev. William W. Jones, Wonewoc, Elroy, Eldare, Glendale, Lyndon and Plymouth, Wis.
 Rev. Robert Sewell, Stoughton and Brooklyn, Wis.
 Rev. Edward Southworth, Palmyra, Wis.
 Rev. Adin H. Fletcher, Frankfort, Mich.
 Rev. Alfred H. Missillidine, Pleasant Mount, Mo.
 Rev. Benjamin G. Page, Greenwood, Mo.
 Rev. Franklin G. Sherrill, California, Syracuse and Montauk, Mo.
 Rev. William Baldwin, Eden and Mount Palestine, Ill.

Rev. James H. Laird, Brickton and Des Plaines, Ill.
 Rev. Clarendon M. Sanders, Waukegan, Ill.
 Rev. George Schlosser, Dix, Ill.
 Rev. Frederic Wheeler, South Pass and Mankada, Ill.
 Rev. Martin K. Pasco, Marysville, Ohio.

Rev. Timothy Atkinson, Orange, N. J.
 Rev. Leavitt Bartlett, Jersey City, N. J.
 Rev. Alanson Bixby, Frewsburg, N. Y.
 Rev. Isaac D. Cornwell, Hancock, N. Y.
 Rev. Franklin Noble, Brooklyn, N. Y.
 Rev. Thomas M. Owen, New York Mills, N. Y.
 Rev. David E. Prichard, Rome, N. Y.

RECEIPTS IN FEBRUARY, 1871.

MAINE—

Hallowell, Ladies of the South Ch., by Miss S. H. Agry, \$3 00

NEW HAMPSHIRE—

Keene, Ezra Livermore, to const. Ezra Horvut Fay a L. M., by G. Kingsbury, New Ipswich, Individuals, by W. D. Locke, 30 00
 8 00
 North Conway, Miss M. C. Merrill, 10 00

VERMONT—

Brattleboro, Mrs. B. H. V. D., 20 00
 Peacham, D. S. Chamberlain, to const. Mrs. L. H. Day a L. M., 30 00
 South Hero, Legacy of Myron T. Landon, by R. K. Clark, Ex., 100 00
 West Rutland, Sabbath School of the Cong. Ch., by S. Boardman, Treas., to const. E. G. Chatterton, F. Giddings and Mrs. R. C. Mead L. M., 95 65
 Woodstock, Ladies' Sew. Soc. of the Cong. Ch., by Mrs. N. Haskell, 5 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas., 4,000 00
 Chicopee Falls, Miner Kelley, by Rev. J. T. Tucker, 4 50
 East Douglass, Mrs. Charlotte Richardson, 2 00
 Enfield, on account of Legacy of Leonard Woods, by Rufus D. Woods, Ex., Hampshire Miss. Soc., E. Williams, Treas., 56 75
 Northampton, First Parish, \$501 50
 North Hadley, Cong. Ch., 27 00
 Westhampton, Cong. Ch., 43 00
 Hopkinton, Ladies' Sewing Circle, by Mrs. D. T. Bridges, Sec., 5 00
 Lowell, a Friend, 30 00
 Lynn, Little Morrie's Birthday Gifts, in memoriam, 3 30
 North Brookfield, First Cong. Ch., by J. E. Porter, Treas. bal. of coll., to const. A. Smith, Mrs. S. C. Smith, H. Deland, Mr. P. H. Deland, L. S. Thurston, Dr. J. Porter, C. Adams, Jr., P. Kellogg and A. W. Burrell L. M., 180 70
 Pittsfield, a Friend, 3 00
 Rehoboth, Cong. Ch. and Soc., by J. C. Marvel, 23 15
 Springfield, Mrs. W. T. Eustis, Jr., Stockbridge, Cong. Ch., mon. con., by D. R. Williams, 25 17
 Williamsburg, First Cong. Ch. and Soc., by W. A. Hawke, 102 00

CONNECTICUT—

Bridgeport, Anna G. Elliott, "a Thank Offering," 15 00
 Black Rock Ladies of the Cong. Ch., by Miss Sarah J. Bartram, 5 00
 Cheshire, Norman S. Platt, 2 50
 Connecticut, "From an Old Friend," 100 00
 Farmington, A Friend, 50
 Glastenbury, Friends, to const. Rev. J. E. Kittredge a L. D., 200 00

Granby, Legacy of Mrs. Lura B. Lewis, by L. I. Barber, Ex., 100 00
 Hartford, Roland Mather, \$100; Alicia Sheldon, \$10; "Student," \$10, 120 00
 Lakeville, Ladies, by Sarah D. Holley, to const. Alexander H. Holley a L. M., Lebanon, Cong. Ch., by Mrs. M. L. Sheldon, 52 00
 25 00
 Mt. Carmel, "Friends to the cause of Home Missions," 5 00
 New Haven, First Ch., A Friend, \$35; A Lady of the Center Ch., \$20; North Ch., A Friend, \$30; Mrs. W. C. Conant, \$15; Mr. W. C. Conant, to const. Mrs. Merritt Warner, to const. Mrs. Nathan Terrill a L. M., by Rev. J. W. Hubbard, \$30; Rev. J. Hyde De Forest, \$4.50, 184 50
 Simsbury, L. I. Barber, \$6; Miss R. Barber, \$5, 11 00
 South Norwalk, Cong. Ch., by F. A. Ferris, 75 00
 Stratford, Gen. G. Loomis, by O. R. Kingsbury, 5 00
 Torrington, Cong. Ch., by D. M. Wolcott, 37 37
 Washington, Mrs. Justus Parker, deceased, by Mrs. E. O. Tyler, 2 00
 Waterbury, a Friend, 100 00
 Watertown, B. De Forest, by J. De Forest, 100 00

NEW YORK—

Bainbridge, Cong. Ch., bal. of coll., by Rev. J. S. Pattengill, 2 00
 Brooklyn, Charles P. Baldwin, \$300; Mrs. A. Dane, to const. Master F. R. Fowler, Jr., a L. M., \$50, 330 00
 Chace's Mills, Cong. Ch., by Rev. G. Strasenburgh, 5 50
 Danville, Legacy of Mrs. Elizabeth Shepard, by C. Shepard, Ex., 100 00
 Deansville, E. B. Barton, 200 00
 Franklin, Mrs. L. Hotchkiss, by Mrs. J. H. Fenfield, 4 50
 Groton, Cong. Ch., \$15; Storrs Barrows, \$10, by Rev. J. C. Taylor, 25 00
 Guilford Center, Rufus Ives, by Rev. J. L. Jones, 20 00
 Harpersfield, Cong. Ch., by Rev. J. T. Marsh, 19 00
 Kirkland, Cong. Ch., by Rev. J. Deane, 4 00
 Madrid, Miss Maria Simons, by Rev. G. Strasenburgh, 2 00
 New York City, Broadway Tabernacle Church, by J. H. Washburn, Treas., coll. in part, \$1,673 46; of wh. \$50, to const. J. H. Washburn a L. M.; T. Berry to const. Mrs. Sabrina Raymond a L. M., \$30 00; J. S. Case, to const. Howard E. Case a L. M., \$50, 1,753 46
 Harlem, Cong. Ch., mon. con., by W. W. Ferrier, Treas., 9 25
 Mrs. J. W. Smith, to const. Mrs. W. H. Lincoln a L. M., \$30; "A Lady Friend to the Home Missionary in his labors and privations," \$50; M. W. Lyon, \$50; Mrs. James Donaghe, \$5; O. W. Coc, \$5, 140 00
 Saratoga Springs, Cong. Ch., by G. H. Fish, 19 15

Smyrna, First Cong. Ch., \$30; Sabbath School of Cong. Ch., \$25, by H. M. Dixon,		65 00	Sheffield, Cong. Ch., by Rev. J. A. Allen,		10 00
Summer Hill, Cong. Ch., \$11; Rev. E. D. Shaw, \$20, by Rev. E. D. Shaw,		31 00	Summer Hill, Cong. Ch., by Rev. E. C. Marsh,		23 50
West Farms, Mrs. A. Wood,		3 00	Toulon, Cong. Ch., to const. Rev. R. L. McCord & L. M.,		30 00
NEW JERSEY—			Turner Junction, First Cong. Ch., by Rev. A. R. Thain,		16 63
Orange, Trinity Cong. Ch., by J. L. Halsey,		143 06	Utica, Cong. Ch., by Rev. J. T. Hanning,		5 00
Trenton, Third Presb. Ch., by J. G. Barclay,		14 62	Wayne, Cong. Ch., by Rev. H. Jacobs,		4 00
PENNSYLVANIA—			MISSOURI—		
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St. Paul, Plymouth Cong. Ch., mon. con. coll., by Rev. R. Hall, 1 70	
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KANSAS—	<i>Receipts of the Massachusetts Home Missionary Society, in February, STEPHEN T. FARWELL, Treas.</i>
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Neosho Falls, Cong. Ch., \$13.75; Cherry Creek, Cong. Ch., \$2.25, by Rev. J. Scottford, 16 00	Ballard Vale Cong. Ch., to const. Mrs. Edmund M. Fessenden a L. M., 30 00
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Butler Co., First Cong. Ch., by Rev. A. Dresser, 5 00	Doston, Avails of the late Benjamin Perkins's office desk, 20 00
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Plattsmouth, Cong. Ch., by Rev. F. Alley, 25 00	Union Ch., Columb. Avenue, 250 00
WASHINGTON TERRITORY—	Mt. Vernon, Ch., 359 62
Seattle, Plymouth Cong. Ch., by Rev. J. F. Damon, 10 00	A Friend, 15 00
Walla Walla, Mrs. M. F. Eells, 10 00	H. B. H., 125 00
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Portland, First Cong. Ch., by Rev. G. H. Atkinson, D.D., 25 00	Chelsea, A Friend, 50
HOME MISSIONARY, 34 50	Clinton, First Evan. Ch. and Soc., 45 26
\$11,458 95	Essex, Cong. Ch. and Soc., 35 00
<i>Donations of Clothing, etc.</i>	East Douglass, Cong. Ch. and Soc., 51 00
Birmingham, Conn., Miss Eliza P. Bassett, a barrel, 155 00	Hampden Benev. Association, by Chas. Marsh, Treas., to const. L. Ma., viz: by Christ Church, Springfield, Mrs. Lydia H. Newell, Mrs. Roxana Kibbe, Mrs. Sarah Kibbe, Henry J. D. Schermerhorn; by Second Ch., Chilcopee, Miner Kelley, V. N. Taylor; by East Long Meadow Ch., Roman A. Gane, Edgar K. Sillow, Chas. L. McIntosh; by Mittineague Ch., Emerson Geer, 300 00
Bridgeport Conn., Ladies' Sew. Soc. of North Cong. Ch., by Mrs. S. M. Cate, a box, 210 57	Holden, Cong. Ch. and Soc., 14 50
Bristol, R. I., a bundle, 109 70	Jamaica Plains, from the Estate of the late Anna W. Swett, 500 00
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Hallowell, Me., Ladies of the South Ch., by Miss S. H. Agry, a barrel, 173 50	Medway West, Cong. Ch. and Soc., 31 53
Hopkinton, Mass., Ladies' Sew. Circle, by Mrs. D. T. Bridges, Sec., two barrels, 238 54	Newton, Mr. Jesse Clement, 5 00
New Britain, Conn., Ladies of the South Cong. Benev. Soc., by Mrs. Isaac S. Lee, Sec., a box and cash, 1,644 67	Plymouth, Cong. Ch. and Soc., 3 00
New Haven, Conn., Ladies' Home Miss. Soc. of the First Ch., by Miss H. A. Tucker, Sec., nine boxes and a communion set, 214 50	Randolph, Atherton Wales, 100 00
Newton Centre, Mass., Ladies' Benev. Soc., by Miss H. S. Cousens, a barrel, 100 00	Sandwich, additional, 2 50
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Shirborn, Mass., Ladies' Reading and	Walpole, Mrs. Everett Stetson, to const. herself, Aaron E. Stetson and Edward P. Stetson L. Ma., 100 00
	Little Gleaners' Soc., Emma Kimball, Treas., 53 71
	Warren, Cong. Ch. and Soc., 109 70
	Wenham, A Friend, 5 00
	Wilmington North, A Friend, 5 00
	Worcester, Mrs. Mary Rice, 200 00
	Central Ch., 261 24
	David Whitcomb, 100 00
	George Henry Whitcomb, to const. a L. M., 30 00
	\$3,861 25
	<i>Receipts of the Connecticut Home Missionary Society, in February, E. W. PARSONS, Treas.</i>
	Berlin, Second Cong. Ch., by A. North, of which \$30 from Rev. W. H. Moore, to const. George R. Moore a L. M., 293 13
	Litchfield Co., Annual Meeting, by H. R. C., 98 05
	Hartford, A Friend, H., 200 00
	by Rev. A. Winter, 10 00
	New Milford, G. W. W., \$5; Donation, by Miss S. Northrup, \$30, 35 00
	\$656 18

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should *always* appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of Clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

T H E

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1872.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.

How shall they PREACH, except they be sent?—*Rom.* x. 15.

VOL. XLIV.

NEW YORK :
THE AMERICAN HOME MISSIONARY SOCIETY.
BIBLE HOUSE, ASTOR PLACE.
1872.

TOBITT & BUNCE.
PRINTERS AND BINDERS.
90 FULTON ST.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

“GO, PREACH THE GOSPEL.”

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BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. . . . *Mark* xvi. 15.

How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XLIV.

MAY, 1871.

No. 1.

MISSOURI AS A HOME MISSIONARY FIELD.

By REV. E. B. TURNER, Superintendent, Hannibal, Mo.

THE State of Missouri as a field for Home Missions must be studied, not so much in the light of her past history, as with an open eye to her future. A captive from birth in the cursed embrace of Slavery, having suddenly arisen under the helping hand of God and burst her chains, we naturally form our opinion of her condition and needs, and shape our methods of evangelism, to meet these peculiar and pressing exigencies. In this, however, we may mistake. The condition of things has been and still is changing so rapidly and fundamentally, that we shall be in danger of missing our object. Forgetting the things that are behind, the Christian workers for Missouri must address themselves to the vital realities that surely await her. The truth is, Missouri, in all that pertains to her true development, has been for twenty years almost idle. In the magical growth of the great West she has been far outstripped. What progress in wealth and refinement she has made (for slavery was not wholly unattended with enterprise and culture), was in spite of the blighting effects of this domestic curse. The landmarks of this heathen institution are, however, fast disappearing, and will soon be known only in history. The State is rapidly "putting off the old man with his deeds." A new order of things is fast displacing the old civilization: *how* rapidly, it is difficult to believe, even when the official figures are before us.

In a country like ours, where almost every year a new State is carved out of the wilderness, and lines of travel and traffic are pushing themselves into unsettled regions, changing them as by magic into scenes of refinement and wealth, we need not be surprised that the State of Missouri, with its central position, its natural resources, and mild climate, should show unusual growth, even for the West. The question before the friends of Home Missions is, therefore, *What is Missouri to be, with its new lease of life, and under these new conditions?*

The merest sketch is all that can here be attempted; but a few statements, mostly from official sources, will aid in solving the question proposed. Facts will make it apparent that, for the next ten years, few if any of the Interior States will be likely to show as much progress in population and wealth as Missouri.

1. Its *geographical position* makes it easy of access. Its location, not only in the center of the Mississippi valley, but in the heart of the continent, brings it into the natural path of commerce between the oceans. Two transcontinental

railways terminate in it, and lines from the east and west naturally converge to it.

2. It has the *genial mean of climate*, which permits the widest range of products and the largest exercise of physical powers. The restriction which cold northern latitudes put upon variety of products and communication, and the enervating heat of the South, are alike avoided.

3. As a whole, the State *is not adapted for farmers*, as are other States in the interior. Of the forty-three millions of acres, not twenty millions are prairie. Some portions of the State are so broken as to be unfit for extensive farming; much of it is densely wooded, the forests containing timber and fuel adequate to the wants of a population of ten millions.

4. Its soil and climate adapt it especially to *the culture of fruit*. Even the rougher portions of the State afford the finest opportunities for fruit-raising, which is already one of the most lucrative branches of industry. It is estimated that there are fifteen millions of acres in Southern Missouri adapted to the cultivation of the grape, the composition of the soil being remarkably like that of the celebrated vine-lands of Germany and France.

5. The State *abounds in minerals*. Zinc and copper have been found in fifteen counties; lead has been discovered in five hundred localities, its veins running through twenty counties, and intersecting an area of more than six thousand square miles. Her mountains of iron ore, which cover more than a thousand acres, are computed to contain iron enough above ground (to say nothing of the vast amount beneath), to afford for two hundred years an annual supply of a million tons! But to make all this mass of mineral available, and prepare it for the various uses of life, a corresponding amount of fuel is needed. This is supplied in the vast coal deposits that underlie a large portion of the State. It has already been discovered in thirty counties. The State Geologist reports the coal fields as embracing in the aggregate twenty-six thousand eight hundred and eighty-seven square miles, or considerably more than one-third of the State. Silver mines have also been discovered, as well as a superior quality of marble and lithographic stone, besides numerous other mineral deposits of great value.

6. These discoveries strongly indicate that Missouri is to be pre-eminently *a manufacturing State*. Already her manufacturing products exceed in some respects those of any other State in the West. These inexhaustible deposits of mineral; these forests of various and valuable timber, covering whole counties; numerous streams abounding in water power; the natural adaptation of the soil and climate to the growing of cotton and wool; all point to the conclusion that the industries of the State must be largely manufacturing. Facilities for labor and means of support are thus to be supplied for an immense population, who will be attracted hither by these rare advantages.

7. The *growth of the State* in railroads, wealth, and population, in the last few years, fully justifies these expectations.

At the close of the war there were eight hundred and twenty-six miles of *railroad* completed. The Governor, in his recent message, states that there are now two thousand and fifty-five miles completed, and eleven hundred and eighty-two miles more in the course of construction. Two of these roads are the great thoroughfares which cross the State from east to west, connecting with the Pacific roads; the others traverse the State from north to south, and diagonally, terminating in Kentucky, Kansas, and the Indian Territory.

At the end of the war the taxable *wealth* of the State was a little more than two hundred millions of dollars. The recent official report shows it to be

almost five hundred and fifty-eight millions—or nearly three hundred millions more than in 1860, including the value of the slaves which the war emancipated.

The census of 1860 made this the eighth State in *population*, the number then being eleven hundred and eighty-two thousand. This was reduced during the war, so that on January 1, 1865, it was less than a million. The census of 1870 makes it one million seven hundred and fourteen thousand—an increase of five hundred and thirty-two thousand, mostly in the last five years—making the State the *fifth* in population.

These sketches of the *condition* of the State are sufficient to show its greatest *needs*. This rapidly growing population calls for greatly increased missionary labor. The American Home Missionary Society has not been slow to hear the call, but at the opportune moment came back to the scene of its early labors. In the first year of its existence, 1826, this Society sent three missionaries to Missouri, and yearly added to the number until, in 1850, it aided in the support of thirty-three. But after thirty years of faithful effort, in which were appropriated many thousands of dollars in the State, the Executive Committee speak as follows, in their Report for the year 1856: "Missouri was entered by the missionaries of this Society, in the year of its organization, at the same time with Illinois; and the fields then opening in these two States were looked upon with equally cheerful expectations. Similar efforts were made in both for the establishment of churches, schools and colleges, but with very dissimilar results. . . . In 1855 the corps of missionaries had been reduced to twenty-four, and the contributions from the State to Home Missions were but \$256.25. Meanwhile excitement on the subject of slavery had been recklessly stimulated, the peace of several of the churches very seriously menaced, and now three among the most able of the missionaries have been compelled, without any good ground of complaint, to leave their fields of labor. Thus it is, that after thirty years of faithful and ardent effort, in co-operation with the churches of Missouri, the Society finds itself with but *twenty-one* missionaries in the State—only one more than it had thirteen years ago—and in the receipt of less than \$190 from her churches; while in the neighboring States of Illinois and Iowa the missionaries increased, during the period from 1842 to 1855, in the one case more than two-fold (from fifty to one hundred and two), and in the other more than five-fold (from twelve to sixty-three).

"The religious interests of all these States have suffered from emigration, and from the influx of foreigners. In all, the gospel has had to contend with infidelity, intemperance, the love of gain, and with the difficulties that arise from newness of settlement and sparseness of population. Missouri is inferior to neither of the others in the richness and variety of her natural resources; for what she may want in fertility of soil she makes up in the wealth of her mines and in her navigable rivers. The increase of her population, for the ten years ending in 1850, was nearly seventy-eight per cent., and that of Illinois was less than seventy-nine per cent. What then is the occasion of this wide contrast in the success of religious efforts? *Why* are not the churches of Missouri as numerous and as vigorous to-day as those of Illinois? *Why* are they not advancing like those of Iowa? *Why* is it that, in all the States south of the Ohio, a similar ill success has attended missionary operations? These questions force themselves with sorrowful emphasis upon the mind, will not be silenced, and demand of us an honest answer. That answer comes in one word, and that one of the saddest words that an American Christian is ever called to write—**SLAVERY.**"

The rapidly increasing audacity of this despotism soon made it unsafe for a

missionary to preach the free gospel of Christ. To an enforced silence on this or any other sin, whether in Missouri or elsewhere, the Society could never submit, and its laborers were withdrawn, not one being left in the State in 1858 and '59, and for four years thereafter, only two. But before the din had died away of those battles which dethroned the slave-power and made freedom national, the Society came back to the wrecks of desolated plantations and burned villages, and began anew the planting of churches. Sixty churches have been established, two of which are self-supporting, and four others are on the point of becoming so. The others are manfully struggling to shorten the days of their dependence, but will need the Society's fostering care for a while longer.

Within the last year thirty-six missionaries have supplied sixty-two congregations, eight churches have been organized, six meeting-houses have been dedicated,—making thirty-five church edifices completed in about six years. Notwithstanding the cutting off of crops in large parts of the State, there has been a decided gain in the amount of money raised for ministerial support, parish expenses, church-building, etc.

The work has made wonderful progress, but not without toil, self-denial and prayer. The chaotic condition of things in Church and State, consequent upon four years of devastating war, the deeply rooted prejudice against Union men and institutions, the chronic sectarianism inherent in the old organizations found here, and more than all, the demoralized character of the prevailing religion of the State, made the planting of the churches of the Pilgrims a difficult undertaking. These obstacles have been decidedly, but kindly met. Religion has been held up as embracing love of country along with love of God. The church has been seen to be no respecter of persons, the patron of individual freedom; the friend of universal education; the bold reprover of the vices engendered by slavery; the advocate of Sabbath observance, temperance, chastity, honesty—so commending itself to the consciences of true men, and with the influx of Northern and Western people, and the converting power of the Spirit attending the faithful preaching of the Word, gaining for our spiritual faith and simple polity a firm foothold.

But there is still "much land to be possessed." This rapid increase of population consists in a large degree of the intelligent, independent, and enterprising, from the Northern and Western States. There are whole counties where this class are coming in which the Society cannot enter for want of men and means. Towns and villages are springing up on all these new thoroughfares, where earnest ministers of Christ are needed at once, to begin the foundations of the church and school. Shall this noble Society, that has begun so generously and vigorously the work, be compelled to falter for want of means? What more useful work can a man of property or a wealthy church do, or what more important life-work is there for a young minister, than to plant a Christian church in the midst of some of these rising communities, to be a permanent and growing means of good for all time to come? Shall not this good "Mother of Churches" have a large increase of means and consecrated talent for this work?

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. G. R. Ellis, Pescadero, San Mateo Co.

Signs of Promise.

We began the year with higher resolves than ever before, and with some faint tokens of promise. All see that this warfare against evil is a desperate one, calling for great sacrifices and entire devotion. Christian principles seem here to be coming more squarely into collision with moral and social evils, and those who, like the Ephesians, realize that their "craft is in danger," those who fatten on moral and social corruption, redouble their destructive zeal. But evils of this kind sometimes become so rank as to disgust even their abettors, and so cure themselves. There does seem to be a coming reaction against intemperance and its kindred evils, and in favor of a higher standard of morals. If Christians will only stand firm, and "quit themselves like men," I cannot doubt that the principles of the gospel will triumph here at no distant day.

Romish Tactics.

Romanism is making its encroachments here as elsewhere, and the "holy fathers" have hit upon an ingenious expedient for the propagation of their faith. There is here a very large number of unmarried men who hold an indifferent kind of Protestantism. When one of these takes to himself a partner for life, the matter of her religious preferences is hardly thought of, and it seems to be a settled principle of Romanist tactics to have as many as possible of these men bound in the chains of wedlock with some devout worshiper of St. Bridget or St. Agnes. These daughters of the "holy mother," when policy dictates, will consent to have the marriage ceremony performed by a

Protestant minister; and in consideration of the service they thus render to "the church," I doubt not their sin is readily "forgiven." I have reason to believe that these girls do not always avow their Romanism until their victims are caught, and then of course the matter is settled. So there are not less than eight or ten Protestant men here who have married Irish Catholic women; but there is not an instance in which the reverse is true. Here is a loss of so many families to our Protestant churches and Sunday schools.

—♦♦—
From Rev. W. L. Jones, South San Juan, Monterey Co.

Bereavement.

When I wrote my last report, I made special mention of the fact that God in his mercy had, during all my Home Missionary experience, spared me the sorrow of bereavement in my own family. I had often sympathized with my brethren who reported such trials in *The Home Missionary*, and felt that they had borne a weight of grief which I had never known. But I know it now. All that has gone before is nothing. Light and easy has every other burden been. It will be enough to justify all that the Scriptures say of heaven, if the "weight of glory," of which Paul speaks, shall make this affliction seem as light as this one makes all others to appear.

Working on.

We still work on, hopeful of good, our congregations and Sunday schools larger than ever, and if the "latter rain" equals our hopes, we shall soon be able to report additions.

Our people are "careful and troubled about many things," on account of the drought. Other portions of the State are more favored, and we may have our

turn yet. The church desire to make application for the current year, but they do not dare to commit themselves as to what they will do, until they see whether it is *going to rain*. Three days of rain would float out our application with figures far more satisfactory than can now be made. There is something that we need far more than rain; as some know already, and as others we hope will soon see.

NEBRASKA.

From Rev. R. Gaylord, Omaha, Douglas County.

Irvington.

I continue to preach on alternate Sabbaths at Irvington and La Platte, apparently to interested congregations. At Irvington is a choice people, made up mostly of emigrants from New England and New York, descendants from the old Puritan stock. They show their moral and religious training, by active efforts to propagate the institutions of the gospel, sustaining a weekly prayer meeting, keeping up Sabbath services when they have no preaching, and maintaining four Sabbath schools, some of them in remote neighborhoods. They have raised a liberal subscription toward building a house of worship, have called a pastor, and are planning to build a parsonage. The church is one of those that I formed, and is really an outgrowth of that which I gathered so early in Omaha, and to which I ministered for several years. It is gaining in strength, and will doubtless assume self-support at an early day.

La Platte.

I also greatly enjoy labor with the church at La Platte, where I find from week to week a growing desire for the conversion of those who are out of Christ. My attention was called to La Platte by a former member of our church in Omaha. I found there a few good Christian people desiring relig-

ious privileges, and consented to give them one-half of my time. We have organized a church, and already see good results to the community. The widow of Rev. Lucius Parker, one of your former missionaries, is an earnest member of that little band.

Besides exercising, as far as I can, a pastoral care over these two little flocks, in the intervals at Omaha I am not idle. In the south part of the city, I am sustaining a weekly prayer meeting, and laboring to start another germ of a church, that may strike its roots and send out its influence in this rapidly extending city. Last week we organized there a second Congregational society designed to co-operate with a church to be formed at some future time. This is foundation work, and I hope to prepare the way for some good man to establish himself as a co-laborer with Mr. Sherrill, pastor of the First Congregational church here. He is the first minister of our denomination installed in Nebraska, and it is fitting that it should be over the oldest church in the State.

From Rev. J. E. Elliott, Columbus, Platte Co.

His Field and Work.

This field consists of three counties lying along the Pacific railroad, and opened for settlement. Platte county contains a population of 1,950; Columbus, 98 miles west of Omaha, has about 600 inhabitants, and Schuyler, 17 miles east of Columbus, about 850. Silver Creek, 17 miles west of Columbus, has about a dozen houses. Columbus has three houses of worship—Congregational, Episcopal, and Romanist. At Schuyler a meeting-house has been built, which the Methodists control, and the Episcopalians have a house nearly completed. There is a Congregational organization with a few families, and at Silver Creek there are a few more families who will for the present

be connected with the Columbus church. A Congregational church has also been organized at Monroe, 20 miles northwest, but few of its members remain.

The coming of your former agent, Rev. Mr. Reed, of Davenport, Iowa, to this place, has given a new complexion to things. There seems to be a new era as to attending church and prayer meetings. The week of prayer was observed with an attendance that was gratifying, and I think that we shall soon add by letter a few who will greatly increase the strength of the church.

To organize society here, to successfully encounter unbelief and worldliness, calls for all the good qualities in a minister that many large parishes in the East demand. How needful that *strong* men should be willing to occupy such fields! Fremont, Columbus and Schuyler are occupied. North Bend, Lone Tree, Grand Island, and other points on the Pacific railroad, are growing and hopeful places. Altogether, it is an inviting, important, and laborious field, and who is sufficient for the work? Yet I greatly enjoy it, and feel courageous as to the future.

KANSAS.

From Rev. L. Newcomb, Pomona, Franklin Co.

Chance for Work.

At Wellsville, in this county, I have gathered a church of twelve members, and a number more, who were trained Congregationally, intend soon to connect themselves. These last are persons living in the country, whom I sought out by family visitation. Wellsville is a station on the Kansas City and Santa Fe railroad. It is surrounded by a beautiful country, quite thickly settled, being, (though but six months old), the oldest settlement in this portion of the State. This is a missionary field indeed — all the “isms” and false notions prevalent, to be rooted out and

supplanted by the gospel. A good, thorough, prudent man, wisely adapting his labors, could do much to prove the saving virtues of the gospel upon many now wandering under various delusions. The church have subscribed about \$700 for a meeting-house. They hope to raise this to \$1200, and to receive from the “Union” enough to enable them to build such a house as shall meet the wants of the community. There is no other religious organization in this place, and the most of the members now included under covenant were *trained* Congregationalists. I hope a good man will soon be found to enter and *hold* that field.

Until June last, Franklin county had not a single Congregational church. On the 5th of that month I organized the one of my charge in Pomona; on the 12th of January, the one gathered by Rev. Mr. Chew, in Ottawa, was recognized by Council; and on the 5th of February, the one in Wellsville. Under the influence of these three churches, may this county speedily blossom into richer beauty and sweeter fragrance!

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From Rev. J. F. Morgan, Oswego, Labette County.

Railroads and Religion.

One of the greatest hindrances to religion in these new towns, is the uncertainty as to their permanence. Their growth and prosperity usually depend on their securing a railroad. When a town is started with this idea, by the exaggerated statements of unscrupulous speculators, immigrants rush to it from all parts of the country, expecting to make a speedy fortune. For the first year or two, if the town continues so long, business is lively; fabulous prices are paid for “corner lots”; and everything goes on swimmingly, until fears are entertained that the anticipated railroad will fail them. These fears are like an epidemic, affecting the whole town, and under their influence it is very

difficult to gain attention to religious things. "Hard times" is the cry. Money becomes very scarce, and every man clinches the little he has with an iron grasp. No one in the community suffers more from this state of things than the missionary, toiling and praying for this one thing, that God would bless his work, and make him successful in saving souls.

*From Rev. S. A. Vandyke, Centralia,
Nemaha Co.*

Revival.

I have the satisfaction to report a revival of religion at this place. We commenced a series of meetings during the holidays, in which the entire community seemed to be interested. Seven have united with the church, and quite a number more wish to join at the next opportunity. Backsliders have been reclaimed, profane and drinking men have determined to reform, and some such hope they have experienced a change of heart. The members of the church are revived and much encouraged. Pray for us, that the work may go forward.

*From Rev. N. W. Grover, Mantorville,
Dodge County.*

The Tides.

The tides still come and go with us; some leaving precious deposits, others leaving the seeds of death. Of the former sort, have been successive meetings of the county Sabbath School Convention, the Owatonna Congregational Conference, and the "Theological and Literary Circle." These meetings gave us a stimulus, which I trust we shall feel through the coming year.

Among the topics discussed by the Conference was "the sanctuary, its history and importance." You will remember that we worship in the courthouse. The subject waked up our people to the importance and practicability of building a house of worship. The

ladies had felt, long before the Conference, that something must be done, and had organized a society with a church edifice for its first object. Their efforts have already realized something over \$150, and I hope soon to report steps towards the erection of a church.

Among the adverse tides I reckon three courses of five lectures each, by Spiritists, which have shaken the faith of some in the Bible and the Christian religion; though others have had their faith confirmed. These lectures were given in the court-house, the same room that we use, and may be among the providences pressing us to build. If it is done, it must be with great sacrifice on the part of some. Pray for us, that we may be strengthened in heart and hand for this and every duty.

IOWA.

From Rev. J. R. Upton, Milford, Dickinson County.

Pioneer Service.

My labors this quarter have been just what every Home Missionary can understand, who is obliged to build a house, half a mile from any other, in an entirely new settlement, to secure native lumber at a mill eight miles distant, pine lumber and other materials from a railroad point ninety miles away; to board his help, working hard with his own hands from early morning until late in the evening, sometimes for six days in the week; preaching meanwhile every Sabbath at points eight to fourteen miles off, besides once at home. I was able to fill all my appointments except two, when I was bringing my family and effects from the east side of the State, two hundred and twenty-five miles, the last sixty or seventy by team. A good Providence presided over our journey, giving us fine weather and good traveling. We are now living in our unfinished house, within three miles of the border of our settlement, west of which lies a beautiful rich prairie, 40

miles across, without a house, a road, or perhaps a tree. Yet soon a railroad will be finished through it from north to south, and another from east to west, running some twelve miles south of us. Settlements will soon make their appearance beyond us, and this healthy, fertile and beautiful region cannot much longer remain a wilderness.

Wants a Colleague.

Last year, as you know, my field embraced all I wished to occupy on an area of 80 miles square. Now another brother divides it with me, and yet we can spare territory enough for another good brother, who would like to cast in his lot with us and share the privileges which appertain to frontier Home Missionary life. He may be assured that his privations will be more than repaid by the hearty welcome he will everywhere meet, if he is true to his work, and by the unexpected rapidity with which he may see good results mature and the good seed of the Kingdom yield its fruit. None but the pioneer Home Missionary can know how readily the plastic elements of this forming society can be made to yield to his impressions; so unlike the rigidity of older places. Now if any brother of right qualifications, who feels a desire to serve his Master, where courage and perseverance will find an ample reward, wishes opportunity, let him start at once for some field of frontier labor. Such a field, I think, he may find embracing Clay and O'Brien counties. The salary will not be \$2000 and a parsonage, my good brother, and no church will "call" you; but you may extend the call yourself, and invite churches of the future to come, a score of them, perhaps, and take the places you see fit to select, and carry on your work long after you are dead. Where else is the reward better, and how can you more acceptably serve our great Master?

From Rev. H. Adams, New Hampton, Chickasaw Co.

Light in the Valley.

With the usual Sabbath and Bible class services at home, and preaching in a school-house six and a half miles distant in the afternoon of alternate Sabbaths, sickness and death have called for unusual labors. I was sent for, one frosty night, to go eight miles to visit a sick man. It was dark, muddy, and chilly, and was near midnight when I reached the dwelling. The patient was a man of about eighty years, who had never made a profession of religion, but had long indulged hope. He was a Baptist, but being old and infirm, had hesitated about going into the water. He appeared remarkably well; Christ was all in all to him. Eight of his sixteen children were present, and he conversed and prayed with them before I arrived. I repeated to him the 20th and 23d Psalms, read selections from Clarke's Scripture Promises, and prayed with him. He survived only three or four days; but I was well repaid for my visit, by many hearty thanks of the old man. The place was in the open prairie, where scarcely a settler yet has a fence.

Four Years' Fruit.

This quarter terminates four years of my labor here, and at its close I leave. The church now numbers sixty-seven. Forty-seven have joined during my ministry; twenty-eight of them by profession. Quite a number besides have found Christ, while with us, who have removed, have joined other churches, or have gone to be with their Lord. I trust that not less than from sixty to seventy have been renewed of the Holy Spirit, in our congregation, since we came here. Three years out of the four have been marked by special religious interest. Very many of the converts have been heads of families. One of the young men, had he lived, intended to be a missionary to China. Perhaps he is doing more for China than if he

had lived. He had a little property, and he willed a part of it to that mission. Perhaps I ought to say that in all our special interest here, we have been without outside help, depending only on the Holy Spirit. The work has been promoted by evening prayer meetings and personal conversation.

*From Rev. J. W. Windsor, Cresco,
Howard Co.*

The steady growth of the town calls for an increase of labor that sometimes wearies and reminds me that nearly three score and ten years have marked my life's mercies. Of these years nearly forty-five have been given to works for the Master. How imperfect they have been, he well knows; but how amply repaid with the choicest tokens of his love, and the expressions of his kind providence, I can fully testify.

My last week's duties may be summed up thus: one funeral; two trips into the country, in different directions, to visit the sick and dying; an address at a social conference meeting; a preparatory lecture to the church; a lecture before the Sons of Temperance; two sermons and the communion service at home, with a sermon in the afternoon of the Sabbath at one of my out-stations; besides ordinary pastoral visits among our own people. Amidst it all I am blessed with good health, and try to keep a young heart. I suppose the labors of many of the Home Missionaries are far in excess of this. It is a very precious privilege thus to sow beside all waters. I am sometimes distressed at the apparently small returns, though I know that results are not always manifest here. We have had no special "revival" during the two and a half years that I have been in Cresco, yet the records show forty-six additions to the church, twenty-two by letter, and fourteen on profession of their faith.

Temperance Movement.

There has been a singular and marked change amongst those who frequent the "saloons," too common in our village and most railroad towns. A temperance movement has been inaugurated, and a large number, not only of moderate drinkers but the most intemperate in the community, have been induced to break from slavery to their cups; and this apparently without external influence. We think it is the work of God, preparing men's minds to receive the gospel.

From Rev. E. R. Stiles, Manchester, Delaware Co.

Year of Harvest.

Here closes a year of happy labor. Other years spent under the fostering care of the Society have been pleasant, but this has been unexpectedly joyful; a year of harvest, while I looked for the hard preparatory work at most of seed-sowing. It seems as though the Lord had permitted me to enter into others' labors and to gather their fruits. The clouds that at the beginning of the year hung over the church, seeming to threaten its existence, have proved to be filled with blessings. The hearts of those who had mourned in sadness have been filled with rejoicing. At the beginning of the year there were found on the roll of membership forty-eight names, but not so many persons could be found to answer to them. There have been additions at every communion during the year, bringing in eleven by letter and thirty-one by profession of faith. In addition to these, eight were received last Sabbath, making a total of fifty.

Self-Support.

The church has decided to ask for no more aid from abroad — expecting to raise \$500 more than they have heretofore. This will be a heavy load, but with profound gratitude to you for past favors, and looking to God for help, the church is determined to "go forward."

WISCONSIN.

From Rev. J. U. Parsons, Raymond, Racine Co.

Powerful Work of Grace.

It is my blessed privilege to report a work of grace, in some respects among the most remarkable of my ministry. It already numbers *twice* as many converts as there were people in church at my coming, and the interest does not abate in the least.

Ours is one of a belt of towns lying back from the lake, in which it was thought that all the vital American population had been supplanted by Danes and Germans. It was a question whether any thing could resuscitate the churches in those towns. I confess that I engaged in the experiment, hoping against hope, but God has marvelously "turned our captivity," and put our fears to shame. Through December, we continued our work of preparation. The congregation increased, and there was stillness and solemnity under the Word.

On the first of January, I made appointments, with much trembling, for meetings every night that week.

From that time, for *fifty nights*, we could not keep the people away. We tried twice to close the meetings, but were obliged to resume them, and send away for more help. The house soon became crowded, and continued so to the last, every available spot, aisles, entry, pulpit-stairs and pulpit being occupied, and many "schooner" loads driving away, because they could not get in. A house, *twice* as large, would have been filled. Where they came from, seems a mystery.

On the third night, one young man rose for prayer. The next night he was happy in Christ, and began to work for God; and from that time on, we were not without more or less converts, every night. Over 140 have expressed a desire to find Jesus, of whom about 100 are trusting in him. Among them are our physician, merchant, five or six

whole families, fifteen of the singing class, three young married men with their brides, several teachers, about 30 heads of families (by whom twelve new altars have been erected), and great numbers of the young. The place is revolutionized. Profanity and Sabbath-breaking are greatly lessened, and love is diffused through the community.

The Means.

The means have been peculiar. God has wrought as a sovereign. My throat gave way, the second week, and I have since been able to do no singing or visiting and but little preaching. Brethren Clapp of Wauwatosa, and Alexander of Racine, have done the most of it, except on Saturdays and Sabbaths, when I have been alone. The people are so dispersed, and come so in great sleigh-loads, that we can have no special meetings. There has not been an "inquiry meeting," or "converts' meeting" since we began.

We have had from fifteen to seventy speak, in an evening. Our meetings continue two to three hours—a half-hour of prayer, a sermon, then a social service of eight to twelve prayers, fifteen to twenty singings, and many talks.

The preaching has been excellent. In our *fifty* sermons a great amount of solid Bible truth has been presented to this crowd, and *heard*. Our organist was among the early converts, and has been very great help to us. I am longing to see more of the *children* of the church brought in.

We have formed a class, or association, under pledge, for mutual watchfulness, sympathy and instruction, preparatory to a public profession in church membership. Eighty-seven have signed it, and I know of enough more to make 100. Some of these will join the Free Baptist church, but many will come with us. The work is an anomaly to me. It has extended into the Danish Baptist church, and they are having full and excellent meetings every night. They have

also commenced a series of meetings in Caledonia, an adjoining town, and in Mount Pleasant, on the south. It seems to be demonstrated, that these dying churches are susceptible of a resurrection.

The only explanation I can give of the mysteries of the work is, that the Lord had stirred up the heart of dear brethren to feel deeply for this people, and to pray in earnest faith for them. So we were besieged, and *had to surrender*.

My health is very precarious, and I may find it necessary to withdraw; but, if practicable, I will remain to garner these sheaves.

From a Missionary who has seen Service.

How he Lives.

The question, "How can you live on a salary of \$800?" having been asked, with some surprise, by benefactors in the East, let me briefly answer.

In the first place, during twenty-five years' ministry in our native New England, on a salary of \$400 (which was then considered a fair sum for a good country parish), we learned lessons of economy and frugality, by which we saved a few hundred dollars. This enabled us to procure a little home here, where we have resided for the thirteen years of my service as your missionary, dividing my labors between this place and vicinity, and more remote towns in the country.

The possession of this home has been about equivalent to the addition of \$100 to my salary.

In the next place, we have had but very little hired help in the house. My wife, though at best poor in health, and at times a great sufferer, has managed to dispatch household labors and responsibilities, with the exception of some heavy work, laid off upon other hands.

Again, our vehicles and their fixtures have been of the plain, cheap kind,

while we have made it an object to keep a good horse, "as easy kept as a poor one," that our distant appointments might be punctually met.

Again, a great part of our clothing has been furnished by the friends of Christ, especially by Christian ladies in New England. We remember with gratitude and prayer such donations, from Massachusetts, New Hampshire and Connecticut, and more recently, nearer home.

Moreover, we have occasionally received clothing, cash and valuable books from your rooms, or from individuals, through the careful and faithful hands of our State Superintendents.

Thus, by the good hand of God upon us, we have hitherto had a comfortable temporal support; and we bless our Lord and Master to-day that we still have the privilege of being numbered with your missionaries, under the very circumstances in which we are placed.

From Rev. E. G. Carpenter, Grand Rapids, Wood Co.

Revival.

I am about to close my labors with this people, with hearty thankfulness for what the Lord has done for us. We have had the assistance of Rev. R. M. Webster, of the Brandon church, in a great revival of religion. Forty-five have united with the church, and more wait to join, so that our membership will be not far from eighty. I rejoice to add that, with this newly gained strength, the church has resolved to be self-supporting for the future.

MICHIGAN.

From Rev. J. D. Millard, Pleasanton, Manistee Co.

The Struggle for Bread.

There is in these new regions a constant, powerful drift back toward irreligion and barbarism. We work against

the tide, and it is all we can do to hold our own. We should be in danger of becoming discouraged and concluding that we were accomplishing no good, were it not for the contrast between our neighborhood and those around us, destitute of the means of grace.

Almost all the people are "homestead settlers," who had little if any more means than would bring them here. The forests are heavy, and it costs from twenty to thirty dollars an acre, in cash or sweat, to remove them. And this is but the preliminary work. The fruitful fields and smiling harvests will cost a deal of digging and plowing among the roots and stumps. Poverty is a crushing burden upon the whole community, not indeed upon every one alike, but so heavily upon the most favored, that it is difficult for any thing good to flourish.

It is emphatically true here, that "The destruction of the poor is their poverty." We do every thing at disadvantage. Farming without capital or teams or tools, or with but half a supply of indifferent ones, is up-hill business. Improvements cost unreasonably because, for lack of means, we cannot take advantage of circumstances.

Bright Hopes.

In a few years, with God's blessing, we shall have struggled through "the present distress," and have attained temporal prosperity. But in the mean time what is to become of the cause of Christ among us? Our prayer is, "The Lord send us help from the sanctuary and strengthen us out of Zion."

Two or three well-to-do deacons, or other living pillars of the truth, which some of the eastern churches could spare, would make us a grand re-enforcement, and with the exception of a few years' privations it might be a good move for them, both temporally and spiritually. We are watching and praying for help in this direction, and we believe it will come.

We shall probably not ask aid of your

Society for the coming year. We suppose there are more hopeful fields calling for all the funds of your embarrassed treasury. And yet our hearts ache to think of the state of our community and out-stations without your aid. We shall try to walk by faith and not by sight. As Paul turned to tent-making we must turn to farming, and preach Christ with our remaining strength. But all things bring their compensations, and we doubt if rich Christians, or those in easy circumstances, can extract as much comfort as we can from the 23d Psalm, or from the words of the Savior, in Matthew, vi., 25-34.

From a Missionary in Eastern Michigan.

Field for a Common Man.

This church and people are rather peculiar, yet they represent a class who feel that they know pretty much all that is worth knowing. They want Henry Ward Beecher for their minister, but can support only a common man. So they can unite in a minister but for a year or two, and, ever changing, instead of growing, hold as they were, or gradually decline. They have a fine region of country, and they know it. They want their minister to do the work and excuse them. An annual collection for a benevolent cause is an intrusion. They wonder that they "can't be let alone a little while." Worldliness, skepticism, and false doctrine abound. Two men of property and standing, formerly members of this church, are now infidels. So there are many who are not often found in an evangelical church, and all manner of errors prevail among those who profess to receive the Bible.

Conversing with a lady who avowed her belief in no future punishment, I asked her what she did with such passages of Scripture as "The wicked shall be turned into hell;" "Depart, ye cursed," etc. She replied that she "didn't have any thing to do with them;" she "didn't read them at all."

An old man was telling me that a while ago he was very sick, expecting and perfectly willing to die; "was all ready." Did you trust in the atonement of Christ? "Yes." Do you think he has forgiven your sins? "Yes." How long have you been forgiven? "O, I *always* was." Do you pray? "Yes, all the time." What do you call prayer? "Desire of the heart." I said I should define prayer as the desire of the heart *expressed to God; asking God for favors.* A child might be hungry, but his desire of food might not be strong enough to induce him to leave his play, to ask his mother for bread. He hesitated, and I asked, Do you think Christ hears your prayers and answers them? "O yes, Christ and I are on first rate good terms."

What can a single minister, who is "only a common man," do in such a field? Yet they must have the gospel preached to them. Pray for us.

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From Rev. C. Doolittle, Lamont, Ottawa County.

Chills and Fever.

The quarter just ended has been one of suffering and affliction. Chills and fever have clung to me almost through the entire time, greatly impairing my strength and hindering my work. Several Sabbaths I have entirely lost, being unable to leave my house, and my pastoral work of course has been little. My wife and other members of my family have suffered about as much as I, from the same cause. We are all somewhat better since better weather came on, and I am now meeting my appointments, and hope soon to be strong enough for the hard work of my wide field.

My outside parishes are improving slowly, with increasing interest in worship and Sabbath schools. The new meeting-house in Eastmanville is inclosed and painted, and is a model of good taste. It will, I trust, be dedicated to God the coming summer.

I cannot give you any striking results of my toil here, but I know that my labor is not in vain in the Lord, and that the good seed which he enables me to scatter broadcast will not always lie buried.

MISSOURI.

From Rev. A. Bowers, Macon, Macon Co.

Two Years Reviewed.

Two years ago to-day I began to act as pastor of this church. I cannot but view with pleasure the changed appearance of the town, and the changed feelings of an untraveled Yankee toward it. To one accustomed to the finished appearance of Eastern towns, it is shocking to see the unfinished condition of things in new places—muddy streets, small houses, dwarfish business blocks and churches; everything crude and small, except ground dimensions.

But in a short time his eyes take a juster measure of things, his habits are moulded to new circumstances, and the rush of events brings rapid growth and improvement. Though Macon has not grown like many other towns, no one will deny that it is in the front rank in making improvements. About twenty fine two or three story brick houses have been occupied for business, while drinking houses have probably diminished. Streets where wagons used to stick in the mud are macadamized, and ten-foot sidewalks take the place of mud-holes, loose boards, or walks half torn up for kindling wood. Three shooting affairs greeted my first quarter; hardly one has occurred since. The public school, with four departments, seven rooms and nine teachers, has been opened; the Methodist college is in its second year, and contemplating the erection of the finest building in town for its accommodation. People who used to live in houses with one room and a bedroom curtained off, have means to build or buy substantial dwellings. We do not boast very great

advance in population, but those who are here have the spirit of progress. We have about 4,000 inhabitants (1,000 of them colored, and 400 Germans), with smaller numbers from all "nations, kindreds and tongues." The American element is about evenly divided between Northerners and Southerners. The churches are twelve, and all, except perhaps two, have Sabbath schools. Five of them have built within about three years, and another is laying foundations.

Now what are the Congregationalists doing here? We are not making great headway. We have not lost within the year; rather we have gained; but we have greatly changed. Fully one-half of our congregation and Sabbath school are not those of one year ago. Nearly all who were with us, and are now in town, are with us still. Several have come to fill the vacant ranks; others are hovering about us.

Macon is called a hard place for churches, but comparing ourselves with others we see no reason for discouragement, and I think the worst is over. Three ladies went to the General Association at St. Louis, 170 miles, and are arousing those who stayed at home. Ladies also have done a good work among the sick and strangers. We hold to a "patient continuance in well doing" for success, and are trying to use all means to win souls to Christ. About twenty have espoused his cause within the year, and twenty-five have joined us.

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From Rev. J. M. Bowers, Windsor, Henry County.

Infidel" Converted.

Our church has received nine additions during the quarter, four of them on profession of their faith. One of these was an "infidel" for twenty-five years, who tried hard not to believe the Bible, but completely failed. He says that he "knew all the time, in the depths of his heart, that these things were so, that his wife who professed

Christ was right, and he wrong, but he was too proud to confess his error." The Spirit of God worked upon his mind until he could resist no longer. He was led to come to our meetings, and after several weeks stood up in our prayer meeting, confessed his sins and acknowledged Jesus, to the great joy of believers. This is another proof that infidelity is oftener "an evil heart of unbelief" than an error of the head. He is a miracle of grace, and to God be all the praise!

Oh that we had more faith in the power of the truth and the saving influence of God's Spirit! We should see more fruit of our efforts to win souls.

Busy, and Needs Help.

Since coming here, from Sedalia, my work has much enlarged, and having another church to look after, I am very busy.

I have preached at Greenridge once every month, and gathered a church which, after some delay, has been recognized by a Council. Twenty-one united to form the organization, and others will come. The prospects seem encouraging. It is a new railroad village, in a rich farming region filling up with settlers. We occupied the ground first, and have a great advantage, as there was an urgent and real call for a church. The village is nine miles from Windsor, and I am to preach there every two weeks on Sabbath afternoon—quite a ride for me after services here. I preach also, every other Sabbath, to a German congregation, in their own language, as they have no one else to break to them the bread of life.

There are other points along this railroad which we ought to occupy at once. Where are "the right men?" If possible send them along soon.

ILLINOIS.

From Rev. S. B. Goodenow, Como, Whiteside Co.

An Old Western Town.

Here we have one of those few west-

ern instances, resembling the hill-country history of New England—a church and people once prosperous, now largely run out by emigration, and the turn of business elsewhere. The railroad came just too near, without hitting, and if “a miss is as good as a mile,” the miss of a mile is in this case worse than that of many miles. Como, once the leading town in all this region, earliest settled, and a resort from all quarters, has come to be a little rural hamlet, pleasant and retired, on the beautiful banks of Rock river.

But here, and in the farming country round, are precious souls, to be cared for; and since other denominations have little embodied action, and there remains to this feeble Congregational church a good house of worship and a parsonage, it seems important to maintain the work, to bless what remains of all sects and sorts. And what is like the good old Puritan polity for such a work—the unsectarian vivifying, evangelizing, and strengthening of “things that remain?”

I entered the field, willing for a season to do what might be done to maintain worship in a sanctuary then closed up for a year. The work I find in many respects pleasant. A congregation is gathered, and the earnest attention of the people is gained. I superintend the Sunday school, a common necessity of our Home Missionaries, and, as now restored, it is a flourishing and profitable institution. My wife carries on the adult Bible class, with much favor and encouragement. I also maintain a weekly “Bible meeting” at the parsonage, preach regularly at *three* outposts, in school-houses, thus reaching a large region. Prejudices of sect prevent the greatest success; but in my rounds, calling on all alike, I try to break down the walls by the love of a common Lord.

A Veteran of 1812.

One old veteran of eighty, whom I visited last week, rehearsed to me the

long, thrilling tale of his campaigns with Harrison against Tecumseh and the British, in the war of 1812; and gave an exciting account of the battle of the Thames, that signal achievement of our arms, when the brave Tecumseh fell, and the British army seemed, in a few minutes to be almost “wiped out.” He was in the thickest of the fight; and an eye-witness of the death of the English General Proctor, whose fate has been such a mystery. His detailed particulars of the scene were apparently a new revelation in our history, and worthy of a note. The old hero and his family are of another faith, but seemed to enjoy friendly Christian intercourse.

PENNSYLVANIA.

From Rev. B. F. Parsons, Indiana, Indiana Co.

Blessed Beginning.

You will be glad to know that the effort to plant a church here was according to the Divine will, as the results already clearly indicate. Our meetings, from the first, have been deeply interesting. It was early evident, from the solemnity of the audience, that the Spirit of God was moving upon the hearts of Christians and others.

One of our prominent physicians, who had been the prime mover in the establishment of this society, and who had been regarded as skeptical, and as, in other respects, far from the kingdom, has we trust come out fully on the Lord's side. A few weeks since he arose in the prayer meeting, after a lecture to young men, and said, “I see around me many of my friends, and feel impelled to say to you that I have tried the pleasures of this world, and find them wholly unsatisfying. I have come to the conclusion that as for me and my house we will serve the Lord.” He burst into tears, and could say no more. He is giving good evidence that he is a changed man, and the fact is producing

a great influence through this community.

A prominent merchant, also one of the chief movers in this new enterprise, arose and said, he "had served the world for nearly half a century, and he too had come to the decision henceforth to be on the Lord's side." Last evening seven persons presented themselves for admission to the church. Several of the lawyers and physicians who so largely compose this little society are awakened and thoughtful, and I hope to see them also coming to Christ. It is blessed to be permitted to lead souls to him, and all the services have been a constant joy to my soul.

From Rev. H. B. Gilbert, Potterville,
Bradford Co.

Self-Sustaining and Grateful.

I am happy to say that our people

will ask no aid of you the coming year. We are profoundly grateful for the helping and encouraging hand extended to us by your Society. The \$200 you have sent here the past year has brought the church up to a self-sustaining point. We unite with Le Raysville Congregational church, and so avoid the necessity of aid, both churches accepting one service each Sabbath. The arrangement is satisfactory, and the field looks promising.

Exceedingly grateful for your promptness in responding to all dues, you may feel assured that I shall in the future remember, wherever I labor in the cause of our dear Redeemer, the American Home Missionary Society. This people, that could not have sustained a minister without your aid, are now in a condition to work for God.

MISCELLANEOUS.

"Too Much Preaching."

By Rev. M. K. CROSS, of Waverly, Iowa.

I was struck with the remark, recently made by an earnest Christian woman: "*I believe there is too much preaching.*" She lived in one of our small Western towns, containing about 1,400 inhabitants, in which there were no less than *six* church organizations, and five respectable church edifices. The chief business of the professing Christians there seemed to be, to be preached to, and prayed for, twice every Lord's day.

There were actually *six* ministers of the gospel engaged in the work, in that little town, and there were two *extra* ministers at work there, at the time of our visit! The average number of hearers, in all the congregations, was between four and five hundred; only a fair average congregation for *one* "able minister of the New Testament."

Within a few miles of the town there were at least as many more people who had no church privileges, or only an occasional sermon from one of the pastors, or from some traveling preacher. These might have been easily gathered into school-houses, or private houses, to hear the words of the Lord and be directed into the path of life. Ought not some of those ministers and lay members to have gone out into the highways and hedges, among those neglected ones, to impart unto them some spiritual gift, instead of all huddling together in one place, Sabbath after Sabbath, with redundancy of preaching, and in mere passive reciprocity of religious instruction? Can it be according to the will of Christ, who came to seek and to save that which was *lost*, that a few should hear the gospel message, with almost endless repetition, while there are hundreds and thousands in regions not very

far beyond, who are almost wholly destitute of religious privileges?

Some wiser and more economical distribution of ministerial force is most urgently needed, and is coming to be, at no distant day, one of the great problems for the churches to solve. There is none too much preaching in the aggregate; but there is too much in certain places, while there is not half enough in many others. How to compass and realize that true equality of labor, by which all shall be reached and benefited, is the grand problem that needs to be solved.

Two brief suggestions are offered:—

1. Evangelists, of the old school and true type, to publish the glad tidings of salvation among the ignorant and destitute, are wanted everywhere.

These might be found, to some extent, among the superfluous ministers, i. e., superfluous where they now are—five or six in one small village, scarcely large enough for a single pastor; and also among the intelligent lay members of the churches, who really need this spiritual exercise for their own healthy development, and for their personal edification, as well as to “bear much fruit” to the glory of God.

2. Christians and ministers, of all denominations, should be more cautious in organizing churches where the ground is already occupied by others. Even to organize a church “in advance of all others,” may not be the wisest policy, unless there is sufficient congenial material on the ground, or good reason to believe that there soon will be, to sustain it. Many a forlorn and forsaken enterprise marks the unwise zeal of those who, simply because they were first on the ground, assumed that they were entitled to the precedence in church organization. If Christians of another name were there soon after, in greater and more rapidly augmenting force, it would have been wiser to give way, and wait till the time had clearly come when another band could be or-

ganized with good promise of success. The great deficiency of men and means at command, calls for a corresponding economy and discrimination in the disposition of forces. There should be no strife, or as little as possible, between the herdmen of the different families of God's people. The conciliatory and magnanimous spirit of Abram is greatly needed in this business: “Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right; or if thou depart to the the right hand, then I will go to the left.” “For we be brethren.”

Timely and Generous Gift.

[A worthy and devoted Home Missionary, who has for thirty years been enduring hardness, even to actual suffering, “footing it,” in summer and winter, over the hills and valleys of a retired rural parish, sends us the following letter, which explains itself.

It is from a warm-hearted Christian woman, not a thousand miles from New York city; and if it shall incite other sisters in able churches to “go and do likewise,” we can name equally needy and deserving candidates for similar favors.]

Rev. Mr. ———,

Dear Sir:—In a conversation with you, at——, last summer, you remarked that you should be very thankful (if it were best), if you could have some kind of conveyance to use in your pastoral duties around the country. It seemed to me that it was not only necessary for your comfort, but that it was the duty of some of your brothers in Christ who are able, to see to it that you were spared the hardship of walking such long distances. I called upon a number of the members of our church, and received from them, and other friends, a sum which will make you more comfortable in that respect.

My husband has purchased a “top buggy,” which he will forward to you tomorrow, together with a box contain-

ing a harness, cushions, mat, and a robe, which I hope you will find as warm as the hearts which sent it.

I send, inclosed, a draft for \$——, a sum which we hope will be sufficient to buy a good, gentle horse, pay the freight on carriage and box, and leave a trifle over.

Please write on the safe receipt of the draft, carriage, and contents of the box, that the friends who have aided us in the matter may know that I have appropriated their donations as proposed, and that they may be encouraged to assist some other worthy minister. Hoping that you will live many years to enjoy the gift, I am, etc.

The Pilgrim Spirit.

I claim it as one of the honors of the Pilgrim spirit, that it is so diffusive. It began in protests, non-conformities, separation. It might have been predicted that it should be narrow in its sphere, isolated in itself and its works, a land of Goshen in the midst of Egypt. But it has proved otherwise. The principles of the Pilgrims have mingled with all the life of the people and all the streams of our history, as the elements of soil and climate mingle with vineyard and harvest. They have come into our literature; they have expressed themselves in our legislation, they have claimed recognition in our national polity, and sought the incarnation of governmental institutions; they have penetrated the popular thought and the public sentiment; they have built their monuments thickly from the Atlantic to the Pacific, and are thus proved to be not angular, unsympathetic and impracticable, but magnetic, penetrative leavening forces, possessing more and more the whole lump of humanity.

They insist on equity between man and man, nation and nation. No bargain gets their sanction that does not render for what it receives a just and full equivalent.

They demand, in their own ancient phrase, worthy to be written in letters of gold in all our Senate chambers—"Equal Laws for the General Good."

They exalt the worth of individual manhood, and admit in the idea of the State no servile and no privileged class.

They build in every hamlet in the wilderness, on the mountain side, in the roughest purlieus of social life, two solid structures—the school-house and the meeting-house; and station in the open portals, the school-master and the gospel preacher.

Repudiating the old dogmas of despotism and priestcraft, that light is dangerous for the masses and "ignorance is the mother of devotion," and believing instead that intelligence, freedom, religion and order are an inseparable sister band, they lift on favored heights the tall towers of mental and moral science, raying out light for "the life that now is, and that which is to come."

On every sacred dawn they repeat above the homes of man the authoritative words, "Remember the Sabbath day to keep it holy."

They allow but one sovereign rubric for faith, worship, and practice,—the simplicity of the word of God, put into every man's hand, and taught to each babe in the nursery.

They keep God on the throne—Author of law, Ruler of nature, Guide of providence; they fill the life with his sovereign, paternal and beneficent presence, and find the true dignity of man, and his happy destiny, here and hereafter, in that he is a child of God.

These principles as seeds, and their fruits in personal, institutional, and organic life, mark the footprints of the Pilgrims on this continent. Where they have trod, these are the growths that spring up behind them to show their paths to the future.—*Rev. A. L. Stone, D.D.*

Honor the Ministry.

Ministers, deacons, church officers, and all good people, should be careful, by word or act, never to lower, cheapen, or make offensive the work of the ministry. And they should take pains to deny, refute, and blow away the calumny, so recklessly uttered, and so foolishly spread, that the children of ministers and deacons have been, are, or are likely to be, among the worst in the community. All facts and statistics prove the saying false; and it has scarcely a sure footing among the *exceptions* to human conduct. Two-thirds of all the best and most eminent men in every worthy calling, in America, have descended from noteworthy religious men; and a majority of them ministers and deacons.

All good people should take care that the ministerial office is not unnecessarily brought into disesteem and bad repute by the errors, faults, mistakes, or deficiencies of some who have unfortunately become ministers, or ceased to be such. Now and then there is one whose character is unworthy; another who has mistaken his proper calling; another, who, without sufficient cause, has left his sacred duties for those more secular; and another, without charge, who is waiting to be employed. These instances are few in the comparison, are exceptional or are incidental to our humanity, and should not be lifted out of their small proportions.

All Christian parents, including especially ministers and their wives, should refrain from those remarks, slurs, and tokens of dissatisfaction, which, amid poverties, denials, rebuffs, and difficulties, they sometimes indulge in, greatly to the prejudice and injury of ministers and their sacred calling.

All Christian people should make it manifest that they revere, honor and love the work of the minister of Christ, and the minister himself on account of his sacred vocation. They should vindicate it as being, in spite of its self-de-

nial, its partial obscurity, its non-lucrativeness, and its frequent lack of worldly *eclat*, after all not only the most useful, but the noblest, most exalting, enriching, and efficient, of all our divine or human callings.—*The Pacific*.

Immigration and Home Missions

The great modern emigration of nations has been setting steadily toward America from every side; and not the best of their population but the worst, the refuse, has been brought in upon us. Europe has degraded her people by centuries of misrule and priestcraft till they are dangerous to her and a misery to themselves; and yet by an irresistible law or impulse they are already upon the wide prairies and clamoring in the open labor market of America. This great movement reached at least the commencement of its climax when from the other side of us came not the shrewd cultivated Chinese merchant, but the poor coolie, the last result of four thousand years of heathenism.

Yet this which we call the working of an impersonal law, is really the leading of God, and He is stirring up this great modern emigration for a purpose to make us the greatest Christian nation of the world, by giving us the greatest work to do, and the greatest motive to compel our faithfulness. The next hundred years, perhaps the next generation, will see one of two results. If the American church shall zealously take up this responsibility and work, it will be itself united, consolidated, and vivified, as it could be in no other way. It will gather to itself millions of the poor and ignorant, that class of which the primitive church was composed, that class from which must be built the great coming Church of Christ. But if American Christianity is too indolent and cowardly to bear its God-given responsibility, the immediate result will be the ballot box, public opinion, and government swamped by crowds of ig-

norant heathen, sent to be a savor of life, made to be a savor of religious and social death.

Christian love and Christian patriotism both demand, that during these coming years, Home Missions shall be doubled, quadrupled. In a word, they must keep pace with the glorious work which God has given to the great mission land, in its great mission generation!—*N. Y. Evangelist.*

Conducting Meetings.

What a blessing it would be if everybody who conducts a meeting or takes part in it would studiously consider beforehand what he is going to say! There has been too much purely extemporized speaking in many of our meetings. A brother comes fresh from the pressure of business into meeting, feels a burden upon him to say something, especially if there is a pause; has nothing to say, and spends five or ten minutes in saying it. Pressed and busy though he may have been, he had time to meditate on some passage of Scripture, had he only *thought* of doing so; some passage, perhaps, which he would have found a comfort to him in the hurry and drive of his business. There is no apology for the leader of a meeting (especially if he is a minister) uttering extemporized nothings, unless called on without a moment's notice to lead the meeting. And even then, every Christian soldier ought to have at least one round of ammunition ready to fire off in good order. He ought to be sure, too, that it is not a mere blank cartridge. An address of ten minutes by a man who has something to say, knows how to say it, and stops when he is done, is worth the whole day of unpremeditated harangue. —*S. S. Workman.*

Home Missions and Sunday Schools.

A missionary of the American Sunday School Union in Illinois, believing that much greater good might be done on his field if the Home Missionary

would follow up the Sunday school missionary, invited one to labor with him, who aided in the organization of two Sunday schools and in a protracted meeting, and who afterward wrote him thus:

"My heart is greatly interested in the people for whom you labor. What can be done for them? Railroads do not lift them up. Their present religious teachers do not elevate them. So ignorant, so self-satisfied, so sensitive, with such low views of Christianity, how can they be evangelized? *I fear little can be done for the parents.* If the children can have good Sunday schools, there is hope that they may grow up better than their parents, and *their children better still.* If you get the children instructed and converted, *there is hope for Egypt.* To think of eighty children in one district, and the usual proportion of grown people, with not a single family altar, and scarcely a closet; with almost no Bible-reading, no Sunday school, and religion regarded only as a machine for getting people to heaven! What can be done? I shall be happy to work with you."

This is the right kind of co-operation.

CHANGE OF FIELD. — Rev. HENRY D. PLATT, feeling called to resume the pastorate, has resigned the Superintendency of Home Missions for Southern Illinois. He entered on that office in April, 1868, and has performed its duties to the entire satisfaction of the Society.

The Committee are seeking to use a wise economy in the matter of agencies, and the comparative fewness of Congregational churches in Indiana and Southern Illinois seems to warrant the combining of these two districts, though the field is territorially large.

Until the exigencies of the work shall demand another appointment, therefore, both Indiana and Southern Illinois will be under the care of Rev. NATH'L A. HYDE, Indianapolis, Ind. To him all inquiries concerning either district may be addressed.

APPOINTMENTS IN MARCH, 1871.

Not in Commission last year.

Rev. Stephen B. Johnson, Winfield, Kan.
 Rev. James D. Liggett, Leavenworth, Kan.
 Rev. John Arnold, New Providence, Union and vicinity, Iowa.
 Rev. Thomas Bayne, New Hampton, Iowa.
 Rev. William B. Williams, Fayette, Iowa.
 Rev. Edward S. Huntress, Sheboygan Falls, Wis.
 Rev. H. A. French, Hartland and Ocoila, Mich.
 Rev. Page F. McClelland, Sebawa, Mich.
 Rev. Oliver Brown (to go to Missouri).
 Rev. Lewis C. Lockwood, New Lota, N. Y.
 Rev. Mason Moore, Harrisville and East, Pitcairn, N. Y.

Re-commissioned.

Rev. John N. Hubbard, Wheatland, Waterloo and two out-stations, Cal.
 Rev. Thomas Douglass, Fontenelle, Neb.
 Rev. Samuel L. Adair, Osawatomie and vicinity, Kan.
 Rev. John M. Barrowa, Arroyo, Kan.
 Rev. Walter M. Barrowa, North Topeka, Kan.
 Rev. Thomas Chafer, Paola, Kan.
 Rev. Jacob F. Guyton, Louisville, Wamego, Rock Creek and vicinity, Kan.
 Rev. Thomas Jones, Emporia, Kan.
 Rev. Calvin S. Shattuck, Baxter Springs, Tennessee Prairie and vicinity, Kan.

Rev. Ozro A. Thomas, Albany and Sabetha, Kan.
 Rev. Robert S. Armstrong, Hamilton and Grand Meadow, Minn.
 Rev. Henry S. Clarke, Genoa Bluffs and Williamsburg, Iowa.
 Rev. Dudley B. Kells, Lucas Grove, Seventy-six, and three out-stations, Iowa.
 Rev. Albert Manson, Quasqueton, Iowa.
 Rev. Montgomery M. Wakeman, Elkader and Farmersburg, Iowa.
 Rev. Edwin E. Wobber, Durant, Iowa.
 Rev. Sidney B. Demarest, Windsor and Leeds, Wis.
 Rev. Edward Morris, Center, Wis.
 Rev. Jacob M. Ashley, Brady, Mich.
 Rev. Edmund W. Borden, Clio, Mich.
 Rev. Stephen O. Bryant, Columbus, Mich.
 Rev. Philander H. Hollister, Hancock, Mich.
 Rev. John T. Husted, Ransom, Mich.
 Rev. Josiah G. Schaeffer, Whitehall, Mich.
 Rev. Alanson St. Clair, Shelby, Mich.
 Rev. Israel Carleton, Utica and Meadville, Mo.
 Rev. Thomas W. Davies, Dawn, Mo.
 Rev. William S. Hilla, Bevier, Mo.
 Rev. James T. Hanning, Utica, Ill.
 Rev. Samuel Porter, Crete and Matteson, Ill.
 Rev. Samuel F. Stratton, Wyanet, Ill.
 Rev. Abraham W. Allen, Balting Hollow, N. Y.

RECEIPTS IN MARCH, 1871.

The following statement includes the amount paid directly into the Treasury, together with those reported by Auxiliaries, as expended in their fields during the last missionary year.

The sums expended by Auxiliaries within their bounds are marked (*).

MAINE—

Maine Missionary Society, *15,179 46
 Bangor, "A Friend to the needy Home Missionary," 5 00
 Gardiner, Cong. Ch. and Soc., by Rev. A. L. Park, 30 70
 Jackson, John McKinley, 1 00
 Waldoboro', Mrs. H. H. Lovell, 5 00

NEW HAMPSHIRE—

New Hampshire Missionary Society, *7,661 68
 New Ipswich, Legacy of Lavinia Fletcher, by H. A. Blood, ex., to const. Henry A. Blood and Miss Mary J. Blood L. Ms., 60 00
 Pelham, on account of Legacy of Miss Abiah Cutter, by D. Atwood, ex., 410 00

VERMONT—

Vermont Dom. Missionary Society, *9,510 77
 Berlin, Mrs. Betsey Hobart, 5 00
 Peacham, Ezra C. Chamberlin, to const. Miss Laura B. Chamberlin a L. M., 30 00

MASSACHUSETTS—

Mass. Home Missionary Society, *18,376 21
 Mass. Home Miss. Soc., by S. T. Farwell, Treas., 8,000 00
 Amherst, Z. M. Phelps, to const. Sidney Morse Gladwin a L. M., 30 00
 Fitchburg, Mrs. Stephen W. Dole, to const. Herbert H. Dole a L. M., \$30; a Friend, \$4, 34 00
 Hadley, Mrs. J. B. Porter and family, 3 00
 Hatfield, Legacy of Miss Sophia Smith, by G. W. Hubbard, ex., 2,000 00
 Haverhill, Legacy of Dea. S. Chase, by C. W. and R. S. Chase, exs., 500 00
 Lawrence, Mrs. H. M. Chase, 2 00
 Massachusetts, a Friend, 300 00
 Newburyport, Mrs. J. H. Spring, 50 00
 Newton Center, a Member of Rev. D. L. Furber's Ch., 50 00
 Shelburne Falls, Ladies' Char. Soc., by Mrs. R. B. Mirick, Sec., 2 00
 Springfield, "Unabridged," 1,000 00
 Westford, Union Parish Con., by N. R. Nichols, 8 15

West Boylston, Rev. W. Johnson, 1 00

RHODE ISLAND—

Rhode Island Home Missionary Soc., *2,036 60

CONNECTICUT—

Conn. Home Missionary Society, *15,179 35
 Connecticut, L. F. J., 50 00
 Ellsworth, on account of Legacy of Samuel E. Everett, by C. M. Parsons, ex., 2,737 55
 Hartford, Vincent Moses, 5 00
 Killingworth, Mrs. A. V. Evans, 3 00
 Milford, First Cong. Ch., by E. B. Platt, Treas., 265 00
 Mount Carmel, Cong. Ch., by M. A. Bassett, Treas., to const. L. A. Dickerman a L. M., 46 70
 New Haven, Faculty of Yale College, by Rev. T. D. Woolsey, D. D., 315 00
 A Lady in the Center Ch., \$5; W. C. Conant, \$30, 35 00
 New London, Second Cong. Ch., by W. H. Chapman, 533 51
 Norwalk, a Friend, \$1; M. C. Kellogg, \$3, by T. S. Bradner, 4 00
 Norwich, Second Cong. Ch. and Soc., by E. Learned, of which \$500 from John F. Slater; \$30 from Mrs. H. P. Williams, to const. Miss Emmeline Palmer a L. M.; \$30 from S. C. Morgan, to const. Mrs. Mary C. Morgan a L. M., 1,135 00
 Plainfield, Cong. Ch. and Soc., by D. Avery, Treas., to const. W. E. Cobb a L. M., 32 37
 Roxbury, Cong. Ch. and Soc., by A. W. Fenn, Treas., to const. Bennett S. Preston a L. M., 38 00
 Simsbury, Ladies of the Cong. Ch., by Mrs. Watson Wilcox, 2 00
 South Manchester, Mrs. A. Hale, 1 50
 Southport, F. Marquand, 70 00
 Stratford, Gen. G. Loomis, by O. R. Kingsbury, 2 50
 Talcottville, Cong. Ch., by Talcott Brothers, to const. G. G. Griswold, H. W. Charter, J. Illingworth, Nellie French, and B. Pierce, L. Ms., 135 00

NEW YORK—

Received by Rev. L. S. Hobart:	
Bristol, Cong. Ch.,	\$9 30
Onondaga Valley, W. Sabine,	
\$5; O. Dickinson, \$1,	6 00
Parishville, Cong. Ch.,	10 00
Prattsburgh, Congregational	
Friends,	7 00
Richville, Cong. Ch.,	5 00
Adams, Mrs. L. Wright, \$1.35; Mrs.	
Lorina Kellogg, 50c., by Mrs. L. Kel-	
logg,	
Allegany, Mission Ch., Indian Reserva-	
tion, by Rev. J. Pierce,	18 00
Baiting Hollow, Cong. Ch., \$5; Rev. A.	
W. Allen, \$2.50, by Rev. A. W. Al-	
len,	
Brooklyn, <i>Paritan</i> Ch., by T. F. Stod-	
dard, Treas.,	
C. L. Mitchell,	10 00
East Pharsalia, First Cong. Ch., by D.	
L. Raymond,	7 00
Jamesville and Middle Granville, Welsh	
Cong. Ch., by Rev. S. Jones,	7 00
Madrid, Cong. Ch., by Rev. G. Stras-	
burgh,	5 10
Malone, on account of Legacy of L. S.	
Cotton, by G. C. Cotton, adm.,	100 00
Middletown, Cong. Ch. and Soc., by S.	
S. Conkling, Treas.,	30 00
New York, Friend,	100 00
New York City, <i>Broadway Tabernacle</i>	
Ch. (previously ackn., \$1,753.46,) C.	
N. Kinney, \$50; C. N. Bliss, to const.	
him a L. M., \$50,	100 00
O. W. Coc, \$5; Miss Shaw, \$5; W.	
C. H., \$5; A. Friend, \$5; A. Lady	
Friend, \$25,	45 00
Norfolk, First Cong. Ch., \$41.45; Ray-	
mondville, Cong. Ch., \$5.47, by Rev.	
W. W. Warner,	46 92
Phoenix, First Cong. Ch., by Rev. E.	
Perkins,	12 00
Potadam Junction, First Cong. Ch., by	
Rev. G. Hardy,	30 50
Utica, Legacy of John Griffiths, by John	
Griffiths, Jr., Ex.,	100 00
Warsaw, Sabbath School of the Cong.	
Ch., by H. A. Metcalf,	30 50
Wellsville, First Cong. Ch., by C. H.	
Fisher,	27 70
West Brook, Plymouth Cong. Ch., by	
Rev. S. N. Robinson,	13 00
Wilmington and Upper Jay, Cong. Chs.,	
by Rev. T. Watson,	5 50

NEW JERSEY—

Bloomfield, M. E. C.,	2 00
Elizabeth, W. Williams,	20 00
Elizabethport, First Cong. Ch., by Rev.	
S. B. Rosseter,	12 00
Montclair, on account of Legacy of Ze-	
nas Baldwin, by N. O. Baldwin, ex.,	403 75
Newark, Mr. and Mrs. S. C. Baldwin, by	
Rev. W. B. Brown,	10 00

PENNSYLVANIA—

Spring Creek Station, Cong. Ch., by	
Rev. S. Bowland,	6 25

VIRGINIA—

Herndon, Cong. Ch., by Rev. L. T. Bur-	
bank,	5 00

OHIO—

Received by Rev. L. Kelsey:	
Columbus, John J. Davies,	\$3 00
Four Corners, Cong. Ch., by	
C. B. Cook,	3 20
Wauseon, Cong. Ch., in part	
by Rev. D. D. Waugh,	40 00
Bowling Green, Cong. Ch., by Rev. C.	
Irons,	25 00
Conneaut, Cong. Ch., \$66.50; Monroe,	
Cong. Ch., \$20, by Rev. H. Geer,	91 50
Johnston, Cong. Ch., \$7.75; Mecca,	
Cong. Ch., \$10.75; Vernon, Cong. Ch.,	
\$2.00, by Rev. J. B. Davison,	22 00
Lock, Cong. Ch., by Rev. F. D. Kelsey,	12 10

Paddy's Run, Legacy of William Jones,	
by Abner Francis, ex.,	100 00
Sheffield, Cong. Ch., by W. Day,	26 15
Siloam, Cong. Ch., by Rev. J. A. Davies,	4 00
Tallmadge, Mrs. Abigail A. Fenn, \$1;	
Rev. S. W. Segur, \$3; Mrs. S. W. Se-	
gur, \$3; Willie B. Segur, \$1, by S.	
W. Segur,	6 00
Wellington, Cong. Ch. and Soc., by J.	
Ogden,	39 20

INDIANA—

Angola, Cong. Ch., by Rev. E. Halliday,	5 50
Hart Township, Cong. Ch., \$10; Mont-	
gomery, Cong. Ch., \$10, by Rev. L.	
Wilson,	30 00
Kokomo, Cong. Ch., by Rev. D. J. Bald-	
win,	3 00

ILLINOIS—

Received by Rev. H. D. Platt:	
Boon Gap, Cyrus Rice,	\$5 00
Bunker Hill, Cong. Ch., to const.	
S. S. Clark a L. M.,	89 00
Avon, Cong. Ch., by Rev. H. B. Swift,	44 00
Crete, First Cong. Ch., \$5; Rev. S. Por-	17 80
ter, \$1, by Rev. S. Porter,	6 00
Galesburgh, First Cong. Ch., by E. Jen-	
ney, Treas.,	23 00
La Harpe, Cong. Ch., to const. Dea. L.	
C. Maynard a L. M., by Rev. D.	
Gore,	81 25
Shirland, Cong. Ch., by Rev. S. Penfield,	18 00
Victoria, Cong. Ch., by Rev. B. F. Has-	
kins,	4 00

MISSOURI—

Webster Groves, Cong. Ch., by W. E.	
Plant, Treas.,	36 20
Wellsville, First Cong. Ch., by Rev. J.	
S. Rounce,	5 00

MICHIGAN—

Received by Rev. W. B. Williams:	
Adrian, Cong. Ch., coll. in	
part,	\$36 00
Almont, Lines Barrows,	50
Clinton, Cong. Ch.,	20 50
East Saginaw, Cong. Ch.,	15 00
Edwardsburgh, Cong. Ch.,	23 20
Galesburgh, Cong. Ch.,	23 00
Leroy, Cong. Ch., coll. in part,	6 30
Litchfield, Sabbath School of	
Cong. Ch.,	20 00
Pontiac, Cong. Ch.,	24 90
Salem, Cong. Ch.,	6 60
Summit, Cong. Ch.,	12 35
Union City, Cong. Ch., coll. in	
part,	9 00
Received by Rev. Leroy Warren:	126 35
Benzonia, Cong. Ch.,	\$20 00
Easton, Cong. Ch.,	14 00
Almira, Cong. Ch., \$5.25; Elm-	
wood, Cong. Ch., \$3.65, by	
Rev. A. H. Dean,	8 91
Croton, Cong. Ch., by Rev. R. Furness,	5 00
Dorr, Cong. Ch., by Rev. C. N. Coulter,	3 00
Flat Rock, First Cong. Ch., by Rev. C.	
Machin,	20 00
Grass Lake, First Cong. Ch., J. Swift,	
by Rev. T. Towler,	15 00
Ithaca, First Cong. Ch., by Rev. E. W.	
Shaw,	14 90
Jackson, Second Cong. Ch., by Rev. L.	
M. Hunt,	50 00
Olivet, Young Men's Christian Assoc.	
of Olivet college, by H. N. Hoyt,	14 00

WISCONSIN—

Received by Rev. D. Clary:	
Milwaukee, Legacy of Mrs. Cole-	
man, to const. Rev. John L. Dudley	
a L. M.,	100 00
Received by Rev. F. B. Doe:	
Rosendale, Cong. Ch., \$24.60; Sab-	
bath School, \$9.54,	44 14
Avoca and Muscoda, Cong. Chs., by Rev.	
J. Jameson,	10 50
Beaver Dam, First Presb. Ch., by A.	
Clark,	14 75

Bloomfield, Cong. Ch., \$15.47; Rev. F. J. Douglass, \$9.53, by Rev. F. J. Douglass,			
Hortonville, Cong. Ch., by Rev. O. P. Clinton,			
New Chester, First Cong. Ch., \$1.53; Rev. J. W. Perkins and family, \$3.17, by Rev. J. W. Perkins,			
Oakfield, Cong. Ch., by Rev. L. P. Norcross,			
Oak Hill and Reedsburgh Cong. Chs., bal. of coll., by Rev. H. H. Hinman,			
Pleasant Hill, Presb. Ch., by Rev. A. Pinkerton,			
River Falls, Cong. Ch., by A. P. Weld,			
IOWA—			
Received by Rev. J. Guernsey, D. D.: Marion, Cong. Ch.,			
Bentonsport, Cong. Ch., by Rev. A. Farwell,			
Cedar Falls, Cong. Ch., by Rev. C. Gibbs,			
Chester, Cong. Ch., by W. A. Carter,			
Decorah, German Evan. Cong. Ch., by Rev. C. F. Veitz,			
Flint Creek, Welsh Cong. Ch., by Rev. E. Griffith,			
Lansing, Rev. H. H. Sallenbach,			
Logan, Cong. Ch., by Rev. G. G. Poage,			
Mitchell, Cong. Ch., by Rev. W. L. Coleman,			
Nora Springs, Cong. Ch., \$4.30; Plymouth, Cong. Ch., \$8; Shell Rock Falls, Cong. Ch., \$3.50, by Rev. J. D. Mason,			
Pine Creek, German Cong. Ch., by Rev. J. Schneider,			
Rockford, Cong. Ch., by Rev. L. Warner,			
Salem, Cong. Ch., by Rev. J. S. Barria,			
Tipton, First Cong. Ch., by G. S. Biscoe,			
MINNESOTA—			
Fairmount, Cong. Ch., Rev. O. P. Champlin,			
Anoka, First Cong. Ch., by Rev. A. K. Packard,			
KANSAS—			
Received by Rev. J. G. Merrill: Topeka, First Cong. Ch., bal. of coll.,			
Wyandotte, First Cong. Ch., by Rev. E. A. Harlow,			
NEBRASKA—			
Milford, First Cong. Ch., by Rev. T. N. Skinner,			
COLORADO—			
Central City, Cong. Ch., by Rev. S. F. Dickinson,			
WYOMING TERRITORY—			
Cheyenne, Cong. Ch., by Rev. J. D. Davis,			
CALIFORNIA—			
Hydesville, First Cong. Ch., by Rev. L. W. Winslow,			
HOME MISSIONARY,			
Expended during the year by the Auxiliaries named,	\$87,933	47	
Received at this office in March, 1871,	20,955	13	
	\$88,907	59	
<i>Receipts of the Massachusetts Home Missionary Society, in March, STEPHEN T. FARWELL, Treasurer.</i>			
Athol, Cong. Ch. and Soc.,	\$173	52	
Amherst, Second Cong. Ch. and Soc.,	10	00	
Beverly, Mrs. Rebecca Conant,	5	00	
Boston, A Friend,	100	00	
Highlands, Vine St. Ch., mon. con.,	25	00	
" C. F. Bray,	10	00	
Port St. Ch. and Soc. (previously ackn., \$1,648.00),			84 00
Shawmut Ch. and Soc.,			700 00
Brainree, First Cong. and Soc.,			23 00
Brookfield, Conference, \$22.17; Brookfield Ch. and Soc., \$164.97; Holland, Mrs. C. W. Wallace, L. M., \$30.00; Oakham, Ch. and Soc., \$25.14; Southbridge, to const. Rev. E. L. Sagarra L. D., \$156.10; Lenox, for printing hist. disc., \$26.35,			873 08
Carlisle, Ch. and Soc.,			5 50
Cherryfield, Maine, John W. Coffin,			50 00
Fall River, First Cong. Ch. and Soc.,			57 10
Foxboro', A Friend,			3 50
Gloucester Harbor, Cong. Ch. and Soc., to const. Miss Nellie Sterns and Miss Ellen Proctor L. M.,			141 55
Hingham, Ch. and Soc., to const. Isaac C. Damon a L. M.,			35 50
Leicester, Cong. Ch. and Soc.,			268 35
Lincolnbrook, H. M. S., Mrs. Potter, Treas.,			7 00
Lowell, A. G. Stearns,			3 00
Medfield, A Friend,			7 00
Cong. Ch. and Soc.,			43 25
Newburyport, Whitefield Ch. and Soc.,			77 34
North Ch. and Soc.,			63 25
New Salem, Cong. Ch. and Soc.,			10 00
Orleans, mon. con. for 1870,			25 00
Phillipston, A Friend,			5 00
Cong. Ch. and Soc.,			63 38
Rutland, Cong. Ch. and Soc.,			29 10
Salisbury and Amesbury, Cong. Ch. and Soc.,			11 58
Shutesbury, Cong. Ch. and Soc.,			1 00
South Amherst, Cong. Ch. and Soc.,			26 00
Sturbridge, Cong. Ch. and Soc.,			101 85
Taunton, Whittenton Ch. and Soc.,			100 00
Wareham, Cong. Ch. and Soc.,			91 71
West Boylston, Miss Adeline Flagg,			5 00
Worcester, Old South Ch. and Soc.,			53 00
			\$2,880 45
<i>Receipts of the Connecticut Home Missionary Society, in March, E. W. PARSONS, Treas.</i>			
East Avon, Cong. Ch., by A. N. Thompson,			\$29 00
Jewett City, Cong. Ch., by Rev. T. L. Shipman,			14 00
Lisbon, Cong. Ch., by J. Lovett,			5 10
Middle Haddam, Cong. Ch., by S. North,			6 55
New Haven, Third Cong. Ch. by F. T. Jarman,			50 55
Southbury, Cong. Ch., by Rev. A. B. Smith, to const. Joseph T. Munn and Mrs. Julia A. Manson L. M.,			66 25
Stonington, Second Cong. Ch., by Rev. E. W. Gilman,			222 75
Trumbull, Cong. Ch., by N. T. Merwin,			27 40
Vernon, Rev. A. S. Chesebrough,			5 00
Westbrook, Cong. Ch., by A. Bucknell,			25 74
Westford, Cong. Ch., by C. Whiton,			15 50
Wethersfield, Cong. Ch., by J. Loveland,			234 65
			\$734 91
<i>Donations of Clothing, &c.</i>			
Bristol, R. L. Ladies' Miss. Soc. of First Cong. Ch., by Miss C. Maria Shepard, a bundle,			
East Hartford, Conn., Ladies' Sewing Soc. of North District, by Miss Hattie T. Kilbourne, a barrel,			\$65 00
Hadley, Mass., Mrs. James B. Porter and family, a box,			74 73
New Haven, Conn., Ladies' Soc. of Third Cong. Ch., by Mrs. H. Beebe, Sec., a box and barrel,			403 91
New York City, Ladies of the Broadway Tabernacle Ch., by Mrs. S. B. Leavitt, a trunk,			130 00
Shelburne Falls, Mass., Ladies of the Cong. Ch., by Mrs. R. B. Mirick, a barrel,			54 25
Simsbury, Conn., Ladies of the Cong. Ch. and Soc., by Mrs. Dr. Simeon Shurtliff, a barrel,			64 23
Stonington, Conn., Ladies of the Second Cong. Ch., two barrels and cash,			300 00

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages* and *sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should **ALWAYS** appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

FORTY-FIFTH ANNIVERSARY.

The ANNIVERSARY SERMON of the American Home Missionary Society will be preached in the Broadway Tabernacle Church, Sixth Avenue, corner of 84th street, by Rev. Prof. SAMUEL C. BARTLETT, D.D., of Chicago, Ill., on Sabbath Evening, May 7, at 7½ o'clock.

The Annual Meeting will be held at the rooms of the Society, in the Bible House, on Wednesday afternoon, May 10, at 4 o'clock.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent gratuitously to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, one copy for every ten dollars collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people.

THE Home Missionary.

JUNE, 1871.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

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The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

Harvard College Library

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Miss Nellie I. Button.

Worcester, Mass.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIV.

JUNE, 1871.

No. 2.

LOSS AND GAIN OF THE HOME MISSIONARY SERVICE.

[From the "Iowa Band,"—By Rev. EPHRAIM ADAMS, of Decorah, Iowa.]

How often, when for duty's sake, for the sake of Christian service to be rendered, we enter upon some path, expecting and consenting to the loss of many things, we find, that, of all others, that was the very path to be chosen for real gain! "He that loseth his life for my sake shall find it." Solomon chose wisdom, and God gave him both wisdom and riches. Twenty-five years ago, every one thought it a great sacrifice for a minister to go to the West: no one would go except at the stern call of duty. As between an Eastern and a Western settlement, the advantages then seemed to be entirely with the former. Well is it remembered, how then a rhetorical production by one whose face was turned westward, under the title of "Inducements to go West," was received by us at the Seminary. It was with a sort of smile, as much as to say, "Well, it is a happy faculty to look at the bright side of things; and, if one is going, he may as well make the best of it." Little was it then thought, that what appeared fancy was but half the sober truth! Let it not be supposed that a Western life has been, or is, all gain and no loss; but, looking over the past, let us strike a balance in this regard, and see where it stands.

Twenty-five years ago, one of the first things thought of by one contemplating the Western work was *health*. It was supposed he must have the fever and ague, probably a bilious fever, and, at any rate, must go through a process of acclimation, the issue of which must determine whether he could stay in the country or not. We smile now at the way we used to think of this. Some of us, indeed, have had the fever and ague, and some have not. There have been some deaths; and from some families children have been taken, one after the other, till the record has become a sad, sad one. But so, doubtless, it would have been elsewhere. Taking the Iowa Band for a sample, it surely cannot be said, that, in the matter of health, there has been loss: we should say, probably gain. It is doubtful whether the same number of their classmates who chose an Eastern settlement have been more highly favored than they. In the case of no one is it certain that his health was injured by coming West; while in others it has been improved, and life, doubtless, has been prolonged. One of them at least, perhaps more, can say that for more than a quarter of a century,

he has never lost a single appointment from ill health, nor more than a dozen from any cause.

Next to the matter of health, it is natural to consider that of *support and home comforts*. This, perhaps, does not at first enter much into the calculations of those proposing to labor in the ministry at the East or West; but it comes up sooner or later, and may be properly considered. Four hundred dollars a year, twenty-five years ago, was about the highest limit of missionary salary. That sum now seems small, indeed. It did then. But with beef and pork at two or three cents a pound, corn at twelve and a half cents a bushel, and other products of a fertile soil in proportion, it is easy to see that a little money would go a great way. True, clothing, furniture, books, etc., were higher than at the East, and expenses in this direction had to be curtailed. Missionary families, like all other families in a new country, had to dispense with a great many things considered indispensable in an Eastern home. But they managed to get along somehow. Gifts came in sometimes from the people. "Missionary boxes" met many an exigency. Occasionally books or other remembrances came from Eastern friends.

As living expenses have increased, missionary grants have grown larger. Sometimes the Home Missionary, driven to buy a little place, because too poor to rent one, or wishing to get a little foothold for a home, has found himself, by the rise of prices in a thrifty village, actually gaining in property. Meantime, the churches have, many of them, become able to give more ample support. Taking it all in all, as a matter of fact, it is presumed that those longest in the field have no cause of complaint. Perhaps in the end they are just as well off, and, on the whole, have been as comfortably provided for, so far as the real necessities of life are concerned, as if they had been in Eastern settlements. They have had to dispense with many things, at times, that they might have had elsewhere: and, perhaps, were their wives called upon to testify at this point, they might say at once that the advantage was with the Eastern settlement; not because they are quicker to complain than their husbands, but because the privations of a new country fall most heavily within their peculiar province. Still, claiming a little advantage for the West on the score of health, we are willing to let that and this balance.

Next, let us look at *mental development*. A man's surroundings, will, of course, have an influence upon his mental habits and intellectual culture. The time was, when the advantages in this respect seemed nearly all with the Eastern field. As to many things they were. "Early introduction," says a distinguished writer, "to active labor in an extended field, partaking of a missionary and itinerant character, may, amidst much usefulness, spoil a man for life in all that regards progress of erudition and productiveness of the reasoning powers." True, in the old and narrow field there may be the more quiet study, more help from books and literary intercourse, more time to elaborate and polish. There may be, moreover, among the hearers a more rigid demand for this sort of excellence in sermonizing, creating in the preacher an ambition to produce it. But, possibly, right here in the strong point of many a preacher is his very weakness. His hearers demand, and his life is worn out in supplying, what, while admired, fails to bless. But we are to compare, not to criticise.

The Western man, on the frontier work, as was that of all Iowa once, suffers right here some loss. Here are felt some of his greatest privations, and some of his greatest self-denials are practised. His trial is not that he has to wear a seedy coat, as good perhaps as his brother Christians about him wear; nor that

in his travels of a wet season, he occasionally gets "sloughed," or has to swim the stream. This is just what his neighbors do, and is nothing in a new country. But, if he takes a paper, he reads of books which he can never see. He thinks of ministers' meetings, and the culture of literary fellowships among his brother ministers, which he can never enjoy. Exchanges, even, are out of the question. His duties call him much abroad out of his study, if he has one; and, when in it, he groans in spirit sometimes, that it is so poorly furnished with the needful helps. But this Western field has its advantages, too, even in the matter of intellectual development. The impression of twenty years ago is not quite right,—that, if a man goes to a Western missionary field, he must once for all abandon all thoughts of mental culture and growth. Men are to be studied as well as books, and the contact of mind with mind is a vigorous mental stimulus. Place now a young minister in some new Western settlement, where, in his line, nothing yet is established, nothing started even; where everybody and everything about him is on the quick, earnest move; where are mingled from all quarters every shade of prejudice, opinion, and belief; and where all, with the trammels off, are free to speak out just what they think, and he must have some earnest mental work. Every inch he gains here he must get by a sort of conquest. Aside from the constant readiness which he must have for hand-to-hand conflicts in his neighborly calls, the right arm of power in his public preaching must be the plain Bible truth, aimed straight at the mark, with an earnestness that means something. His hearers, if he gets hearers at all, must be drawn together and held together, not by the force of family or social relations, not by the beauty of the sanctuary where they meet, nor by the excellence of the singing; but, in the absence of all these, it may be, by the presence of one among them, positive and strong, whose preaching and whose life are calculated to produce the blessed fruits of the gospel. In all the demands of a growing country he must be a practical man. If he makes for himself a place, holds it, and builds upon it, he will and must be an intellectually growing man. We do not say that Western men are more completely developed intellectually than Eastern, but that their position is not, on the whole, unfavorable in this respect. Thrown upon their own resources, and standing at the head of growing influences, which they are called upon to gather, to hold, and to guide, they themselves are compelled to grow in mental strength, energy, breadth of views, and high Christian aims. There are advantages here, which, for all the purposes of earnest Christian work in the world, we must claim as items of especial gain.

The absence in a new country of established customs, usages, and precedents, has been alluded to as one of the disadvantages of a Western field. The young man who takes an Eastern church has the way prepared before him. In many respects he has only to keep things as they are, with tried men as advisers, and staid Christians to help. To start anew in a new country is to start without any such aids. But even this has its advantages. Besides helping to draw out of the minister all there is in him, it is often of use, both to him and his little church, to be free from the trammels of previous customs and habits. Churches get into bad ways as well as into good ones. Much as we revere the memory of our Puritan Fathers, all wisdom was doubtless not with them. We do not suppose that New England churches and institutions are such perfect models that there can be no improvement upon them; neither do we think that every change, proposed or actual, is an advance. But on this Western field if anywhere, with the Word of God for our guide, and freedom to adapt ourselves to

actual wants and circumstances, we should improve even upon the excellences of the past. There ought, as already indicated, to be among us, in some respects, better churches, better colleges, and better methods of doing things, than in older regions. In our *peculiar freedom to adopt new expedients and plans*, therefore, we claim one advantage. If we do not use it for improvement, it is because we lack wisdom or grace, or both, to make the most of our opportunity.

"But there is, of course, a loss," it will be said, "as to the privileges of refined society, in going to the West." To this we say, "In your refined society, so called, there is much that is artificial, formal, and sometimes hollow. We have learned that there is such a thing as being civilized and refined almost to death. Experience has proved it to be a real luxury at times to get out of the conventionalities of artificial life, into the frank atmosphere of true "log-cabin hospitality." The free-and-easy ways of new-country socialities we heartily put down as on the side of gain, rather than of loss. Indeed, those of us who have been here longest almost sigh for things as they used to be twenty years ago; when all were upon a level, when every house was open and every latch-string out. No one need fear loss in this direction.

Some ministers, even, may like to be in the neighborhood of newspapers, where names somehow creep out in public print; and near anniversaries, and platforms, and speeches to be heard, and—made. There is in this a pleasure, and a kind of privilege. The only gain we have to suggest here is that involved in laboring away from all such influences in the main, away from all appeals to pride and ambition, in a kind of obscurity and isolation, where the true motives of the ministerial work have a better chance to operate, and where, as they are felt, and they alone, purer and richer rewards of ministerial labor are realized.

There is one more point to be considered, in respect to which all will doubtless concede that the Western field has the decided advantage. It is the privilege of *helping to make things*; of growing up with them, and seeing the fruit of one's labors. Said an elder settler,—*"I would rather help build a log school-house, and see things grow, than live in a country that is all made."* Notwithstanding the hardships of a new country, there is little doubt that the generation that makes a country, enjoys it better than one that takes it after it is made. The pioneer minister shares in all this work of construction. It may be in many respects a hard work. He begins low down, but at every upward step he has a peculiar joy. He sees a little flock gathered almost as *"a flock in the wilderness."* He joyfully shares their first communion season. The earthen plate and glass tumbler are in due time exchanged for a real communion-service. He sees, in different directions, gospel institutions and influences beginning to take shape around him. At length a meeting-house is built. This is for him a great day. He sees how that new house of worship helps to make for him nearly a new congregation, a new Sabbath school, and of himself almost a new minister. Most of all does he rejoice, when, in connection with this new sanctuary, as is often the case, the Spirit of the Lord comes down, and the spiritual keeps progress with the material. Men who gave of their money for the material temple are often the first to be brought as lively stones into the spiritual building.

So he goes on, with fresh joy at every step. Home missionary churches become self-sustaining, and their pastors find themselves in a developed country, with the fruits of their labors about them. The frontier fields of a quarter of

a century ago, are now in the heart of the country; and those who entered them with the feeling that they were going so far away as scarcely ever to be heard from, find that they were striking the very centers of position and power. This, however, was by the direction of God's wisdom, not theirs. In all this there is great gain. He who labors from year to year, with an Eastern church, that, by dint of hard work, simply holds its own, is doing a good work. He who in faithfulness stands by a waning church, whose young people are all leaving, renders a noble and self-sacrificing service. In each case there is faith and heroism; but, if God will, it is pleasanter to see results accomplished, to feel the throb of enterprise and progress around us, and to see new forces fast accumulating, through which the little we do shall tell for good in the ages to come. In this is our especial gain.

Some may dislike, possibly, the first relations in which, so far as our denomination is concerned, the process just alluded to in this Western country is generally begun,—the relations of a Home Missionary in connection with a little home missionary church, or some new place yet churchless. But is there not something good, yea, noble, even in this? When one thinks of the prayers offered for Home Missionaries, is it not good to be one of them? When one thinks of the Christian donors who give so freely for Home Missions at the West, is it not good to be a receiver of their bounties? When one thinks of what it is to plant and foster a Christian church in a new country, he may well rejoice in the work, and gladly accept the relations in which so many are co-workers with him. Bringing his little church, by the blessing of God, up to self-support, he may well feel that his work, though humble, is yet a great and good one. He who, on mission ground, has done it once, twice, or thrice, is an honored servant in the kingdom of Christ. Surveying thus the past, we claim no honor, no greatness, but bless God for opening before us a field in relation to which, as we balance the loss and the gain as compared with fields that might have been found nearer our Eastern homes, we are constrained to say, No loss: especially gain!

Were youth renewed with our past experience, we are quite sure, if allowed of God, we would strike for some new field, only careful that it were small enough for us at the first, and then to grow.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

From Rev. J. H. Warren, Superintendent.

Enters New Territory.

I have visited Reno, in the State of Nevada, to perfect measures initiated last June, for the organization of a Congregational church. Reno is, perhaps, to-day the most growing and promising town in the State. It has some 1,800 or 2,000 inhabitants, has

just been made the county seat of Washoe county, and the commissioners are at work locating and starting the public buildings. The Truckee river sweeps through the place, with water power enough to keep twenty mills busy the year round. The water is not only soft and good for domestic purposes, but for irrigation it is invaluable. Adjoining Reno are the famous Truckee meadows, where farming is carried on to great advantage. Reno is also the

key of Virginia City, Carson, and several other important points in the State, and thus commands an extensive and profitable business. Timber is plenty in its neighborhood; lumber is furnished to builders for \$13 a thousand. and in many respects, the town is the most desirable in the State.

Here, on Sunday, February 19th, the First Congregational church in the State of Nevada was organized, with seven members. In this good and pleasant work I was ably assisted by Rev. John E. Benton. In connection with it we had three public services that day, and at the close of the evening service the church and society unanimously invited the Rev. A. F. Hitchcock to supply the pulpit. Mr. Hitchcock is known in Nevada as a man of excellent spirit, fine ability and a strong preacher. The church makes no application for aid at present, and will move at once to build a house of worship. Eleven more persons will unite, most of them at the next communion. The only churches in Reno, besides ours, are the Roman Catholic and the Methodist. We cannot but hope great things of this first Nevada church, which we cordially welcome to our sisterhood and fellowship, praying that it may prove the first of a number of goodly, growing, useful churches in that new State.

We have long felt that there was a missing link in the chain that connects the Pacific, Mississippi valley, and Atlantic churches. Now the only State or Territory that had no Congregational church, on the route from Plymouth rock to San Francisco, is brought into the great and blessed union.

DAKOTA.

From Rev. S. Sheldon, Elk Point, Union County.

Man and Horse Still Going.

I have just returned from a mission-

ary tour of 200 miles, consuming eleven days, including two Sabbaths. In this time I preached seven sermons, three on each Sabbath, in four different churches, seven, fifteen, and forty-five miles apart, and one in the intervening week; visited eighteen families and fourteen places of business; attended one Sabbath school, delivered one preparatory lecture, officiated at the examination of five candidates for admission to the church, administered the Sacrament of the Lord's Supper, and received to the church at Canton, ten members (the fruits, in part, of a recent revival), baptizing four of them. These were adults, and very interesting young people.

I mention this to show you the mission of my horse and buggy, the debt for which is slowly diminishing, \$117 only remaining due. He is doing the best work of any horse in the Territory—taking me more than 100 miles each week, to preach three times in three different churches.

There had been a precious revival at Canton, and the church received eighteen members with a prospect of more. They are much in want of a pastor. In this trip I have heard of new Congregational families, and found two or three places where, I think, churches should soon be formed, even though there may be a scarcity of men to minister steadily to them. I heartily second the article "Organize Churches," in your March number.

Early Fruits.

At Richland three persons have united with the church by profession, during the last quarter—a young man, a young lady, and a lad of eleven years. It was an affecting sight to see these young people come forward and publicly profess Christ before their companions, and receive the seal of the righteousness of faith in the ordinance of baptism. Such a scene, never before witnessed in this new community, filled the house with

deeply interested spectators. It is expected that the father of the young lady will join us at the next communion; the mother is one of the three who assisted at the formation of the church, a little over six months ago. The mother of the lad is another member. Thus God is blessing these parents in bringing other members of their households to identify themselves with his people.

At Elk Point there has been more than ordinary religious interest for a few weeks past, and it is hoped that some will soon unite with the church there also.

At Vermillion, six or seven persons are soon to unite by letter. One member, who lives six miles away, is doing good service in superintending a Sabbath school of over forty scholars.

An "Association of the Congregational Churches of Dakota," was organized within the quarter. One feature of interest connected with it was the meeting of the representatives of Home and Foreign Missions, in the persons of Rev. Mr. Riggs of the Santee Agency, thirty miles above Yankton, commissioned by the American Board, and brother Ward and myself, of your Society. At the next meeting, the last of May, we hope to welcome to Christian fellowship another church, soon to be organized at Bonhomme. This will give us six churches where was only one, less than a year ago.

That Box.

That missionary box has just reached us—or boxes, rather, for one would not hold all the good things that the friends wished to send, and hence two boxes; and *what* boxes! They contained just the things that we needed; we could not have made a better selection if we had had the choice. They are very timely, and how shall we express our thanks! The little words, "*thank you*," are not sufficient; certainly not unless they recognize the true missionary spirit, which must animate that noble

society whose full hearts move their busy hands to such deeds of love. God bless the donors as he has blessed the receivers! I am now able to appear before my people, free from a certain embarrassment to which I have been subject for some time. My best coat, seven years old, was about ready to serve me as the parson's "one-hoss shay" served him. The fact is, I was pretty well reduced as to my wardrobe, and the whole family were in about the same strait. Now we are comfortable, and this is not the best of it! We realize, as never before, how the good Christian people in the East practically sympathize with the Home Missionary on the frontier, where foundations are being laid, and the scattered sheep of Christ's fold are gathered.

KANSAS.

From Rev. R. D. Parker, Manhattan, Riley Co.

Church Goes Alone.

Beyond my hopes, this church has concluded to go alone, and on the 4th of March adopted the following:

"*Resolved*, That we tender to the American Home Missionary Society our heartfelt thanks for its generous and kindly aid during fifteen years, and that we pledge it our sympathy and support in its great work of evangelizing the new fields of the West."

To do this seems rash, for they are few and poor, but they have willing hearts. One pays \$120, two others \$100 each, three others \$60 each, and one of these, a most efficient worker, on the very day the above vote passed, took a homestead sixty miles west, and the others will have to shoulder his burden.

I can scarcely realize the situation. Since student days, I have never preached except as your missionary; and it seems strange to be out evangelizing on my own responsibility, with none but the Master to report to. I

half suspect that within a few years, if alive, I shall return to your care in connection with some struggling church.

Your Society seems like my father's house, but no effort shall be wanting on my part, to carry *this* church so far into independence that it shall never come to you again, save with its annual collection.

Five united with us last Sabbath. four on profession; and others still are coming. We have interesting out-stations in three other counties, and some of our members are doing efficient work as lay preachers.

I feel like giving thanks continually, that the Lord permits me to live and labor among such excellent warm-hearted people. Body and brain almost reel under the burden of work, of both parish and college; but my strength is wonderfully preserved, and I often think what a fountain of blessing these institutions will be in the years to come. when I am resting from my labors.

*From Rev. H. E. Woodcock, Tonganoxie.
Leavenworth Co.*

Worshipping in a Saloon.

We have not built, this season, because we are not yet able to build a house large enough to accommodate the community; but we have secured a fine lot, have a deed of it, and have raised money toward building as soon as we can get enough pledged to put up a good house. A new school-house is building, and we hope to secure the second story for our service—a room 28 by 48 feet. The old school-house being taken for a work-shop, we have changed from the school-house to the *saloon*.

This saloon was in full blast when I came here, and passing it one day, I was beset by a drunken man, who wanted to whip me. The evil spirit cast out has gone to other places—we trust never to return with seven others, to make our last end worse than the first. When we got permission to hold

service in the old saloon, the man in charge said, "You will need to purge it." We have done so, by holding morning and evening service, the two Sabbath schools, and our temperance meeting. As we opened our temperance meeting, the president said he had been there to invite the billiard players to go to our prayer meeting, but the surroundings were such that he left without asking one. Now we were in the saloon and he, a Quaker, opened the meeting with prayer. We now have a public sentiment, which will not allow liquor to be sold in the place. The saloon keepers have left, and a better class of citizens are coming in their stead.

*From Rev. C. A. Richardson, Wakarusa,
Douglas Co.*

Revival.

The people of the "Barker District" have been greatly blessed of the Lord. There had been good and serious attendance on Sabbath services through the winter, but within a few weeks, special interest was manifest. About the time of its appearance I exchanged one Sabbath with my father, who is preaching at North Lawrence, and the interest seemed so great that extra meetings were appointed during the week. Since then (four weeks) we have been holding special services, and there have been, as I hope, from twenty to twenty-five conversions, while others still are inquiring, and a number of backsliders have been reclaimed. Nearly all the young people in the community have been interested, as have several heads of families whom I hope yet to see on the Lord's side.

Church Organized.

A general desire having been expressed for the formation of a church in the neighborhood, a council was called, and a church organized, of about twenty members. More than thirty had signified their desire to join, but the

storm prevented some from being present. There will, probably, be nearly forty members to start with. They are from several different denominations, but all thought it best to unite in a Congregational church, as the best course for doing good and getting good. The interest in the organization seems to pervade the entire community.

MINNESOTA.

*From Rev. A. C. Lathrop, Glenwood.
Pope Co.*

New Scandinavia.

I have now spent three years as your pioneer missionary in this wild, new country, on the border of the Northwest. Great changes have been wrought in this region, but we anticipate greater in three years to come. Immigration to this place and vicinity has been very slow, mostly foreign, principally Norwegian and Swedish. They do not seem to invite or welcome Christian labor, from Americans, at first; but time and acquaintance we trust will produce a favorable change. I have often been called upon to unite in marriage the young men and maidens, some of whom understand enough of English to comprehend the ceremony, while others were wedded through interpreters. I have sought to impress them with religious truth, and to do them all possible kind offices.

Hard Drinkers.

Many of these foreigners are very much addicted to drinking habits, brought from the old world. Some have frozen to death, others have been so bitten by frost, when lost at night in the cold dead of winter, that they are maimed for life. Others still have been found lightly clad, lying on the frozen lake, or on the drifted prairie, some times on the snow track, liable to be run over by trains, or to perish from the cold, and have been providentially rescued from certain death. Yet they

have been opposed to any efforts at reform. Two years ago, a printed form of petition to our State legislature was sent me by one of its members, praying for an act submitting the question of "license" or "no license" to the voters of the several towns. Thereupon I called a public meeting, delivered a lecture and obtained almost all the names of our American residents, male and female, old and young, but only a few of foreign birth. It was forwarded, with many others of like character, and the act was passed a year ago. It provides that if ten voters of a town request it, the town clerk is authorized and required to give notice, twenty days before the annual town meeting. The request for such a notice was here signed by over twenty persons, mainly voters, and mostly Norwegians, some of them our *hardest drinkers*! They are becoming alarmed, and this alarms some of the liquor-sellers. There is a fair prospect of success. Oh, what a blessing will it be, if we can obtain a majority vote!

From Rev. S. H. Kellogg, Glencoe, McLeod Co.

Feeding the Hungry.

The Lord is graciously visiting one distant portion of my field with his Holy Spirit. After six preaching services, three on the Sabbath and three on successive evenings in the week, three or four are earnestly asking prayers, and publicly casting in their lot with the people of God, where there is no church, and but two or three church-members, in a new township of about sixty voters, with only two of foreign birth. My wife, notwithstanding her many cares, is of essential service in this work, aiding me with the mothers and their children. She again goes with me this morning, through mud and sloughs, a distance of eighteen or twenty miles. We have a meeting appointed for this evening, and shall probably continue

them through the week. People are indeed hungry for the word of life, and it does my soul good to feed them.

From Rev. C. Shedd, Wasioja, Dodge County.

Work of Grace.

Fully six months ago, I observed in Claremont indications of the Spirit's presence, and began to labor more earnestly, and to form plans for future work. In December the harvest there seemed to hasten. Christians felt that it was time to awake, and there was an unusual tenderness in our congregation. It was the time of new moon, the weather was mild, the traveling good, and all was favorable to evening meetings. Brother Willard assisted me faithfully for two weeks. We appointed a meeting of the church, inviting Christians of other denominations to take part with us. It was a searching, tearful day of fasting, confession, humiliation, and prayer. In that meeting one young woman arose, and in the most earnest manner said, "I want to be a Christian." She was deeply affected, and could say no more. In conversing with her, I found she had evidently experienced the great change. We were all deeply moved, and took courage. We observed a like season for three succeeding weeks, and each one was attended with blessed results. I never saw a little company of Christians work so well.

I commenced meetings also in a school-house in Wasioja, about three miles from the former scene of interest, and the prospect here was more encouraging than there. As I had promised to help Mr. Willard for two weeks, Rev. Mr. Wadsworth, of Waseca, came to our relief, and proved to be the right man. Some of the most intelligent, wealthy and influential men in the county lived in this district, and were found, one after another, giving evidence of regeneration, and setting up their family altars. One, a very strong man, both

physically and intellectually, but in times past, skeptical and profane, in whose house within a few years I had attended three funerals, became as a little child, as did also his wife.

Power of Special Prayer.

The power of prayer became more and more manifest. For example: Mr. L. lives near our place of meeting. He is a man of good business capacity, with considerable property, has formerly traveled largely, is very energetic, was at times profane, and addicted to "sprees," known as "a jovial fellow" in all the saloons around, but withal *a very kind-hearted man*. Through this last quality was the way of access to his heart, and thither the smooth stone of the gospel was directed. I will give you his own statement: said he, "I attended the first two meetings out of curiosity. Afterwards I became uneasy, and determined to attend no more; but those ministers persuaded me. Finding that I could not avoid going, while I remained at home, I made an occasion of absence, and went to Owatonna, but found no relief to my feelings. I met there, an old California friend, a Christian man, who inquired of me about the revival in my neighborhood. I told him of a great work there, and that I was trying to have all my neighbors converted. But said my friend, 'Is it not necessary that you, too, should be converted?' This only made me feel the worse; I became enraged, swore that I would drive God out of me, and immediately started for the saloon, and drank more than I could carry. But my swearing, drinking and fighting against God, only drove the arrow deeper."

For about two days after his return, his inward struggles were intense, but like a tiger in the toils, he was becoming wearied and subdued. After meeting, one evening, he invited the ministers to spend the night at his house. At morning worship he said, "Father S., pray for me that Christ would

come quickly and open my heart and my mouth." He arose, and all was new; he was in a new world; it seemed to be God's world; everything appeared beautiful and wonderful. This man had been made a subject of special prayer, and we all feel that his remarkable conversion is an illustration of its power. Thus far, at least forty hopeful conversions have occurred. Many of the converts are heads of families, and in the two school districts twelve family altars have been set up. The interest has not in the least abated.

IOWA.

From Rev. O. Emerson, Sabula, Jackson County.

Still on his Travels.

I have been able to prosecute my accustomed work more comfortably and uniformly than I feared; but have traveled and exposed myself less than in some previous quarters. I have tried to get help for special effort from neighboring ministers of our denomination, but they could not leave their larger charges long enough to render much help; so I have labored with Methodist ministers on the same ground, with interest and a measure of usefulness. My style of preaching is different from theirs, and I hope helps to supplement and enforce it.

In these rural districts and small towns our feeble churches go to the wall, before the machinery of those denominations that make preachers off-hand, whenever and wherever they are wanted, and can be used. They occupy the ground, and draw in men and women who would be identified with us, but that we have too few ministers to gather and hold them. But I bless God for the work that our Methodist brethren are doing. As I look over our territory, so vast and so constantly expanding, I know not how the gospel could be spread without some such organism. Yet I am sure that the people

of all this land will outgrow their subserviency to hierarchical systems, and claim the rights of that Christian democracy which the Apostles taught and illustrated. Meanwhile, we must maintain Congregational churches where we may, laboring with and helping others, in the full faith that all the instincts of man, and all the forces of society are working in favor of the changes we wish to see. With this in view, I encouraged our church at Elk River to unite with the other in building a house of worship. The two churches had worshiped together, occupying the same house on alternate Sabbaths for fifteen years, and were thus well prepared to co-operate. No similar settlement that I know in the West has so good an edifice. It has cost between \$3,000 and \$4,000. On the day of dedication \$1,200 was unpaid. In a few moments this was not only pledged, but over \$600 more, which will be expended in improving the premises. This has occupied much of my time for months. We are now engaged in a protracted effort, with evident tokens of the Spirit's presence. The Methodist minister and myself preach on alternate evenings. The roads are in a miserable condition, but the people gather, night after night, most of them coming from two to five miles. We have strong faith that this work will strengthen and unite the churches, and show still further "how good and how pleasant it is for brethren to dwell together in unity."

From Rev. J. D. Sands, Belmond, Wright County.

A Thankful Heart.

After so long a time, I can acknowledge the receipt of the box of books from your rooms. The delay was caused by the state of the roads. I had to go to Iowa Falls, forty miles, for the boxes and barrels. But what shall I say for the books! I partly

guess who placed them at the disposal of the Home Missionary Society. May God bless him !

Ah, you would not realize, were I to express it in words, how thankful I am for the books from your rooms, and for those from New Haven. While I was this morning opening the books, wife said I was like a little boy unpacking a box of toys. Well, it did make me skip and laugh to see *Webster*, my old friend ; to see *Howe's Works*, complete ; to see — well, to see so many old friends, and with them so many new ; for the *Penny Cyclopædia* is a new friend, that will, in part make up for the loss of my Edinburgh, and also Nicholson's.

In the New Haven boxes I have a Hebrew Bible and Lexicon, with many other books for Biblical study ; but I shall never have the same helps for the general study of languages that I had before the fire.

Please accept my heartfelt gratitude for what you have done, and inform the friends that, for the present, we have clothing enough. And I believe the Lord will also help us to furnish our small house, for, yesterday, a brother at Iowa Falls offered me lime enough to plaster it as soon as I can finish lathing. Do give our warmest thanks to our kind friends, and the friends of Christ, who have helped us in this our time of need. Words cannot express what I feel. The night I arrived at home after the fire, I said to my family, " Well, we must begin again ;" but I little thought we should have so good a start.

At my time of life, I can no longer hope to write on the subjects which have so long occupied my thoughts and my pen ; but if I can leave one " footprint on the sands of time," that will guide to light and truth a fellow mortal who may come after me, I shall do a work well worth the doing.

Pray that God will pour out his Spirit on this " burned district" where I labor. I feel that, of all things, we

most need a revival of religion. A man is going through the country, advocating infidel principles, the advertisement of whose preaching winds up as follows : " Good music in attendance, and after service there will be a dance." Such things " take " with one class of people—those who despise the truth. But I must not divalge too freely the secrets of Western society. I assure you, I am tried, and can see no remedy but the truth brought home by the Holy Spirit.

From Rev. M. W. Wakeman, National,
Clayton Co.

Elkader.

Nearly a year since, I commenced preaching, half the time, at Elkader, our county seat, ten miles from this place. Years ago, a Congregational church was organized there, and built a house of worship, but by deaths and removals they became so weakened and discouraged that they sold their edifice and seldom after had preaching.

I found only three members, all ladies. An interest was awakened ; my congregations have been good, and we have received already three on profession, and four by letter. Five or six more intend to join at our next communion. Infidelity and various errors have a strong hold upon the people.

Elkader is a growing place, with a good water power. Its present population is about 1,200. It has done business to the amount of \$1,000,000 the past year. We must have a house of worship soon. We now worship in the Universalist church.

A Boston Notion.

A few weeks since a man from Boston was employed to deliver a course of lectures, in which he attempted to prove that " the Bible and the Christian religion have been an injury to the world," and are " an offshot from heathenism !" also that there is " no

God and no need of one." He had full houses; but as much interest has been manifested in attempts to meet his errors, I trust and pray that good may ultimately come out of it.

WISCONSIN.

From Rev. O. P. Clinton, Menasha, Winnebago Co.

Valedictory.

On the first of February I closed my missionary labors in Outagamie county, and probably my work as a missionary of the American Home Missionary Society, by which I have been in part sustained very many years in preaching the gospel. More than thirty-five years ago I received my first commission from that Society, at Lewis, New York. There I remained seven years, for only the last two of which was the church self-sustaining.

In the autumn of 1842, I came to Wisconsin as a missionary of the same Society, since which time, with the exception of four years that poor health kept me from active labor, and nearly three years in the army, I have been doing pioneer missionary work in this rapidly growing State. In this I could not have been sustained, without the prompt and timely aid of the Society, to which nearly all the Congregational churches in this State, and even in the whole West, owe their existence, under God. I trust the great and precious work this Society has accomplished in this land will never be forgotten, and that the many missionary churches, as they become self-supporting and strong in numbers and means, will contribute freely and cheerfully to this fruitful treasury of the Lord. I can never cease to love the Society for its efficient and persevering work for the Master.

I have grown old in this work; I love it; and it is trying to be obliged to leave the field where so much remains to be done. But it seems to be duty. I hope to be able to do a

little incidental labor, as opportunity may offer, but cannot continue in the regular work. During the last quarter of my missionary year, we formed a new church at Freedom, one of my preaching stations, which we trust will be a power for good.

Although my name may be dropped from the list of the working missionary army, I shall hope for the prayers of the friends of the cause, that God may guide me into all truth, and afterward bring me to glory.

From Rev. S. E. Lathrop, Viroqua, Vernon Co.

Getting Started.

We are in a pleasant country town, 14 miles from the nearest railway point. I do not undertake to say that this isolation is any disadvantage in point of *morality*, but it has its drawbacks in another point of view. Our nearest ecclesiastical neighbors of our denomination are, respectively, 20, 22, 25, 29, 34, 35 and 50 miles distant, so that I am in one sense "monarch of all I survey," sole bishop of this diocese of nearly 50 miles square. But there is One who gives me strength from above for every need.

We have good schools, and capable Christian teachers; the principal and one of the assistants being members of our church. The community is a very pleasant and intelligent one, rather unusually so for a country village of 500 inhabitants. The church numbers 44 resident members, nearly all of whom are in moderate circumstances. We have a neat little church building, seating 250 persons, upon which there is a debt of about \$700. There was a debt also on the bell, of about \$200, which was pressing for payment. We had intended to pay something upon the church debt, but the stringency in money matters has been so great, that we shall be barely able to clear off the bell debt at present.

Setting up housekeeping, with nothing to begin on, except unbounded faith in God and in each other, has taxed all our powers of contrivance, and I rely upon the speedy remittance of your draft.

The Sunday school flourishes, though it has too few library books and similar helps. Among some of the children there seems to be genuine impression of religious truths. I have taken special interest in the school, leading the singing, managing the concerts, leading the Bible class, etc. I wish I could multiply myself tenfold, so that I might engage more busily in this blessed work among the children; for I am becoming more and more convinced that the command, "Feed my lambs," is not less weighty than its neighbor, "Feed my sheep." I intend to hold a "children's Bible service" at least once a month, beside the regular concert.

On Forefather's Day I was fully ordained to the work of the gospel ministry, by a council of neighboring churches and ministers. I hope to be truly a "Puritan minister," with all the faith, zeal and determination of my Pilgrim ancestors.

From Rev. A. Pinkerton, Orion, Richland County.

Sickness and Death.

The scarlet fever is among us, and on two successive days I have been called upon to conduct the funeral services of little ones whom the Lord had taken.

In two of my girls, eleven and three years old, the dread disease made its first appearance yesterday, and the remaining four we expect will have it. Our Father loves us too well to injure us; he will withhold no good thing; he will make all things work together for good. "He is our refuge and strength."

I believe I mentioned my having visited twice and baptized a dying woman. She lives in one of the "dark places;" most of her neighbors were Papists, they having a large church there. On Christ-

mas day I preached her funeral sermon at the little log school-house within a short distance of her late home. Romanists formed the bulk of my audience. They had said I should not preach there, but there was most excellent order and marked attention. After service, I distributed tracts among them, and two persons only, refused to take them. I was asked to come back again, but could not promise.

I have preached two funeral sermons in one house, in another destitute place. I trust the aged widower, his daughter, and two sons, (young men), have all been led to Jesus. I have visited them since, and they have visited us, at Bird's Creek and Knapp's Creek. The father and daughter have given their names for admission into the church at the former place. These are some of the fruits of our preaching at Knapp's Creek.

Goodness and Mercy.

An unusual feeling has prevailed in both churches, moving us to pray for and preach to *the children* in our Sunday schools. The teachers, at their meetings, were filled with the same anxiety, and taught and spoke to the children as they had never done before. In the meeting of our district convention at the Pleasant Hill church, the same feeling seemed to pervade its members; and we are glad to report several conversions among the children. Yesterday, six of our scholars, about one-fourth of the school, (their ages varying from 12 to 15 years), were received to the membership of the Bird's Creek church. Remember that two years ago we had no Sunday school, and nobody ready to teach in one; that only during this last year, out of the raw material, God has created teachers and superintendent, and I need not say what big wages your missionary has been receiving!

God has been very good to me and mine: it is *all* "goodness and mercy." Some people might think I had hardships, but I never think so. I have led

the life of a sailor; I "wore the blue" at Stone River and Chickamauga, with Thomas, and at Atlanta with Sherman, and a little mud or dust or rain or snow doesn't seem such a serious obstacle to me as it might to some people; and then my heart is kept warm by exercise, and I have so many kindly faces and warm hearts here and there to greet me, so many praying for me, and so many invitations to "stay all night," or to "go home with us to-day," that even were there serious hardships, they would be lost sight of in the many privileges that a man of real missionary spirit enjoys.

*From Rev. N. Mayne, Potosi, Grant Co.
Labors Blessed.*

I have been holding a series of meetings in "the Vannatta neighborhood," eight and a half miles east of Potosi. There is only one church-member in the whole region. The large school-house has been crowded almost every night from the first, and a sense of God's presence prevailed the whole assembly, until the gray-headed sire, melted into tears, stood up, confessed his sins and gave himself to Christ. Then the grandmother, fathers, mothers, and children. Their experiences were diversified, some remembering their vows made years back in their Massachusetts or New York homes, and the happy days enjoyed there. "But since we came here, we have had no preaching for years, no Sabbath, nor Sabbath schools; we have wasted our substance; we have spent all, and have suffered a great famine; but we will arise and go to our Father." And there was an uprising, I can assure you. Our meetings closed last Tuesday evening. We have twenty-seven names applying for a church organization and church membership. Nearly all of the community are interested in these meetings, and think they must have a church edifice during the summer. One of our boys at Beloit College (preparatory department), has experienced religion dur-

ing the last quarter. We are very happy, hoping and praying that he may be an honored instrument in the hands of the Lord of doing much good.

• MICHIGAN.

*From Rev. J. R. Bonney, Bronson,
Branch Co.*

A Way to Help the Treasury.

Soon after this church made application for aid, I learned the low state of the Treasury, and was impressed with the thought that we ought to get along without using the funds of the Society, if possible. We talked the matter over, and our churches finally consented to dispense with my services one-half the time, that we might not burden a Society that has done, and is doing, so much for the cause of Christ. This decision of our people left me at liberty to accept urgent calls for labor that had come from two other sources, so that I am getting a fair support on the field, and shall be able to dispense with your promised appropriation. This adds greatly to my weight of care and responsibility, and I felt at first that I could hardly assume it; but the Lord is sustaining me in my work, and granting signs of promise. Please, then, consider me still *your missionary*, if consistent, while you apply the money to some other needy field.

*From Rev. E. Andrus, Pentwater,
Oceana Co.*

Spiritual Refreshing.

Judging that the winter would be a favorable time for securing attention to religion, I labored in hope that the Lord would pour out his Spirit. No revival of religion had visited this place, except as connected with the wildest excitement, and followed by lamentable reaction and indifference. We tried to move prudently, that the people here might gain a new idea as to what a true "revival" is. No extra services were held until the week of

prayer. During that week the interest evidently increased, and our hearts were cheered by one hopeful conversion. The meetings were continued, on most of the evenings, for a month, with preaching most of the time. They were quiet, orderly, and very solemn, dependent more upon the power of truth and the Spirit of God than any attempt at sensational excitement.

The results appear to be the hopeful conversion of quite a number, mainly adults, the stirring-up and edification of believers, and the general elevation of the tone of Christian living and activity. A general seriousness pervades the congregation, and some are still in a very interesting state of mind, who, I hope, will submit to the Lord.

For this gentle refreshing we are devoutly thankful. May the cloud of blessing still rest upon this people in "the early and the later rain"!



MISSOURI.

From Rev. W. R. Seaver, Sedalia, Pettis County.

Sacrifices for Self-Support.

Closing here my first year's labors with this church, I am glad to report that the people have not only fulfilled their engagements with me, but hope to support the preaching of the gospel without asking your aid in the future. It is a great undertaking for our little church, but I have felt exceedingly anxious (perhaps *over* anxious), that we should "go alone," and relieve your Society. There are so many places where the ministry *cannot* be supported, except you aid them, and the needs of the Society are so great, that I have resolved, if it *can* be done, to get along without asking your further help.

The arrangement which makes this possible is anything but pleasant to one who values the blessings of *home* as I do; but I think there is a great work to be done here, for the Master, and it

seems that he is calling upon me to remain and do it. If it is the Lord's will, I say "Amen!" Our society and congregation have very much increased the past year. Our church has not been blessed; God has been gracious to us; but the removals have been more than the additions, and we do not number so many in the church as we did a year since, though socially and pecuniarily, and I think spiritually, we are stronger than ever before. Arrangements are now in contemplation to build a parsonage, and I think it will be accomplished within ninety days.

We feel truly grateful to your Society, and to the Giver of all good, for the aid you have rendered us, and hope in the future to contribute to your Treasury. May the good Lord open the hearts of his people to supply abundantly all your needs!



From Rev. L. M. Pierce, Glenwood, Schuyler Co.

Grateful.

The last has been a most eventful quarter in the history of our young church. We have dedicated our church edifice, a tasteful and substantial building, 30 by 48 feet, with projecting vestibule. The expense of the building and furniture was \$3,360. We found that, above the subscriptions, the assistance of friends abroad, and the pledge of the "Union," there was a deficiency of about \$400. This impending debt a good deacon assumed, and besides supplied us with a 600-pound bell. The spiritual structure God, too, has remembered; on "dedication day" adding three to our fellowship, and a few weeks later, ten more, the fruit of a special effort, in which we had the assistance of Rev. J. C. Cooper. Still others will probably come in with us soon. Our prospects never seemed more encouraging. The leading social influence of the town is decidedly religious — as much so as the majority

of New England communities. Many of our young people profess Christ.

I now see the importance of your generous Society, and our noble "Union," going hand in hand in the work of evangelizing the West. One year and eight months ago your Superintendent for Missouri, assisted by a neighboring missionary, in an oak copse within the limits of this town, organized this church of nineteen members. The brief history of these twenty months is a membership nearly trebled, and a beautiful sanctuary built, free of debt. For all which, God be praised!

MISCELLANEOUS.

The Superintendents.

The Superintendents of this Society's operations in the missionary field have, until recently, been termed "Agents and General Missionaries." The latter term best defines their office. They are Agents, not so much to *collect* as to *distribute* the funds of the Society, and to superintend its missionary work. The expense of sustaining them, therefore, never has been, and evidently should not be, included in the cost of its administration. In the Annual Reports they are counted among the missionaries, and their labors form a part of the aggregate of missionary service reported at the expiration of each year. Their work is as truly *missionary*, in its character and the hardships and self-denials it involves, as that of any laborer in the service of the Society.

The principal duties of a Superintendent are as follows: He is expected to keep himself so intimately acquainted with the condition of the district assigned to him, that he will be able to seize every favorable opportunity to occupy new posts, and assign to each new laborer the most needy and promising field under his supervision. He has a special care of feeble churches that are without the means of grace. By frequent visits and by correspondence, he seeks to keep them alive and in good heart, stimulates and directs their efforts to secure and sustain the ministry,

and renders them all needful encouragement and aid in this matter.

He is in constant correspondence with theological students and ministers who have the missionary work in view, furnishes them with such information as they seek respecting the wants and claims of his field, welcomes the new recruit, on his arrival, directs him to the post for which he is best adapted, accompanies him to it, introduces him to the people, incites them to a generous effort for his support, and, if need be, induces two, three, or more congregations to share his labors, thus lightening the burthen upon the Treasury of the Society.

He receives all applications for the aid of the Society, and makes such preliminary examination respecting the wants of the applicants and the prospective usefulness of the minister for whom a commission is desired, as will enable him to suggest to the Executive Committee the action required in each case.

He makes frequent visits to the missionaries, counseling them in their difficulties, cheering them under their discouragements, and preaching for them, especially in seasons of religious interest.

He takes a leading part in the gathering of churches, in ordinations, installations, dedications, and in special efforts to secure houses of worship and parsonages, to cancel debts and to as-

sume the entire support of the ministry. One Superintendent, in a recent report, states that, during the preceding three months, he preached forty-two sermons, nearly all of them on missionary fields. Another reports that, during the last year, he preached ninety-six sermons,—five of them in connection with the organization of churches, two at installations, five at dedications, and ten in behalf of the Society itself.

The Superintendent is expected to be thoroughly versed in questions relating to church government and order, and so to educate the infant churches on his field, that they shall conduct their spiritual affairs in accordance with ecclesiastical principles and usage, and their secular affairs according to the requirements of the civil law.

He aims to infuse a missionary spirit into every Association and Conference, and to secure the appointment, by each, of a "Committee of Missions" to co-operate with him and with the Society in the missionary work. He secures the circulation, among the pastors and churches, of *The Home Missionary* and other vehicles of missionary intelligence, presents the claims of the Society, as he has time and opportunity, and endeavors to secure for it an annual contribution from every congregation in his district.

In some cases, especially in the new and sparsely settled States, the number of missionaries under the supervision of each Superintendent is small. But such districts are large, in territorial extent; the churches and missionary stations are remote from each other; the destitutions are numerous; and the superintendent is mainly occupied in exploring new fields and preparing the way for the permanent ministrations of the gospel.

There are now in the service of the Society fifteen Superintendents. The following are their names, their fields of labor, and the number of missionaries beside the Superintendent under commission in each district, during the year ending April 1, 1871.

Rev. L. Smith Hobart, New York and New Jersey.....	58
" Lysander Kelsey, Ohio.....	29
" Nathaniel A. Hyde, Indiana and Southern Illinois.....	16
" Joseph E. Roy, D. D., Northern Illinois.....	62
" Edwin B. Turner, Missouri.....	41
" Wolcott B. Williams, Southern and Eastern Michigan.....	30
" Leroy Warren, Northern Michigan.....	35
" Dexter Clary, Southern Wisconsin	26
" Franklin B. Doe, Northern Wisconsin	49
" Jesse Guernsey, D. D., Northern Iowa.....	70
" Joseph W. Pickett, Southern Iowa	40
" Richard Hall, Minnesota.....	39
" James G. Merrill, Kansas.....	59
" Orville W. Merrill, Nebraska....	17
" James H. Warren, California....	29

The enlargement of the Society's work in New Jersey is calling for increased attention, while its operations in New York have been for the last nine years so systematized, under the efficient superintendence of Rev. L. SMITH HOBART, as to demand less of his personal oversight than formerly.

The continued illness of Rev. Dr. BADGER, the beloved Senior Secretary, devolves upon his associates too heavy a burden of care and labor, at home and abroad. The Executive Committee have, therefore, appointed Mr. Hobart Superintendent of Home Missions for New York and New Jersey, his headquarters to be at the Bible House in this city, where he may be addressed, and where he will render to the Secretaries such assistance in the work of the office as his other engagements will allow.

Backsliders Reclaimed.

How many "lost sheep of the house of Israel" have wandered into the wilderness, to whom some one should be sent to bring them back to the fold!

A friend informs us that last summer, a missionary of the American Sunday School Union in Michigan visited a community in the midst of a strong Roman Catholic influence where he could not find one praying person; but stopped with a family consisting of father and mother and seven bright children whose parents had been professing Christians, but had sadly fallen. The family altar was broken down, the Bible and closet neglected, the world, the flesh, and the devil had possession. The missionary used great plainness of speech respecting their influence and responsibility in such a community. The next Sunday he organized the first Sunday school in that neighborhood, and these parents were chosen superintendents. Now the father reports, "Our school is well sustained and very prosperous;" and the mother writes, "I and all my children are very much interested in our school; some of us have learned the way to Jesus, and some of our neighbors are seeking him." Such reclaimed ones the missionary shepherd lays on his shoulder—nay on his heart—rejoicing.

B.

Decease of Miss Eliza North.

[In this department of our issue for February last, we made grateful mention of "Our New Haven Helpers"—those busy and large-hearted ladies of the First Church, whose beneficence has through nineteen years gladdened the homes of scores of our Home Missionary brethren. We had occasion then to mention Miss North's resignation of the office of Secretary, which she had filled most acceptably almost from the origin of that society; but we little thought that her work was so nearly ended. After a few days of patient suffering, she entered into rest, on the 6th of April. It is but a few weeks since she wrote us, inclosing a generous

gift, to be acknowledged anonymously, and expressing her unabated interest in the work and the workers of this Society, pledging to them her ardent sympathy and prayers unto the end. And now, so soon, "the end" has come—the end and the beginning!

We give, below, the minute adopted by the Ladies' H. M. Society, on the day after her decease:]

At a meeting of the Ladies' Home Missionary Society of the First Church, New Haven, April 7th, 1871, the following minute was read by Mrs. Lathrop:

"Since our meeting last week, another of those visitations of wise and holy Providence by which this Society has so often been admonished, calls us to remember how short our time is for this service in the kingdom of our blessed Lord.

Miss North was one of the company of ladies of the First Church who, twenty years ago last January, united in this organization. She was its first Secretary, and for fifteen consecutive years filled that station with most exemplary diligence and assiduity, greatly to the interest of the community, as well as to the furtherance of the usefulness of the Society in which, from the first, she has ever taken a very hearty and lively interest.

When, after an absence of two years in Europe, she returned to her home among us, she naturally resumed the duties of her Secretaryship, and at her resignation of the office after one year, under the compulsion of physical infirmity, our hearty regrets were recorded, and our warm appreciation of the indebtedness of the cause to her thorough sympathy and ready pen.

Little did we then imagine that her activities in our weekly meetings were so soon to cease. Her last presence with us in these gatherings—and her attendance scarcely knew intermission—was two weeks ago this day. Such a sudden exit from the midst of us cannot fail to incite us to renewed diligence in the service of our Redeemer.

While for her we can see that goodness and wisdom determined the time of her departure, we must for ourselves pray that we may be led to a more entire consecration to the work of God, especially in helping to sustain the Missionary families, who toil and spend themselves for the salvation of their country."

The following Resolution was passed :

"*Resolved*, That these sentiments of regard for our late beloved associate be adopted by this Society, and that a copy of the same be sent to her sorrowing family, as an expression of our deep sympathy and mutual bereavement in this dispensation."

It was further

Resolved, That the foregoing be put on the records of this Society, and that a copy of the same be forwarded to the American Home Missionary Society, in New York."

Miss H. A. TUCKER, Sec.

New Haven, Conn., April 8th, 1871.

Pastor Harms's Work.

Luneburg is the name of a parish in the kingdom of Hanover. The soil is so poor that it can produce but little fruit or grain. Its surface spreads out in vast moors, covered in the summer with a dry, crisp, purple heath, except where a growth of fir, or other hardy tree or shrub, asserts its power to overcome the terrible poverty of nature; or where upon the margin of some stream a small green meadow of grass has sprung up. It is known in Germany as its most desolate region. Generation after generation of inhabitants has gathered a barren subsistence from the sale of cranberries, juniper berries, or bilberries; or of honey collected from their bees; or of timber and fuel hewn and carried to the neighboring towns. Where could be found a field more discouraging for a minister to begin with

But Louis Harms preached a gospel which is not after man, neither received of man: the gospel of the power of God. His life was a life of faith in the Son of God.

In the midst of the stupendous political commotions on the continent of Europe during the year 1848 he commenced his work. He aimed at a great revival of religion in the souls of the people. He preached, he visited, he labored with the energy and the faith of one sent from heaven. He was an ambassador from God. He saw that the spirit, power, and joy of the Christian life are essentially evangelistic. He had been there but a year when he proposed to the congregation the establishment of a mission in Africa. The first question asked was, Who will go? Twelve persons at once offered. A house was at once appropriated to the uses of a mission school to train them, and Mr. Harms's brother undertook this work. A course of instruction covering over four years' study was laid down. After a little time others were eager to go out as Christian laborers in other departments of usefulness, as farmers, mechanics, etc. The people determined, though at a distance from any any seaport, to build a ship to go to and fro on their errands of mercy. They all went zealously to work either in preparing the materials needed, or in earning money to purchase what they could not themselves supply. In due time the brig *Candace* was ready for sea at a cost of about \$16,000 with \$4,000 more for the outfit. It was a triumphant occasion when, in October, 1853, she weighed anchor at Hamburg, and set sail for Port Natal in Southern Africa.

The mission has grown into ten others among various tribes of South Africa. The mission school has been enlarged until it now accommodates forty-eight young men. It is expected that a band will go forth from it every two years. And it has furnished fervent evangelists for missionary work in the East Indies, in Australia, and in the United States.

The amount of labor accomplished during seventeen years by this devoted man, though bowed with bodily infirmities, is almost incredible. But the se-

cret of his success lay, first, in his holy and prayerful life. He lived in most close, childlike, loving, believing communion with God. He prayed, talked, toiled as one who was simply an instrument in the hands of the almighty, gracious, compassionate Savior, and whose only ambition and wish was to do, to be, to suffer his will.—*Presbyterian*.

Spiritism Nothing New.

Archæology finds the pre-historic past surviving among us in many ways. First of all in our words (*e. g.*, the names of the days), next in our architecture (*e. g.*, the orientation of churches, insisted upon by Vitruvius, a relic of sun-worship), then in our customs. Our games, particularly those of chance, are traceable to ancient religions; and among many tribes of savages dice are still used for divination. Gipsies still put cards to their primitive use of fortune telling. But perhaps the most curious instance of this kind of survival is modern Spiritism. Dr. Bastian, of Berlin has lately shown how the very forms and tricks of Spiritism have been known in the most ancient times. "Planchette" has been for ages a familiar instrument among the Chinese for receiving communications from their ancestors, who are to Confucians almost the only gods. The tyings and untyings in cabinets were centuries ago familiar to the Tartars and Ojibways of America. A distinguished biologist of London recently designated Mr. Home as "a Tartar in evening dress." But I find him more related to the ancient Celt. Thus, among the ancient Celts, great spiritual elevation was held to be frequently attended with physical elevation, and Mr. Home's latest feat is soaring in the air. From the earliest worshippers of Britain the idea passed into the Christian church. Thus we read that Richard, one of the early archbishops of Canterbury was surprised by a monk who floating in the air. Indeed, it were easy

to match most of the phenomena of modern Spiritism from the records of this one city. Once a friar, who neglected to take proper care of the tomb of Ethelbert, was visited by a spirit, clothed in light, who admonished him and retired. As for the spirit-raps, they were well known in the time of the witches, since when they have been repeatedly imitated by prisoners, who have used them to communicate from cell to cell—one rap meaning A; two, B; and peculiar noises agreed upon as signs for "Yes" and "No." Undoubtedly many of the ancient observances have come down to us through the alliance of the church with the religions it found already in occupation.—*Harper's Magazine*.

Liberal Christianity.

We believe in liberal Christianity just as we believe in free governments. Christianity, to be liberal, must first be *real*. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and *the truth shall make you free*." Some appear to think, that the less they care about the truths of Christianity, the more liberal they are. But Jesus says, "Seek your freedom in the truth." Believe, obey, and love the truth; then look out upon the world, and with true liberality you will recognize and love the truth wherever you find it, buried up in however much error. You need not be bigoted because your views are clear. "The truth shall make you free" from bigotry, if you "know the truth" in the spirit of Christ. You need not be heterodox in order to be liberal. You need not drown yourself in error in order to love and rescue the drowning. By all means have liberal Christianity; But let it be genuine. Let the liberality be that of an overflowing fountain, which must be pure before it can be refreshing. Let it overflow in a love that is according to truth and according to Christ.—*Christian Banner*.

APPOINTMENTS IN APRIL, 1871.

Not in Commission last year.

Rev. Thomas E. Bliss, Denver, Col.
 Rev. Roswell Foster, Plattsmouth, Neb.
 Rev. James W. Kidder, Norfolk, Neb.
 Rev. Lauren Armsby, Mound City, Kan.
 Rev. Matthew Bennett, D. D., Reedsburg, Wis.
 Rev. Edward B. French, Hartford, Wis.
 Rev. Nathaniel G. Goodhue, Johnstown and
 Johnstown Center, Wis.
 Rev. Oliver Brown, Breckenridge, Mo.
 Rev. Phineas N. Beane, Chandlerville, Ill.
 Rev. Elihu Loomis, Chesterfield and vicinity, Ill.
 Rev. George W. Balnum, Indianapolis, Ind.
 Rev. Hemingway J. Gaylord, Hartford, N. Y.
 Rev. Lorrain Reed, East Pharsalia, N. Y.

Re-commissioned.

Rev. Albion H. Johnson, Antioch, Cal.
 Rev. Frederick Alley, Crete and De Witt, Neb.
 Rev. Edward Brown, Medford and Clinton
 Falls, Minn.
 Rev. Philip Peregrine, Hebron and Butternut
 Valley, Minn.
 Rev. William W. Snell, Rushford, Minn.
 Rev. Asa S. Allen, Clear Lake, Forest City, Con-
 cord and Ellington, Iowa.
 Rev. Benjamin M. Ameden, Golden Prairie, Tower
 Hill and vicinity, Iowa.
 Rev. Loren W. Brintnall, Winthrop, Iowa.

Rev. Hermann Ficke, Dubuque, Iowa.
 Rev. Milton Rowley, Eddyville, Iowa.
 Rev. J. S. Toft, Oakfield and Exira, Iowa.
 Rev. John Cadwalader, Milwaukee, Wis.
 Rev. Asher W. Curtis, Elk Grove, Wis.
 Rev. Henry A. Gould, Hammond and Kinnick-
 nick, Wis.
 Rev. Albert O. Wright, New Lisbon, Wis.
 Rev. Edwin Booth, Ada, Mich.
 Rev. Edwin T. Branch, Maple Rapids, Fulton
 and Essex, Mich.
 Rev. Samuel D. Breed, Napoleon and Michigan
 Center, Mich.
 Rev. Helmus H. Van Auker, New Baltimore,
 Mich.
 Rev. Michael J. Callan, Kingston and Mira-
 bile, Mo.
 Rev. John T. Huson, Stakes Mound and Bed-
 ford, Mo.
 Rev. Charles B. Barton, Richview, Ashley and
 White's School-house, Ill.
 Rev. Benjamin F. Haskins, Victoria, Elmore and
 Hammond, Ill.
 Rev. George B. Hubbard, Rantoul, Ill.
 Rev. Moses M. Longley, Greenville, Ill.
 Rev. George Schlosser, Ashkum, Ill.
 Rev. Henry B. Swift, Avon, Ill.
 Rev. William H. Brinkerhoff, Weymouth, Ohio.
 Rev. Marshall W. Diggs, Piqua, Ohio.
 Rev. George A. Rockwood, Rensselaer Falls, N. Y.

RECEIPTS IN APRIL, 1871.

NEW HAMPSHIRE—

Derry, Legacy of Mrs. Jane Parker, by
 W. Anderson, ex., \$100 00
 New London, M. K. Trussell, 10 00
 Thornton's Ferry, W. J. Rockwood, 4 00

VERMONT—

Acuteville, Miss C. A. Allison, 2 00
 East Poultney, Cong. Ch., by A. B. Rip-
 ley, 18 69
 Stowe, Dea. R. A. Savage, by Rev. B.
 F. Perkins, 20 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Far-
 well, Treas., 3,000 00
 Andover, Legacy of Amos Abbott, by
 A. A. Abbott, Esq., ex., 100 00
 Boston, J. W. Hayes, by A. Merwin,
 Hadley, *First Parish Ladies' Soc.*, *Ch.*,
 by Mrs. Edwin Smith, to const.
 Mrs. George Shipman a L. M.,
Russell Cong. Ch., by E. Porter, to
 const. Miss Marion M. Dwig a L.
 M., 40 00

Hampshire Miss. Soc., E. Williams, Treas.,
 Northampton, Legacy of Mrs.
 E. B. Thurston, by Anson
 B. Clark, ex., \$192 71
 Southampton, Cong. Ch., 57 00
 Westhampton, Cong. Ch., 29 00

Hatfield, Legacy of Miss Lois Dickin-
 son, by G. W. Hubbard, ex., 50 00
 Housatonic, Cong. Ch., by Rev. T. A.
 Hazen, 20 70
 Lancaster, On account of Legacy of
 Miss S. Stearna, by W. W. Wyman,
 adm., 7 60

New Marlboro, First Cong. Ch. and
 Soc., by S. W. Wright, to const. Rev.
 S. F. Gale and George Robbins L.
 Ms., \$20 00
 North Brookfield, First Cong. Ch., mon.
 con., by J. E. Porter, Treas., 8 00
 Northampton "From a Missionary in
 the East," by S. T. Spaulding, Esq.,
 Springfield, "Unabridged," 1,000 00
 A Friend, 500 00
 Waltham, Legacy of Hannah Coolidge,
 by D. French and S. Clark, exs., 3,000 00
 Whitinsville, Ladies, by Mrs. C. P.
 Whitin, 5 00
 Williamsburgh, W. A. Hawks,
 Williamstown, Williams College, by
 Rev. Mark Hopkins, D.D., 26 64

RHODE ISLAND—

Bristol, Friends in the Cong. Ch., to
 const. Rev. J. P. Lane a L. D., 100 00
 Newport, William Guild, 10 00

CONNECTICUT—

Chester, Samuel Stillman, 10 00
 Clinton, Cong. Ch., by Rev. W. E.
 Brooks, to const. Mrs. Henry L. Well-
 man a L. M., 50 00
 Connecticut, A Friend, 100 00
 Danbury, First Cong. Ch., by E. A.
 Benedict, Treas., 70 00
 Ellsworth, On account of Legacy of
 Samuel E. Everett, by C. M. Parsons,
 ex., 530 19
 Greenfield Hill, Cong. Ch., by Rev. R.
 P. Hibbard, 40 15
 Harwinton, Mrs. Sarah B. Hayes,
 Litchfield, A Friend, 18 00

Madison, First Cong. Ch. and Soc., by Dea. J. T. Lee, Treas.,	75 00	Amboy, First Cong. Ch., bal. of coll., by Rev. A. W. Sanders,	3 00
Middletown, Ladies' H. M. Soc. of First Cong. Ch., by Miss C. M. Bacon,	5 00	Brighton, Cong. Ch., by Rev. W. Burr, Canfield, First Cong. Ch., by Rev. M. Smith,	23 25 23 00
Milford, Plymouth Cong. Ch., by A. A. Baldwin,	100 00	Cincinnati, Columbia Cong. Ch., by Rev. D. J. Jones,	21 60
North Canaan, Cong. Ch. and Soc., by J. Elton, Treas.,	48 50	Clarksfield, Spelman Pelton, Cleveland, on account of Legacy of Elisha Taylor, by Mrs. Elizabeth E. Taylor, ex.,	15 00 103 08
Norwich, <i>Second Cong. Ch. and Soc.</i> , ad- ditional, by E. Learned, (prev. ack., \$1,125.00),	8 00	Gambler, Cong. Ch., \$10; Martinsburg, Cong. Ch., \$35, by Rev. E. F. Baird,	45 00
<i>Broadway Cong. Ch.</i> , by S. B. Bish- op, of wh. \$30 from C. R. Rogers to const. Bradford H. Rogers & L. M.,	673 76	Ironton, Welsh Cong. Ch., by Rev. J. M. Thomas,	26 00
Norwich Town, First Cong. Ch., by H. A. Hyde, Treas.,	127 51	Lexington, Cong. Ch., \$21.77; Paint Valley, \$8.76; Washington, \$9.47, by Rev. G. V. Fry,	40 00
Scotland, Cong. Ch., by Rev. R. S. Underwood, to const. Rev. R. S. Un- derwood and Fayette Safford L. Ms.,	60 00	INDIANA—	
Stratford, Mrs. Laurana North, by H. Richards, to const. John A. North & L. M.,	30 00	Winchester, Cong. Ch., by Rev. N. H. Bell,	3 00
Gen. G. Loomis, by O. R. Kingsbury,	2 50	ILLINOIS—	
NEW YORK—		Aledo, Cong. Ch., by Rev. P. F. War- ner,	13 00
Albany, Mrs. David Dyer, Balding Hollow, Cong. Ch., bal. of coll., by Rev. A. W. Allen,	16 26 1 11	Dean's Corners, Mrs. S. Sanford, Geneseo, Ladies, by Mrs. C. E. Wolcott, Greenville, First Cong. Ch., by Rev. M. M. Longley,	50 16 55 5 70
Bath, First Presb. Ch., proceeds of real estate, by G. H. McMaisters, Trustees, Binghamton, Cong. Ch., by E. M. Noyes, Treas., to const. Edwin Gates, Mrs. D. M. Bartlett, Dea. C. A. Whitney, J. T. Whitmore, J. W. Overhiser L. Ms.,	270 00 157 81 250 00	Jerseyville, G. W. Burke, "a memorial offering," by Rev. H. D. Platt, Payson, J. K. Scarborough, Rochester Mills, Cong. Ch., \$7; West- fall Cong. Ch., \$9.45, by Rev. P. W. Wallace,	10 00 50 00 16 45 4 20
Brooklyn, Plymouth Cong. Ch., by O. B. Coomes, Treas.,	400 00	Union, Cong. Ch., by Rev. S. G. Bryant, Woodburn, Cong. Ch., by A. B. Penni- man, Treas.,	4 20 26 65
Camden, Legacy of Dea. Bennett Cobb, by Bennett Cobb, ex.,	100 00	MISSOURI—	
Candor, Cong. Ch. and Soc., by J. B. Hart, to const. Thomas N. Lewis & L. M.,	31 00	California, First Cong. Ch., by Rev. F. G. Sherrill,	5 20
Center Lisle, Cong. Ch., by Rev. J. A. Farrar,	15 00	Kahoka, Cong. Ch., by Rev. A. A. Whitmore,	12 50
Commack, Cong. Ch., by Rev. P. Z. Easton,	25 00 5 00	Neosho, First Cong. Ch., by Rev. H. D. Lowling,	16 00
Covey, Andrew Kingsbury, Lumberland, South Lebanon station of the Cong. Ch., by Rev. F. Kye,	2 60	Turkey Creek, Cong. Ch., by Rev. Z. E. Feemster,	9 00
Newark Valley, Cong. Ch., by Rev. S. Johnson, \$16.25; Rev. S. Johnson, \$13.75, to const. Calvin Bushnell & L. M.,	30 00 17 68	MICHIGAN—	
New York City, <i>Harlem Cong. Ch.</i> , by W. W. Ferrer, Treas.,	155 00 500 00 125 00	Alamo Center, Cong. Ch., by Rev. E. Branch,	7 50
<i>Broadway Tabernacle Ch.</i> , (prev. ack., \$1,853.46), D. C. Ripley, \$100; Mrs. Hannah Ireland, \$50; Miss Ritter, \$5, New York, "Nassau,"	30 00	Goodrich, Cong. Ch., by Rev. A. San- derson,	12 68 4 50 4 50
Penn Yan, Charles C. Sheppard, Perry Center, Mrs. Philena Sheldon, to const. Herbert P. Sheldon & L. M.,	30 00	Lealie, Cong. Ch., by Rev. J. W. Allen, Orion, Cong. Ch., by Rev. S. Phillips, Parla, Cong. Ch., \$1.25; Cody's Mills, Union Cong. Ch., \$1, by Rev. N. K. Evarts,	2 25 12 00 30 00 18 00 10 00
PENNSYLVANIA—		St. John's, Cong. Ch., by Rev. G. M. Tuthill,	12 00
Prentissvale, Cong. Ch., by Rev. H. Miles,	5 00	Tipton, Franklin Cong. Ch., by Rev. J. B. Parmelee,	30 00
KENTUCKY—		Utica, Cong. Ch., by Rev. W. Platt, Wayland, First Cong. Ch., bal. of coll., by Rev. J. Armstrong,	18 00 10 00
Berea, C. A. R. Rogers,	5 00	WISCONSIN—	
OHIO—		Easton, Friendship, and Quincy, Cong. Chs., by Rev. J. H. McChesney, Markesan, Cong. Ch., by Rev. J. H. Cameron,	10 00 5 00 5 75
Received by Rev. L. Kelsey: Bellevue, Cong. Ch., by Rev. S. B. Sherrill,	30 00	Princeton, Cong. Ch., by Rev. W. M. Richards,	12 00
Kelly's Island, Cong. Ch., by Rev. M. K. Holbrook,	14 50	Royalton, Cong. Ch., by Rev. M. L. Eastman,	13 00
Oberlin, Second Cong. Ch., by Homer Johnson, Treas., to const. Rev. Henry Cowles, D. D., Prof. J. M. Ellis, W. W. Wright, J. S. Peck, and Homer Johnson, M. D., L. Ms.,	145 00	Sextonville and Willow Creek, First Cong. Chs., by Rev. S. Spyker, Stockbridge, First Cong. Ch., by Rev. J. Keep,	13 00 12 00 10 00
Painesville, Cong. Ch., by C. R. Stone,	90 00	Trempealeau, Cong. Ch., by Rev. F. B. Doe,	10 00
Wasson, Cong. Ch., bal. of coll., by Rev. D. D. Waugh,	13 60	West Salem, Rev. J. M. Hayes,	5 00
	308 10	IOWA—	
		Atlantic, Cong. Ch., by Rev. E. S. Hill, Avoca, Cong. Ch., by Rev. C. D. Wright,	10 00 10 00

Big Rock, Cong. Ch., by Rev. G. Smith,	\$10 30	South Dennis, Cong. Ch. and Soc.,	\$17 35
Colesburg, Cong. Ch., by Rev. L. P. Mathews,		Templeton,	17 15
Concord and Durango, Cong. Chs., by Rev. W. Spell,	10 50	Townsend, Cong. Ch. and Soc.,	18 00
Grandview, Ger. Cong. Ch., by Rev. F. W. Judiesch,	8 50	Tyngsboro', Evan. Ch. and Soc.,	15 35
Independence, Cong. Ch., by Rev. C. H. Blessell,	5 00	Unknown,	2 00
Inland, First Cong. Ch., by H. A. Curtis, Treas.,	50 00	Upton, Cong. Ch. and Soc.,	2 00
Lewis, Cong. Ch., by Rev. B. F. Haviland,	3 50	Webster, Cong. Ch. and Soc.,	27 17
Magnolia, Cong. Ch., by Rev. W. H. Hayward,	24 18	Westboro', Evan. Ch. and Soc.,	25 05
Mason City, First Cong. Ch., by Rev. W. P. Bennett,	15 00	West Concord, A Friend,	75 00
Muscatine, Cong. Ch., by Rev. A. B. Robbins, D. D.,	15 68	West Cummington,	15 15
Nevinsville, First Cong. Ch., by Rev. R. Hunter,	52 10	Westfield, Cong. Ch. and Soc.,	27 90
Ottumwa, Cong. Ch., "Special," by Rev. H. Brosse,	10 00	Westport, Cong. Ch. and Soc.,	27 54
Washington, Cong. Ch., by Rev. P. Canfield,	10 00	Worcester, L. P. G.,	15 00
MINNESOTA—		Yarmouth, Cong. Ch. and Soc.,	49 20
Afton, Cong. Ch., \$8.70; Lakeland, Cong. Ch., \$2.50, by Rev. E. H. Alden,			\$1,536 81
Austin, Union Cong. Ch., by H. W. Page, Treas.,		<hr/>	
KANSAS—		<i>Receipts of the Connecticut Home Missionary Society, in April, E. W. PARSONS, Treas.</i>	
Burlingame, First Cong. Ch., by Rev. L. J. Sawyer,		Bolton, Cong. Ch., by Rev. W. E. B. Moore,	\$8 00
NEBRASKA—		Brooklyn, First Cong. Ch., by Rev. E. Robinson,	35 50
Blair, Cong. Ch., by Rev. M. Tingley,		Buckingham, Cong. Ch., by Rev. J. Ordway,	14 00
DAKOTA TER.—		Cheshire, Cong. Ch., by George Keeler, Treas.,	60 60
Yankton, First Cong. Ch., by Rev. J. Ward,		Eagleville, Cong. Ch., by J. H. Snow,	10 60
CALIFORNIA—		Fairfield, Cong. Ch., by Rev. E. E. Rankin, D.D.,	160 00
Oakland, Second Cong. Ch., by Rev. D. B. Gray,		Griswold, Cong. Ch., by Rev. B. F. Northrop,	46 63
Oroville, Cong. Ch., by Rev. P. G. Buchanan,		Gulford, Cong. Ch., by Rev. G. M. Boynton,	50 00
Sacramento City, Mrs. H. M. Woods,		Hadlyme, Cong. Ch., by Rev. D. W. Teller,	12 66
ENGLAND—		Hampton, Cong. Ch., by Rev. H. F. Hyde, (omitted from March),	23 50
London, two Friends, \$15 (in gold),	16 73	North Guilford, A Friend,	5 00
HOME MISSIONARY,		Somers, Cong. Ch., by M. Woodard, Tr.,	52 25
	27 00	South Killingly, Cong. Ch., by Rev. W. W. Atwater,	9 50
	\$14,048 08	South Windsor, Second Cong. Ch., by W. Benton,	17 20
		Westville, Cong. Ch., by F. T. Jarman,	66 20
		Windsor, Cong. Ch., by L. T. Frieble,	119 50
			\$894 18

*Donations of Clothing, etc.**Receipts of the Massachusetts Home Missionary Society, in April, STEPHEN T. FARWELL, Treasurer.*

Ashby,	\$10 25	Auburndale, Mass., Ladies' Benev. Soc., by Miss Lizzie M. Strong, a barrel,	\$350 00
Auburndale, Cong. Ch. and Soc.,	350 33	Miss Mizzie M. Strong's Sabbath school class, a half-barrel,	50 00
Boston, <i>Old South Ch.</i> (additional),	100 00	Brooklyn, N. Y., Ladies' Sew. Soc., of Plymouth Ch., by Mrs. D. G. Burnap, Sec., two boxes,	433 87
Highlands, Vine St. Ch., mon. con.,	25 00	Hollis, N. H., Female Reading and Charitable Soc., by Mrs. C. E. Smith, a bundle,	51 47
Union Ch., Columbus Avenue (additional),	1 00	Middletown, Conn., Ladies' Home Miss. Soc., of First Cong. Ch., by Miss C. M. Bacon, a barrel,	133 00
Mrs. H. M. Holton,	50	New Britain, Conn., Ladies of the South Cong. Benev. Soc., by Mrs. Isaac S. Lee, Sec., a box and cash,	141 69
Brantree, Ladies' H. M. Soc., to const. Mrs. E. P. Tunney, Mrs. Mary Gibbs, Mrs. Strong French, and Mrs. J. Ward Child, L. Ms.,	115 00	New Haven, Conn., Ladies' H. M. Soc. of First Church, by Miss H. ... Tucker, Sec., three boxes,	560 30
Brookfield, A Friend,	20 00	Norwich, Conn., Ladies of the Broadway Cong. Ch., by Mrs. M. F. Norton, Sec., three barrels and three boxes,	1,400 00
Conway, Cong. Ch. and Soc., to const. Mrs. William A. Thompson, Dr. Martin L. Mead, and Henry Root L. Ms.,	114 55	Oberlin, Ohio, Rev. Henry Cowles, D. D., three copies of his Commentaries,	5 00
Dover, Mrs. C. Bigelow,	6 00	Philadelphia, Penn., Mrs. Nancy Cameron, a bundle,	
Dunstable, A Friend,	2 00	Ridgefield, Conn., Ladies, by Mrs. P. S. Boyd, a barrel,	110 00
Foxboro' West, Mrs. P. V. Markham,	5 00	Stratford, Conn., Ladies' Soc., by Miss S. L. Beers, a barrel,	160 00
Halifax, Cong. Ch. and Soc.,	8 60	Whitinsville, Mass., Ladies, by Mrs. Charles P. Whitin, a box,	
Lynn, Central Ch. and Soc.,	100 00		
Mansfield, Cong. Ch. and Soc.,	13 70		
New Bedford, Pacific Ch. and Soc.,	50 00		
New Salem, Cong. Ch. and Soc.,	10 00		
Oxford, First Cong. Ch. and Soc.,	91 50		
Prescott, Cong. Ch. and Soc.,	26 50		
Randolph, Atherton Wales, for support of Missionary,	100 00		
Salisbury and Amesbury, Union Ch. and Soc.,	8 00		
Shrewsbury, Cong. Ch. and Soc.,	37 82		

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are useful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely anything in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. MILTON BADGER, D.D., }
 REV. DAVID B. COE, D.D., } *Secretaries for Correspondence.*
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COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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OF THE

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THE Home Missionary.

JULY, 1871.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

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It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be especially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

Harvard College Library
Nov. 1, 1881
Gift of
Miss Nellie I. Butter
Westfield, Mass.
Perkins Collection

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. . . . *Mark* xvi. 15.
How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIV.

JULY, 1871.

No. 3.

FORTY-FIFTH ANNIVERSARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

PUBLIC services were held on Sabbath evening, May 7th, 1871, in the Broadway Tabernacle Church, New York.

Prayer was offered, and a statement of the work of the Society, during the year, was given by Rev. ALEXANDER H. CLAPP, D.D., one of the Secretaries.

A Sermon was preached by Professor SAMUEL C. BARTLETT, D.D., of Chicago, Ill., from Acts viii. 5, 12, 14, 15, 25: "Then Philip went down to the city of Samaria, and preached Christ unto them. . . . But when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. . . . Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost. . . . And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans."

On Wednesday, May 10th, the Society met at their Rooms, in the Bible House, at 4 o'clock, P. M.

Rev. JOSEPH P. THOMPSON, D.D., LL.D., one of the Vice-Presidents, presided, and opened the meeting with prayer.

The Treasurer's Report was read by Rev. ALEXANDER H. CLAPP, D.D., one of the Secretaries.

An Abstract of the Annual Report of the Executive Committee was presented by the Secretaries.

On motion,

Resolved—That the Reports now presented be adopted and published under the direction of the Executive Committee.

In accordance with a recommendation of the Executive Committee, it was unanimously

Resolved—That Article 2 of the Constitution of the Society be restored to its original form, so as to read as follows: "The great object of this Society shall be, to assist congregations that are unable to support the gospel ministry, and to send the gospel to the destitute within the United States."

"An Act to incorporate the American Home Missionary Society," passed February 6th, 1871, by the Legislature of New York, and a Corporate Seal recommended by the Executive Committee, were presented by the Secretaries; whereupon it was

Resolved—That the Society approve the acceptance of the Charter, granted by the Legislature of New York; and the adoption of the seal now presented, as the Corporate Seal of this Society.

On the Report of a Committee of Nomination, the following officers were elected for the ensuing year, and after prayer by Rev. GEORGE E. ADAMS, D.D., the Society adjourned:

PRESIDENT.

Rev. THEODORE D. WOOLSEY, D.D., LL.D., New Haven, Ct.

VICE-PRESIDENTS.

Rev. GEORGE E. ADAMS, D.D., Orange, N. J.
 Rev. LEONARD BACON, D. D., LL. D., New Haven, Ct.
 Rev. NATHAN S. S. BEMAN, D. D., LL. D., Carbondale, Ill.
 Hon. MARSHALL S. BIDWELL, LL. D., New York.
 Rev. NATHANIEL BOUTON, D. D., Concord, N. H.
 Hon. WILLIAM A. BUCKINGHAM, LL. D., Norwich, Ct.
 Hon. JACOB BUTLER, Muscatine, Iowa.
 Rev. JOHN P. CLEAVELAND, D. D., Ipswich, Mass.
 Rev. SAMUEL H. COX, D. D., LL. D., New York.
 Hon. WILLIAM DARLING, Reading, Pa.
 Hon. EDWARD DICKINSON, LL. D., Amherst, Mass.
 Hon. CHARLES G. HAMMOND, Chicago, Ill.
 Rev. SAMUEL HARRIS, D. D., Theological Seminary, New Haven, Ct.
 SAMUEL HOLMES, Esq., Mont Clair, N. J.
 Rev. MARK HOPKINS, D. D., LL. D., President of Williams College, Mass.
 Rev. HARVEY D. KITCHEL, D. D., President of Middlebury College, Vt.
 GEORGE MERRIAM, Esq., Springfield, Mass.
 Rev. SIMEON NORTH, D. D., LL. D., Clinton, N. Y.
 Rev. EDWARDS A. PARK, D. D., Theological Seminary, Andover, Mass.
 Rev. WILLIAM PATTON, D. D., New Haven, Ct.
 Rev. AUSTIN PHELPS, D. D., Theological Seminary, Andover, Mass.
 Rev. GEORGE E. PIERCE, D. D., Hudson, O.
 Rev. ENOCH POND, D. D., Theological Seminary, Bangor, Me.
 DOUGLAS PUTNAM, Esq., Harmar, O.
 Rev. SAMUEL S. SCHMUCKER, D. D., Gettysburg, Pa.
 JOHN F. SLATER, Esq., Norwich, Ct.

Rev. ASA D. SMITH, D. D., LL. D., President of Dartmouth College, N. H.
 Rev. WILLIAM A. STEARNS, D. D., LL. D., President of Amherst College, Mass.
 Rev. ANDREW L. STONE, D. D., San Francisco, Cal.
 Rev. RICHARD S. STORRS, D. D., Braintree, Mass.
 Rev. SETH SWEETSER, D. D., Worcester, Mass.
 Hon. HENRY W. TAYLOR, LL. D., Canandaigua, N. Y.
 Rev. JOSEPH P. THOMPSON, D. D., LL. D., New York.
 EDWARD S. TOBEY, Esq., Boston, Mass.
 Rev. MARK TUCKER, D. D., Wethersfield, Ct.
 J. PATSON WILLISTON, Esq., Northampton, Mass.
 Hon. BRADFORD R. WOOD, Albany, N. Y.

DIRECTORS.

Rev. WILLIAM ADAMS, D. D., New York.
 Rev. ISRAEL W. ANDREWS, D. D., President of Marietta College, O.
 Rev. ZEDEKIAH S. BARSTOW, D. D., Keene, N. H.
 Rev. SAMUEL C. BARTLETT, D. D., Theological Seminary, Chicago, Ill.
 Rev. FLAVEL BASCOM, D. D., Hinsdale, Ill.
 Rev. ALVAN BOND, D. D., Norwich, Ct.
 Rev. EDWARD BEECHER, D. D., Galesburg, Ill.
 Rev. CONSTANTINE BLODGETT, D. D., Pawtucket, R. I.
 Rev. HORATIO N. BRINSMADE, D. D., Newark, N. J.
 Rev. SAMUEL G. BUCKINGHAM, D. D., Springfield, Mass.
 Rev. AARON L. CHAPIN, D. D., President of Beloit College, Wis.
 Rev. GEORGE B. CHEEVER, D. D., New York.
 Rev. OLIVER E. DAGGETT, D. D., New London, Ct.
 Rev. MALCOLM MCG. DANA, Norwich, Ct.
 Rev. WILLIAM T. EUSTIS, Jr., Springfield, Mass.
 Rev. JAMES H. FAIRCHILD, President of Oberlin College, O.
 Rev. EDWARD W. GILMAN, New York City.
 Rev. ALBERT HALE, Springfield, Ill.
 Rev. EDWIN HALL, D. D., Theological Seminary, Auburn, N. Y.
 Rev. GORDON HALL, D. D., Northampton, Mass.
 SAMUEL HAMILTON, Esq., Rochester, N. Y.
 Rev. EDWARD HAWES, Philadelphia, Pa.
 Rev. HENRY L. HITCHCOCK, D. D., President of Western Reserve College, O.
 Rev. JOHN C. HOLBROOK, D. D., Stockton, Cal.
 Rev. HENRY B. HOOKER, D. D., Boston, Mass.
 WILLIAM J. KING, Esq., Providence, R. I.
 Rev. BENJAMIN LABAREE, D. D., LL. D., Hanover, N. H.
 Rev. GEORGE F. MAGOUN, D. D., President of Iowa College.
 Rev. JACOB M. MANNING, D. D., Boston, Mass.
 CHARLES MERRIAM, Esq., Springfield, Mass.
 Rev. JOHN J. MITER, D. D., Beaver Dam, Wis.
 Rev. RAY PALMER, D. D., New York.
 Rev. JOEL PARKER, D. D., New York.
 Rev. WILLIAM W. PATTON, D. D., Chicago, Ill.
 ALBERT H. PORTER, Esq., Niagara Falls, N. Y.
 ANDREW W. PORTER, Esq., Monson, Mass.
 Rev. TRUMAN M. POST, D. D., St. Louis, Mo.
 SAMUEL H. POTTER, Esq., Terre Haute, Ind.
 Rev. WILLIAM SALTER, D. D., Burlington, Iowa.
 Rev. HENRY SMITH, D. D., Lane Sem., Cincinnati, O.
 Rev. HENRY M. STORRS, D. D., Brooklyn, N. Y.
 Rev. RICHARD S. STORRS, Jr., D. D., Brooklyn, N. Y.
 Rev. JULIAN M. STURTEVANT, D. D., President of Illinois College.
 Rev. GEORGE TEACHER, President of Iowa University.
 Rev. ASA TURNER, Santa Barbara, Cal.
 Rev. ROBERT G. VERMILYE, D. D., Theo. Inst., Hartford, Ct.
 Hon. CHARLES I. WALKER, Detroit, Mich.
 Rev. SAMUEL H. WILLEY, Santa Cruz, Cal.
 Rev. SAMUEL WOLCOTT, D. D., Cleveland, O.
 EDWARD J. WOOLSEY, Esq., New York.

TREASURER.

Mr. WILLIAM HENRY SMITH.

AUDITOR.

Mr. GEORGE S. COE.

SECRETARIES FOR CORRESPONDENCE.

Rev. MILTON BADGER, D. D.

Rev. DAVID B. COE, D. D.

Rev. ALEXANDER H. CLAPP, D. D.

RECORDING SECRETARY.

AUSTIN ABBOTT, Esq.

MEETING OF THE BOARD.

The Board of Directors met on Wednesday, May 10th, at the Society's Rooms, Bible House, Astor Place, and appointed the members who, in connection with the officers designated by the Constitution, compose the

EXECUTIVE COMMITTEE.

Mr. WILLIAM G. LAMBERT, *Chairman.*

Mr. CHRISTOPHER R. ROBERT.

Mr. SIMEON B. CHITTENDEN.

Rev. RICHARD S. STORRS, Jr., D. D.

Rev. WILLIAM I. BUDINGTON, D. D.

Mr. CALVIN C. WOOLWORTH.

Mr. CHARLES ABERNETHY.

Mr. JOHN B. HUTCHINSON.

Rev. HENRY M. STORRS, D. D.

Members
Ex-Officio.

Mr. WILLIAM HENRY SMITH, *Treasurer.*

Rev. MILTON BADGER, D. D.,

Rev. DAVID B. COE, D. D.,

Rev. ALEXANDER H. CLAPP, D. D.,

AUSTIN ABBOTT, Esq., *Recording Secretary.*

*Secretaries for
Correspondence.*

FORTY-FIFTH REPORT.

THE American Home Missionary Society completes, to-day, its forty-fifth year. Before we enter upon a review of its labors, it is fitting that we should record the names of our honored counselors and associates who have been removed by death since the last anniversary. The number is greater than in any previous year of the Society's history. We have to mourn the departure, during the year, of seven Vice-Presidents: Rev. ALBERT BARNES, Rev. NATHAN LORD, D.D., Rev. THOMAS H. SKINNER, D.D., LL.D., JOHN TAPPAN, Esq., Rev. CHARLES WALKER, D.D., Gen. WILLIAM WILLIAMS, Rev. WILLIAM WISNER,

D.D.; and three Directors: Rev. WILLIAM CARTER, BENJAMIN PERKINS, Esq., and Rev. BENJAMIN P. STONE, D.D.

These eminent men have been the firm friends and efficient supporters of the Society, for many years—some of them from its very origin. Mr. Barnes was a member of the convention by which it was organized in 1826, and never ceased to manifest a deep interest in its welfare. He was invited to deliver the Annual Sermon in its behalf, in 1849,—and made an extensive tour through the West, at his own expense, to qualify himself for the better performance of that service. The discourse which he prepared and preached in New York and several other places, awakened a new interest in the cause of Home Missions, and is still regarded as one of the most valuable contributions that has ever been made to the literature of this subject. Dr. Skinner, also, was one of the founders of the Society; and he, with Dr. Lord and Mr. Tappan, was elected, at its organization, a member of its Board of Directors. Their names were afterward transferred to the list of Vice-Presidents, and their official connection with the Society covers the whole period of its history. Of the ninety-two men who, with them, composed its first corps of officers, all but four have finished their earthly course and gone to their recompense of reward. From the heavenly heights they survey, we doubt not, the fields of their earthly toil, and mingle their rejoicings with ours over the harvests that have been gathered.

Seven missionaries have been removed by death since the last anniversary: Rev. WILLIAM CLAGGETT, in New Hampshire; Rev. ASAHEL R. GRAY, in Vermont; Rev. FREDERICK A. BAUER, in Pennsylvania; Rev. MERRITT G. PAGE, and Rev. GEORGE L. WOODHULL, in Iowa; Rev. GILMAN A. HOYT, and Rev. GROSVENOR C. MORSE, in Kansas.

But, though the workmen die, the work goes on. God has raised up wise and good men to direct the counsels of the Society, liberal patrons to supply the material resources for its work, and self-denying laborers to go forth as its messengers to the destitute and perishing. Nor has the promise failed: "Lo, I am with you alway." The record we are now permitted to make will, we trust, inspire all the friends of this cause with fresh gratitude to him who giveth the increase, and new zeal in the work that remains to be done.

SUMMARY OF RESULTS.

The number of ministers of the gospel in the service of the Society, the last year, whose names are found in the General Table of the full Report, together with those engaged in superintending the work, is 940.

Of these, 713 were in commission at the date of the last Report, and 227 have since been appointed.

They have been distributed in 29 different States and Territories, as follows: In Maine, 95; New Hampshire, 38; Vermont, 60; Massachusetts, 64; Rhode Island, 6; Connecticut, 33; New York, 52; New Jersey, 7; Pennsylvania, 10; Virginia, 8; Mississippi, 1; Texas, 1; Tennessee, 1; Ohio, 30; Indiana, 10; Illinois, 71; Missouri, 42; Michigan, 67; Wisconsin, 77; Iowa, 112; Minnesota, 40; Kansas, 60; Nebraska, 18; Colorado, 2; Dakota, 2; Wyoming, 1; California, 30; Oregon, 6.

This distribution gives to the New England States, 296; Middle States, 69; Southern States, 5; Western States and Territories, including 37 on the Pacific coast, 570.

Of the whole number in commission, 495 have been *pastors* or *stated supplies* of single congregations; 284 have ministered to two or three congregations each; and 161 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed, is 716 years.

The number of *congregations* and *missionary districts* which have been fully supplied, or where the gospel has been preached at stated intervals, is 1,957.

Three missionaries have been in commission as *pastors* or *stated supplies* of congregations of *colored* people, and 42 have preached in foreign languages:—25 to *Welsh* congregations; 15 to *German* congregations; one to a congregation of *Suedes*, and one to a congregation of *Bohemians*.

The number of *Sabbath school* and *Bible class scholars* is not far from 71,500.

The *contributions to benevolent objects*, reported by 565 missionaries, amount to \$84,891.16.

Ninety missionaries make mention of *revivals* of religion during the year, in some of which there have been 50, 55, 60, and in one case 100 hopeful conversions. The number of conversions reported by 407 missionaries is 2,921.

The *additions to the churches*, as nearly as can be ascertained, have been 5,833, namely:—3,028 on profession of their faith, and 2,805 by letters from other churches.

Ninety-three churches have been *organised*, in connection with the labors of the missionaries, during the year, and *forty-three* have assumed the entire support of their own gospel ordinances.

Fifty-two houses of worship have been *completed*; *one hundred and three repaired or improved*; and the building of *forty-one* others *commenced*. *Seventy-five young men*, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1, 1870, was \$21,008.20. The *receipts* for the succeeding twelve months have been \$246,567.26—making the resources of the year, \$267,575.46.

LIABILITIES.—There was due to missionaries, at the close of the last year, \$14,200.64. There has since become due, \$265,444.66—making the total liabilities, \$279,645.80.

PAYMENTS.—Of this sum, \$263,617.19 have been paid, leaving \$16,028.11 still due to the missionaries for labor performed. In addition to these past dues, appropriations already made and daily becoming due, amount to \$148,456.48, making the total of pledges \$164,484.59, toward canceling which there is a *balance* in the Treasury of \$20.19.

COMPARATIVE RESULTS.

A comparison of these results, with those reported a year ago, exhibits some encouraging facts. The whole number of missionaries sustained is less by four than in the previous year, but the number who have labored in the Western States and Territories is greater by fourteen. The number of churches organized is greater by seventeen, the number of congregations supplied, by one hundred and seventy-one, and the amount of missionary labor performed, by forty-three years. The receipts exceed those of any other year, except the one immediately preceding. In that year, the income from legacies reached the extraordinary sum of \$111,728, which is nearly twice the amount realized from that source

during the year just closed. The contributions of the living, since the last Report, exceed by \$18,500 those of any previous year. This result is peculiarly gratifying, inasmuch as serious commercial depression has prevailed throughout the country, and in many cases the contributions of congregations in hearty sympathy with this cause have been superseded or greatly reduced by efforts for kindred objects deemed to have a special claim in this memorial year.

PECUNIARY EMBARRASSMENT.

The Committee, fully aware that this extraordinary revenue from legacies could not be relied upon for the future, entered upon the labors of the year with caution and solicitude. The utmost economy was exercised in their appropriations, and no considerable enlargement of their operations was attempted. Nevertheless, the balance in the Treasury was exhausted early in the year, and the current receipts were insufficient to meet the claims of the missionaries. The remittances in payment for their services, which they had been accustomed to receive punctually, and in dependence upon which their own credit was pledged, were delayed for weeks and, in some cases, for months. The congregations, also, to which they ministered, were suffering from the failure of the crops and other causes, and were slow in fulfilling their engagements. Consequently, the missionaries were much embarrassed, their families were in want, their pecuniary obligations were not fulfilled, their reputation was impaired, and religion was dishonored. In this exigency, the Committee were constrained not only to postpone their plans for the occupancy of the new fields which Providence was opening before them, but to reduce still further their appropriations for the support of the laborers already in the service. They appealed to the missionary churches to assume, if possible, the whole or a larger portion of the burden of their ministers' support. Through the *Home Missionary* and other religious journals, they made known these exigencies and perils of the cause to the friends of the Society, and invoked their prompt and liberal aid. In response to these appeals many generous gifts were forwarded to the the Treasury of the Society, and many valuable donations of clothing and other necessary articles were sent directly to the families of the missionaries. For these timely offerings the Committee, in behalf of themselves and of the laborers in the field, make grateful acknowledgement. But this relief was only partial, and the expenditures of the Society were still in excess of its income. At the close of the year the Treasury was exhausted, and more than \$16,000 were still due to missionaries for labor performed.

ACT OF INCORPORATION.

The Society has hitherto transacted its business as an unincorporated institution, and its legal rights, as such, have been sustained by the courts of nearly all the States in which legacies have been made for its benefit. But recent judicial decisions in the State of New York have rendered it expedient, in the opinion of the Committee, to seek incorporation under the laws of the State. Application was accordingly made to the Legislature at its last session, and an Act of Incorporation was passed February 6, 1871, which is now submitted to the Society for its adoption.

GENERAL COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations, and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since the organization of the Society. It also exhibits, in the tenth column, the *average* expenditure, each year, for a *year of missionary labor*, obtained by dividing the sum total of the expenditures for the year by the number of years of labor performed.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in Commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath schools and Bible Classes.	Average Expenditure for a year's labor.	Average Expenditure for a Missionary.
1-1826-27	\$18,140 76	\$18,964 17	169	68	196	110	not rep.	not rep.	127	88
2-1827-28	20,035 78	17,849 22	201	89	244	133	1,000	306	134	89
3-1828-29	26,997 81	26,814 96	304	169	401	186	1,678	423	144	88
4-1829-30	33,929 44	42,429 50	392	166	500	274	1,959	572	155	106
5-1830-31	48,124 78	47,247 60	463	164	577	294	2,523	700	160	102
6-1831-32	49,422 12	52,806 39	509	158	745	361	6,126	783	146	104
7-1832-33	68,627 17	66,277 96	606	209	801	417	4,284	1,148	159	109
8-1833-34	78,911 44	80,015 76	676	200	899	463	2,736	Pupils.	172	118
9-1834-35	88,863 22	83,394 28	719	204	1,050	490	3,300	52,000	170	116
10-1835-36	101,565 15	92,188 94	755	249	1,000	545	3,750	65,000	169	120
11-1836-37	85,701 59	99,529 72	786	232	1,025	554	3,752	80,000	180	128
12-1837-38	86,522 45	85,056 26	684	123	840	438	3,376	67,000	194	134
13-1838-39	82,564 63	82,655 64	665	201	794	473	3,920	58,500	175	124
14-1839-40	78,345 20	78,533 89	680	194	842	486	4,750	60,000	168	115
15-1840-41	85,413 94	84,864 06	690	178	862	501	4,618	54,100	169	128
16-1841-42	92,463 64	94,300 14	791	248	987	594	5,514	64,300	159	119
17-1842-43	99,812 24	98,215 11	848	225	1,047	657	8,223	68,400	149	116
18-1843-44	101,904 99	104,276 47	907	237	1,245	665	7,693	60,500	157	115
19-1844-45	121,946 38	118,380 12	943	209	1,285	736	4,929	60,000	160	126
20-1845-46	126,124 70	126,193 15	971	223	1,453	760	5,311	76,700	166	120
21-1846-47	116,617 94	119,170 40	972	189	1,470	713	4,400	73,000	167	128
22-1847-48	140,197 10	139,238 34	1,006	205	1,447	778	5,020	77,000	180	128
23-1848-49	145,925 91	143,771 67	1,019	192	1,510	805	5,550	88,500	178	141
24-1849-50	157,160 78	145,456 09	1,032	205	1,575	812	6,682	75,000	179	141
25-1850-51	150,940 25	153,817 90	1,065	211	1,820	855	6,578	70,000	180	144
26-1851-52	160,062 25	162,831 14	1,065	204	1,948	862	6,820	66,500	189	153
27-1852-53	171,734 24	174,439 24	1,087	213	2,160	878	6,079	72,500	199	169
28-1853-54	191,209 07	184,025 76	1,047	167	2,140	870	6,025	65,400	213	176
29-1854-55	180,136 69	177,717 34	1,032	180	2,124	815	5,694	64,800	218	171
30-1855-56	193,548 37	186,611 02	986	187	1,965	775	5,603	60,000	241	189
31-1856-57	178,060 68	180,550 44	974	201	1,965	780	5,550	62,500	221	185
32-1857-58	175,971 37	190,735 70	1,012	242	2,034	795	6,784	65,500	240	188
33-1858-59	188,139 29	187,034 41	1,054	250	2,125	810	8,791	67,300	231	178
34-1859-60	185,216 17	192,737 69	1,107	260	2,175	868	6,287	72,200	222	174
35-1860-61	183,761 80	183,762 70	1,062	212	2,025	835	5,600	70,000	220	173
36-1861-62	163,852 51	158,336 33	863	153	1,668	612	4,007	60,300	229	182
37-1862-63	164,884 29	133,843 89	734	155	1,455	592	3,108	54,000	240	184
38-1863-64	156,337 89	149,325 58	756	176	1,518	603	3,903	55,200	245	188
39-1864-65	186,897 50	189,965 39	802	199	1,575	635	3,820	58,600	259	207
40-1865-66	221,191 85	208,811 18	818	186	1,594	643	3,924	61,200	285	237
41-1866-67	212,567 63	227,938 97	846	208	1,645	655	5,959	64,000	248	209
42-1867-68	217,577 25	254,626 65	908	250	1,710	702	6,214	66,300	264	229
43-1868-69	244,390 96	274,932 55	972	246	1,956	734	6,470	75,300	274	233
44-1869-70	283,102 87	270,927 58	944	246	1,836	693	6,404	75,750	280	237
45-1870-71	246,567 26	262,617 19	940	227	1,957	716	5,833	71,500	268	230

Remarks.—1. The total of receipts for forty-five years is, \$5,984,883.77.

2. The total of years of labor is 27,849.

3. The whole number of additions to the churches is 217,502.

4. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as the average proportion of all the expenses in conducting the Institution.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries, each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern* and *Western States*; and also in *Canada*.

Society's Year.	New England States.	Middle States.	Southern States.	Western States and Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56	..	201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	786
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417	..	971
21—1846-47	275	354	10	433	..	972
22—1847-48	295	237	18	456	..	1,006
23—1848-49	302	239	15	463	..	1,019
24—1849-50	301	228	15	488	..	1,032
25—1850-51	311	224	15	515	..	1,065
26—1851-52	305	213	14	530	..	1,065
27—1852-53	313	215	12	547	..	1,087
28—1853-54	292	214	11	530	..	1,047
29—1854-55	278	207	10	537	..	1,032
30—1855-56	276	198	8	504	..	986
31—1856-57	271	191	6	506	..	974
32—1857-58	291	197	3	521	..	1,012
33—1858-59	319	201	..	534	..	1,054
34—1859-60	327	199	..	581	..	1,107
35—1860-61	308	181	..	573	..	1,062
36—1861-62	295	87	..	481	..	863
37—1862-63	281	48	..	405	..	734
38—1863-64	289	44	..	423	..	756
39—1864-65	293	53	..	451	..	803
40—1865-66	233	64	4	467	..	818
41—1866-67	284	66	5	491	..	846
42—1867-68	307	73	7	521	..	908
43—1868-69	327	73	8	564	..	972
44—1869-70	311	71	6	556	..	944
45—1870-71	296	69	5	570	..	940

PRINCIPAL AUXILIARIES AND MISSIONARY FIELDS.

MAINE MISSIONARY SOCIETY.

Rev. SAMUEL HARRIS, D. D., President; Rev. STEPHEN THURSTON, D. D., Secretary; JOSHUA MAXWELL, Esq., Treasurer. Office in Portland.

The *receipts* of this Society for the year ending March 1st, were \$15,840.79. Of this amount \$5,112.90 were the avails of legacies. The sum sent from this State to the Treasury of the American Home Missionary Society, during its financial year, was \$518.80, making the entire contributions to the cause of Home Missions, \$15,854.59. This is less than the amount raised in the preceding year, by \$8,090.95. The *expenditures* within the State were \$15,179.46.

The *number of missionaries* sustained during the year is *ninety-five*, which exceeds the number sustained in the preceding year, by six. Five have been ordained to the work of the gospel ministry, and one has been installed as pastor. One house of worship has been completed and dedicated, and several others have been repaired and improved. The year has not been distinguished by numerous or extensive revivals, but a few instances of special religious interest are reported, and the number of conversions that have occurred in all the missionary churches is not far from two hundred. "But," says the Secretary, "Maine is destined long to remain a missionary field. Of the two hundred and ~~forty-four~~ Congregational churches in the State, scarcely one hundred are self-supporting. The spirit of emigration is so rife that the State hardly holds its own in population. Our churches are constantly drawn upon to build up churches in the West and in the cities of the land. They are thus made to bless the country, although their own growth is mightily hindered by the process. Still, we toil on and hope on, knowing that our labor shall not be in vain in the Lord."

The Trustees have continued their efforts to induce young men entering the ministry to spend their first year, at least, in the Home Missionary field, but they have met with less success than they anticipated. The Secretary states that "he has visited no less than four theological seminaries, for the purpose of engaging some of the seniors in this service. Only one has consented. Whether the self-denial is thought too great, or the hope of greater usefulness in some other direction, leads to this result, is a question for others than the Trustees to decide. Oh! when God shall baptize the rising ministry, generally, with the apostolic spirit, they will not shrink, as often now, from hard and difficult fields. Rather will they imitate the patriotic soldier, who says, when his country is in peril, 'Put me in the forefront of the battle; let me occupy the deadly breach; if my country's safety demands the sacrifice of my life, I freely yield it.' Shall not the soldier of the Cross, redeemed by precious blood, yield as much for the kingdom of Christ and the eternal weal of undying souls?"

NEW HAMPSHIRE MISSIONARY SOCIETY.

Rev. ASA D. SMITH, D.D., LL.D., President; Rev. WILLIAM CLARK, Amherst, Secretary; Hon. LYMAN D. STEVENS, Treasurer. Office in Concord.

The *receipts* of this Auxiliary during the year ending March 1st, were \$3,996.46, of which \$4,844.66 were designed for the American Home Missionary

Society, and were remitted to its Treasury. There were also sent directly to the Parent Society during its financial year, in payment of legacies, \$4,701.62. and by individuals and congregations, \$1,225.37—in all, \$5,927.19—making the whole amount contributed in the State to Home Missions, \$14,913.65, which is more, by \$4,233.23, than was raised for this purpose in the previous year. The *expenditures* within the State amounted to \$7,681.68, and \$10,771.85 were placed at the disposal of the National Society, for its general work.

The *number of missionaries* who have been in service within the year, is *thirty-eight*. Twenty-eight of them have labored through the year, and others for periods averaging from two to six months. Four or five churches only report revivals of religion, and the number of conversions has been less than in most previous years. Many of the churches have been much weakened by emigration, and several are so nearly extinct that they cannot be roused to effort for the maintenance of the ministry. One church, however, which has shown scarcely a sign of life for nearly fifty years, has been resuscitated, with a prospect of growth and usefulness. One faithful laborer has been called to his reward in heaven. The Treasurer of the Society, also, Rev. BENJAMIN P. STONE, D. D., has been removed by death. He had served the Society as its Treasurer or Secretary—some of the time as both—for thirty-three years; and its efficiency during this long period has been due, in no small measure, to his wise counsels and self-denying labors. His praise is in all the churches.

The Trustees state in their last Report, that “thirty-one churches, once aided, some of them during a period of sixty years, have become extinct, or virtually so. Some of them, indeed, have two, three, or more members surviving, but so reduced as to have no preaching nor the administration of the ordinances of the gospel. It appears, also, that forty-five churches, once assisted by the funds of our Missionary Society, are now self-sustaining—several of them among the strongest in the State. Nearly all the extinct churches had their location not only in rural districts, but most of them in towns having comparatively small population. Churches that have become self-sustaining are situated either in our cities, or more wealthy towns. Those in cities and manufacturing villages have been formed, in numerous instances, in part, by emigrants from extinct churches, or those bordering on extinction; so that, while churches in certain rural districts have ceased to exist in those localities, they virtually continue to exist in more important positions.”

VERMONT DOMESTIC MISSIONARY SOCIETY.

J. W. HICKOK, Esq., President; Rev. C. S. SMITH, Secretary; C. W. STORRS, Esq., Treasurer. Office in Montpelier.

The *receipts* of this Society, for the year ending March 1st, were \$9,839.55. There were also received into the Treasury of the National Society, during its financial year, in payment of legacies, \$1,020.67; from congregations and individuals, \$695.90; in all, \$1,716.57; making the whole amount raised for Home Missions in the State, \$11,556.12; which is \$397.20 more than was contributed in the preceding year. The *expenditures* within the State were \$9,510.77.

Sixty missionaries have been employed, during the whole or a part of the year, and forty years of actual service have been performed. One pastor has been settled, and two have been dismissed. One missionary has been called to his reward. Four houses of worship have been repaired, and one parsonage built. One church that has been too feeble to have preaching, for twenty

years, has been supplied, half of the time, during the past year, and its membership has been doubled. It now proposes to build a house of worship, and hopes henceforth to enjoy preaching every Sabbath day. Three churches that have heretofore worshiped in "union houses" find themselves compelled to arise and build, or abandon the idea of having permanent preaching. They choose to give up whatever property they have in these houses, and seek places where they may worship God with none to molest them.

The Directors pay the following deserved tribute to the missionaries through whose toil and sacrifice the feeble churches of Vermont are kept alive. "The cause of Home Missions in Vermont owes more to the self-denials and gifts of the Home Missionaries than it does to the contributions of her wealthier Christians. Our ablest churches think they do generously if, of their abundance, they simply give \$150 or \$200 a year to promote this cause: yet there are missionaries of rare gifts of mind and heart who are patiently toiling in our feeble churches, and who, in what they resign, give more than that amount every year to this object. What is twenty, fifty, or a hundred dollars a year given by a man who is doing a remunerative business, in comparison with what the missionary gives, who consents to labor upon the smallest sum upon which, with the strictest economy, he can supply his family with the bare necessities of life? Blessed is the feeble church that has such a man for its pastor, and appreciates his worth. Blessed are the men who have such a measure of the spirit of their Master as leads them to preach the gospel to the poor. Is there enough of this spirit in the church and ministry at the present day?"

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. WILLIAM A. STEARNS, D.D., LL.D., President; Rev. HENRY B. HOOKER, D.D., Secretary; STEPHEN T. FARWELL, Esq., Treasurer. Office in Boston.

The *receipts* of this Auxiliary during the year ending March 1st, were \$4,824.05, of which \$5,295.53 were the avails of legacies. The *expenditures* within the State were \$18,376.21, and the amount forwarded to the Treasury of the National Society during its financial year was \$36,700. There were also received by the Parent Society, from this State, in payment of legacies, \$12,394.11; from the Hampshire Missionary Society, \$2,161.35; from congregations and individuals, \$17,075.50—in all \$31,630.96; making the whole amount raised for the cause during the year, \$80,455.06, which exceeds the sum contributed in the previous year by \$4,848.78. The amount placed at the disposal of the National Society was \$68,330.96.

Sixty-four missionaries have been in commission during the year. Three have been installed as pastors of the congregations to which they minister. Two houses of worship have been completed, and one was nearly finished at the close of the year. "Connected with the ministrations of these servants of God, more than ten thousand people have been blessed with that light and those instructions which are able to make men wise unto salvation, and nearly two hundred have been brought into the fold of the Great Shepherd."

The "Home Evangelization" movement, under the supervision of Rev. DANIEL P. NOYES, is now conducted under the auspices of this Society. "The experience of the churches during the last year," says Mr. NOYES, in his last report, "affords encouragement to our faith. The evidences are unmistakable that a truer conception of the church, and of the duties and privileges of its members, is slowly, but surely, taking possession of the minds of good men. Everywhere pastors welcome the aid of this movement."

The Executive Committee, in presenting their seventy-first Report, speak as follows of the work accomplished by the Society: "While it stands up a patriarch among sister and kindred institutions in the land, having looked upon the birth of a large portion of them, it has also rejoiced in all their growing and opening life. Thankful for its own progress in usefulness, through the divine blessing, it has rejoiced in the privilege of giving more or less of life and power to other agencies in promoting the kingdom of God. For Home Missions, as every part of the Commonwealth has felt their hallowed influence, have aided in producing a moral atmosphere eminently favorable to the birth and progress of every kind of benevolent institution. Having raised up to self-support near two hundred Christian churches, many of which are now among the strongest in the land, it has had an agency, more or less direct, and more or less powerful, in befriending and energizing every institution by which the gospel gains power in the world."

This Auxiliary has been sorely bereaved in the removal by death of its Treasurer, BENJAMIN PERKINS, Esq. He had been officially connected with the Society, as Assistant Treasurer and Treasurer, for more than thirty-nine years, and had administered its financial affairs with great wisdom and fidelity. The cause of Home Missions in Massachusetts and throughout the country has lost, in his death, one of its truest friends and most efficient servants.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Hon. WILLIAM W. HOPPIN, President; Rev. JAMES G. VOSE, Secretary; EDWIN KNIGHT, Esq., Treasurer. Office in Providence.

The *receipts* of this Auxiliary during the year ending March 1st, were \$2,148.90. There were also received into the Treasury of the Parent Society during its financial year, from the churches of this State, \$390.25—making a total for the cause, of \$2,539.15—which is less, by \$1,179.08, than was contributed in the preceding year. The *expenditures* within the State were \$2,025.

The *number of missionaries* in commission has been six. One of them has ministered to a congregation of colored people. One church has resumed public worship, after an interval of several years; and another, in consequence of the removal of members, has become so weakened that it is unable to maintain the public ministration of the Word, even with the aid proffered by the Home Missionary Society, and its house of worship has been closed. An effort will soon be made to resuscitate the church and reopen its sanctuary.

The Secretary states that "the condition of the Society is vigorous and hopeful. The response of the churches to its claims is more liberal, and great interest and good will are manifested toward it. Nearly all the churches of the State contribute to the Treasury, and we have been able to meet our engagements without difficulty. May the Lord grant us grace and strength to serve him more faithfully!"

CONNECTICUT HOME MISSIONARY SOCIETY.

Rev. WILLIAM H. MOORE, Secretary; EDWARD W. PARSONS, Esq., Treasurer. Office in Hartford.

The *receipts* of this Society for the year ending March 1st, were \$17,794.90, and the *expenditures* within the State were \$15,179.35. The amount forwarded by the Auxiliary to the Treasury of the Parent Society during its financial year was \$4,500. There were also forwarded directly to New York, from congrega-

tions and individuals, \$28,751.45; in payment of legacies, \$22,394.54—in all, \$46,145.99—making the total for the cause, \$68,940.98; which is less, by \$23,884.74, than the amount raised in the preceding year. This difference was caused principally by the payment in the previous year of a large legacy from Hartford. The amount placed at the disposal of the National Institution during the year just closed, is \$50,845.99.

The *number of missionaries* in commission during the year has been *thirty-three*. Four of them have been installed pastors of the churches to which they minister. One house of worship has been erected; several others have been improved; one church has been organized; one has become self-supporting; and several others, which have been greatly depressed and discouraged, are now rejoicing in the prospect of better days.

The Directors state the following facts respecting the aided churches: "Of the thirty-one churches to which grants have been made, nineteen have funds to an aggregate of \$28,948; twelve have parsonages; thirteen have pastors; twelve have stated preachers; and six have various supplies. The largest salary was \$1,500, the smallest \$500, and the average was \$775. The entire indebtedness of these churches was \$1,361. Their reported membership in January, 1870, was one thousand nine hundred and thirty-eight, including two hundred and seventy-eight absentees, or an average of sixty-three members for each church. The additions were, thirty-six by profession, and forty-four by letter—in all, eighty—while the removals were ninety-one, exceeding the additions by eleven. The charities of these churches were \$3,232.92, or an average of \$1.67 for each church member, and thirty-eight per cent. of the whole amount granted to them for the year."

During the last three years, Rev. CHARLES H. BULLARD has been employed as a State missionary, to assist the Secretary in his labors among the feeble churches and neglected districts, and to promote the activity and liberality of the churches generally throughout the State. He says in his report, "I have endeavored faithfully, as I think, to lay before the churches, and urge upon them, the system of parochial work recommended to them by the last General Conference. As far as I can judge, my visits have been cordially received, both by pastors and people; and while I am unable to report how many churches have undertaken the work, I have been encouraged with many promises; and I think I am not mistaken in supposing that more work has been done during the past year, if we except the years of general refreshing, than in any year previous; that more personal effort has been enlisted; that more visits have been made; and that a larger number of religious publications have been circulated."

The total of receipts from New England is, \$200,421.89; which is less than the amount of the preceding year, by \$7,612.04. Of this, \$67,952.47 were expended within its own bounds, and \$132,469.42 were forwarded to the National Institution, for its general work.

NEW YORK.

Rev. L. SMITH HOBART, New York City, Superintendent.

In this State, during the year now closed, the Society has aided in the support of *fifty-two missionaries*. They have ministered stately to fifty-eight churches, and at twenty-eight out-stations. One church has been organized;

in seven, revivals of much interest have occurred, while three others have been greatly quickened. Eleven houses of worship have been repaired, two parsonages secured, one pastor installed, and five young men are reported as studying for the ministry. The *amount contributed* within the State, to the Treasury of the Society, is \$15,098.24.

The advancement made in some respects, by the missionary churches, within a few years past, is very gratifying. This is most noticeable, perhaps, in the hopefulness and courage which at present prevail among them. Instead of calculating the probabilities of dismemberment, and mourning the prospect of extinction, they are now looking cheerfully to the future, and studying the ways and means of growth and permanence. The revivals that have occurred, and the improvements of church-property that have been made, are among the good fruits of this change. A larger number of the feeble churches than usual have, the past year, been supplied with ministerial labor; better salaries have been paid; and there has seemed to be a juster apprehension of the nature and importance of church-work. Many of them are learning practically that the means of enlargement and efficiency are within their reach. Such are availing themselves more largely than heretofore of the fellowship of the churches for needed counsel and quickening; putting away petty jealousies and divisions; studying to gain clear views of the ends of church organization; and devising such plans of operation as seem to them best fitted to win success. When those thus preparing the way of the Lord, accompany their labors with earnest faith and fervent prayer, their largest expectations seldom fail to be realized.

In this State, a great need exists—not so much, of *more* ministers, as of ministers who apprehend the real want of the churches, who can form wise and comprehensive plans to meet that want, and who have the courage, the self-denial, and the perseverance requisite to inspire hope, enkindle zeal, and lead the way to substantial advancement.

A serious obstacle to the prosperity of some of the missionary churches,—as well as to some that are self-sustaining,—lies in the fact that they have not yet learned to honor that command of Christ: “Freely ye have received, freely give!” They pass year after year, unwatered by the showers of grace, and with scarcely a token of the Divine favor. They wonder why they are left “like the heath in the desert,” though the all-sufficient reason is afforded in the fact that they *give nothing*, or nearly nothing, to send the gospel of salvation to the destitute. Ministers are needed who understand the teachings of the Scriptures on this subject, and who will systematically train the churches to habits of liberal giving—who will not be restrained by the unbelieving and mercenary fear that what their churches give to causes of benevolence, will be so much withdrawn from their salaries.

OHIO.

Rev. LYLANDER KELSEY, Columbus, Superintendent.

The *number of missionaries* under appointment in this State, during the year, is *thirty*. They have regularly supplied forty-three churches and missionary districts. One church has been organized; one pastor installed; three houses of worship have been erected, and two repaired; and three churches have rejoiced in revivals of religion. The *amount paid* into the the Treasury from this State, is \$6,958.18.

A large number of the earlier churches formed in this State, on the basis of our faith and polity, were unfortunately for us, transferred to another denomina-

tion by the operation of the Plan of Union. As a consequence of that mistake, many of the county-seats and other large towns where now there is much wealth and influence that would have been helpful in extending our present work, were lost to us. "But nevertheless," says the Superintendent, "the evidences of progress on this field are such that we can say gratefully that the Master is working with us and by us. Although many of our churches are small, there is a sure and healthy growth, which if not rapid, is encouraging. As yet it is our great care—and must be for some time to come, to nurture these churches into a condition of self-support, when it may be expected that they will generously aid in doing for others what has been freely done for them. That period is approaching. Our labors, our prayers, and our contributions are stimulated by this assurance. We feel most deeply the need of self-denying, energetic laborers, and the reviving presence of the Holy Spirit."

INDIANA.

Rev. NATHANIEL A. HYDE, Indianapolis, Superintendent.

Ten missionaries have been sustained by the Society in Indiana within the year now under review. They have ministered stately to fourteen congregations, besides performing occasional service at other points on their respective fields. Four churches, which would require aid in sustaining the ministry, have remained vacant during the year, having failed in all their efforts to secure pastors. These churches have been occasionally supplied by the Superintendent and the pastors of other churches, and one of them, which has been without stated preaching for more than two years, has lately been blessed with a powerful revival by which its membership has been doubled. Two churches have been organized, within the year, one has erected a house of worship, and three are engaged in a similar effort. The Superintendent has explored several neighborhoods where an interest has been awakened in the maintenance of religious worship which, it is hoped, will lead to the organization of churches. The congregations which have enjoyed the labors of the missionaries are making a healthful progress; and one of them has been richly blessed by the effusions of the spirit. The *contributions* to Home Missions in this State, during the financial year, were \$993.94.

The Superintendent alludes, as he has done in former reports, to the great difficulty that is experienced in finding suitable laborers for this field. He says, "Men of good qualifications are attracted to other States where churches of the Pilgrim order find a more congenial soil. I am more and more convinced, however, that the American Home Missionary Society has a work to do in this central portion of the country. It should certainly share with others in efforts to supply the spiritual destitutions of the country, and to plant churches whose influence is so favorable upon other institutions and upon society at large. The State is rapidly increasing in population; it possesses vast mineral resources which are attracting the attention of capitalists in different parts of the land; new towns are springing up in the mineral districts; and there must be an increasing demand for Home Missionary work. We pray that the laborers may not overlook this needy portion of the Lord's vineyard."

ILLINOIS.

Rev. JOSEPH E. ROY, D.D., Chicago, Superintendent for Northern Illinois, Rev. NATHANIEL A. HYDE, Indianapolis, Ind., Superintendent for Southern Illinois.

Seventy-one missionaries have labored in Illinois, under the commission of the

Society, preaching to eighty-seven churches and at about twenty out-stations. The *contributions* received to the Treasury from the State amount to \$5,726.78.

The number of laborers in the northern section of the State is sixty-three. They have ministered stately to seventy-five churches and at fifteen stations where churches have not been formed. Eight churches have been gathered, seven have become self-sustaining, twelve houses of worship have been erected, and five ministers have been installed as pastors of the churches which they serve. The week of prayer was followed by a season of religious refreshing in many places, and in a few, revivals of great power were enjoyed. In consequence of a partial failure of the harvest, the missionary churches have not made as much progress toward pecuniary independence as was anticipated; and those which have achieved it have done so through extraordinary effort. Although seven churches in this district have taken leave of the Society, as beneficiaries, since the last Report, the demand for missionary labor is no less than hitherto. Villages are springing up on the numerous railroads which traverse this region in all directions; those sections which have remained secluded, and therefore unsettled, are now brought into easy communication with the markets of the East, and are rapidly becoming settled; and new centers of business are formed, demanding missionary care and culture. And there are few missionary fields that yield more speedy and ample returns. In some cases, a single year of missionary effort has brought a church to the condition of self-support. One instance of this sort has occurred during the last year. While, therefore, the expenditures of the Society, in this part of the State, cannot be expected to diminish, the time is at hand when the Treasury will be more than reimbursed by the contributions of the self-sustaining churches.

In Southern Illinois eight missionaries have been in the service of the Society, during the last year, preaching the gospel stately to twelve churches, and at five out-stations. These churches have not been largely blessed with revivals, though two of them have been somewhat refreshed by the gentle showers of divine grace. The year has been one of great pecuniary depression, in consequence of the failure of the fruit crop, on which this section of the State largely depends; and the churches, already poor and, in some cases, weakened by recent emigrations are struggling under great discouragement. None of them have reached the condition of independence since the last Report.

In reference to the prospects of the missionary work in this region, the late Superintendent speaks as follows: "There are fifty counties in this field. In thirty-four of them there are no churches of our order. In the remaining sixteen counties there are twenty-four Congregational churches, nearly all supplied with preaching. There are other places where Congregational families reside, but they are too few and poor to warrant us in gathering them into Congregational churches, while their withdrawal from the churches to which they belong would be a serious if not fatal loss. At three or four points there have been grounds for encouragement that we should soon be able to effect this end, but the time has not yet come. There are a dozen counties or more in the southern extremity of the State, where there is great need of a more cultivated and educated ministry than they have yet possessed, who shall make preaching their business. But in several of these counties, especially in those remote from the rivers and railroads, the ignorance and debasement of the masses of the people are deplorable. Yet, I cannot but think that we ought to make an earnest

effort to save them, even though it be at a heavy cost. The attempt cannot be more discouraging, surely, than was that of Paul at Antioch, Ephesus, or Corinth. On the whole, there is not much prospect, at present, of the speedy self-dependence of the missionary churches, or of the rapid multiplication of new ones, on this field."

Rev. H. D. PLATT, who has faithfully performed the duties of Superintendent, in Southern Illinois, during the last three years, has now resigned his office, that he may resume the work of the pastorate. This district will, for the present, be under the supervision of Rev. NATHANIEL A. HYDE, of Indianapolis, Ind.

MISSOURI.

Rev. EDWIN B. TURNER, Hannibal, Superintendent.

This Society has had under commission within the year *forty-two laborers* in Missouri, who have stately ministered to sixty-eight congregations, in which ten revivals of religion have been reported. Four churches have become virtually extinct by deaths and removals, and nine have been organized, making the present number sixty-one, with thirty-six houses of worship; six meeting-houses have been dedicated, and four are in process of building; one parsonage has been built; two aided churches have become self-supporting, two missionaries have been installed as pastors. The Society has *received* from the State \$1,122.41, of which \$356.61 came from twenty-eight missionary churches. Forty-four churches report the raising for parish expenses and benevolent objects, \$53,030, a gain of \$13,000 on the last year. One District Association (of ten churches) has been formed, making the present number five. Notwithstanding the extensive failure of crops and consequent business depression, strenuous efforts have been made for the removal of church indebtedness, and there has been an advance in the amount raised for home enterprises and for benevolent objects.

"But these statistics," says the Superintendent, "fail to show the actual results of the last six years of home missionary effort in Missouri. The chaotic condition of things in church and State, consequent upon four years of devastating war, the deep-rooted prejudice against Union men and institutions, the inherent chronic sectarianism of the old organizations found here; and, more than all, the demoralized character of the prevailing religion of the State, have made the planting of the churches of the Pilgrims a difficult undertaking; but a favoring Providence has given our simple polity a strong foothold. The openings for missionary labor are more inviting and important than ever. Eastern enterprise is spanning the State in every direction with railways, and developing our mineral wealth. New places are calling loudly for more missionaries. But much as the field has grown in extent and importance, we have no more laborers than we had a year ago. Can you not send us at least *ten* men, to gather churches and preach the gospel to multitudes that have no means of grace?"

In a recent communication, Mr. Turner gives a succinct view of the work already done and that which waits to be done by the Society, closing with this appeal: "There is still 'much land to be possessed.' This rapid increase of population consists in a large degree of the intelligent, independent, and enterprising, from the Northern and Western States. There are whole counties where this class are coming in which the Society cannot enter for want of men and means. Towns and villages are springing up on all these new thoroughfares, where earnest ministers of Christ are needed at once, to begin the foundations

of the church and school. Shall this noble Society, that has begun so generously and vigorously the work, be compelled to falter for want of means? What more useful work can a man of property or a wealthy church do, or what more important life-work is there for a young minister, than to plant a Christian church in the midst of some of these rising communities, to be a permanent and growing means of good for all time to come? Shall not this good 'Mother of Churches' have a large increase of means and consecrated talent for this work?"

MICHIGAN.

Rev. WOLCOTT B. WILLIAMS, Charlotte, Superintendent for Southern and Eastern Michigan; Rev. LEROY WARREN, Pentwater, Superintendent for Northwestern Michigan.

The number of missionaries under appointment in Michigan, for the whole or a part of the year, is *sixty-seven*, having under their spiritual care more than one hundred congregations; six churches have been organized, eight have become self-supporting; eight houses of worship have been built, seven extensively repaired, and seven churches are preparing to build; two parsonages have been built or purchased; twenty-five revivals of religion have been enjoyed, several of which were of great power and extent. The receipts from the State by the Society, including legacies, have been \$4,153.25—more than \$1,300 in advance of the previous year. Of the one hundred and thirty-eight churches in the Southern District (sixty of them self-sustaining), only seventy-four contributed to the Society within the year.

The Superintendent of the Southern District speaks of twenty feeble churches, destitute of ministers, and adds, "We find it easy to secure ministers for congregations in inviting railroad towns where the salary is \$1,200 or more; but the greater part of our churches are dependent on Home Missionary aid, and pay salaries of less than \$800 a year. Where to find men who will cast in their lot with such churches as these, is a problem not readily solved."

Says the Superintendent of the Northwestern District, "Three important lines of railroad are building, from the South and East, into the northwestern part of the Peninsula, soon to reach their termini, at Pere Marquette, Traverse Bay, and the Straits of Mackinaw. They will open to settlement at least 2,000,000 acres of excellent farming land; they will fill these vast wilds with a busy population, and cause scores of towns and villages to spring up. It will require a large increase of the missionary force, and a liberal outlay of money, to take opportune possession of these busy centers of population and business. Three new counties were organized at the last session of the legislature. In one county, the county-seat of which we have just occupied with a Congregational Church, fifty miles of railroad will be built during the coming year. The Home Missionary work in Northern Michigan ought to be greatly enlarged."

WISCONSIN.

Rev. DEXTER CLARY, Beloit, Superintendent for Southern Wisconsin; Rev. FRANKLIN B. DOE, Fond du Lac, Superintendent for Northern Wisconsin.

During the year now reported, the Society has aided in Wisconsin *seventy-seven missionaries*. These have regularly ministered to ninety-six churches, and seventy-eight congregations in places as yet without church organizations. The amount received into the Society's Treasury is \$2,972.43—\$250 less than in the previous year.

In the Southern District, many communities are still weakened by the emigration of the native and the incoming of a foreign population; no new railroads have developed points of interest, and much of the labor of the Superintendent consists in "strengthening the things that remain." He is aided in this by the "home evangelization" effort, carried on chiefly by members of neighboring churches under the oversight of their ministers. Of the eighty-seven churches under Mr. Clary's supervision, many are steadily growing; seven, however, that were once self-supporting, are so weakened by emigration as to need aid; and it is feared that others may have to fall back upon this Society. Only ten of these churches are without houses of worship. There have been added to them during the year, 527 members; removed, 274; leaving a net increase of 193. Eighteen churches have enjoyed revivals of religion, some of them of great power. The thirty scattered members of one nearly 'extinct' church being gathered with much labor, meetings were kept up for fifty consecutive evenings, and nearly a hundred souls were hopefully converted.

In the Northern District,—which covers the territory north of a line from Milwaukee to the northwest corner of Dane county, thence down the Wisconsin river to its mouth,—are employed about one-half of the missionaries of the State, supplying considerably more than one-half the preaching stations. In this District, eight churches have been organized, two have become self-supporting; five houses of worship have been completed and dedicated, at a cost of not less than \$50,000, and several others are building; seven ministers have been ordained or installed.

Seventy of the one hundred churches in this district are dependent on Home Missionary aid, for their own gospel privileges, and through the numerous out-stations offering them to the large surrounding population, native and foreign. Many of these churches are in poor agricultural counties, with little prospect of early self-support; "yet," urges the Superintendent, "they should not be abandoned. Some of our best spiritual material is hid away in these little feeble churches. Not a few of our future ministers are there; some of these boys will one day become rich men, and with their early homes will remember the little churches where they were born again." Several of the churches have been refreshed with revivals of spiritual interest, adding considerable numbers to the professed friends of Christ.

Of the vast area of Northern Wisconsin—so much of it now a comparative wilderness,—Mr. Doe says, "Good soil, timber, running streams, healthy climate, and a ready market, will surely make this a splendid country, and five years to come will show great changes in it. The American Home Missionary Society will have golden opportunities here. May the Holy Spirit open the hearts of rich men and women, and of all classes, that the great work may not suffer for lack of means! We believe the *men* will not be wanting. The Lord is finding them in these revivals, and we are raising them in these Home Missionary churches. We are more fearful that the *money* will be wanting. But the gold and the silver and the cattle upon a thousand hills are the Lord's, and he can use them as he will. We can trust him, while we try to work out our own salvation."

IOWA.

Rev. JESSE GUERNSEY, Dubuque, Superintendent for Northern Iowa; Rev. JOSEPH W. PICKETT, Des Moines, Superintendent for Southern Iowa.

There have been under commission in Iowa, within the year now reported,

one hundred and twelve missionaries, who have ministered stately to two hundred and twenty-four congregations, and at irregular intervals in very many out-stations without churches. Sixty-four have confined their labors chiefly to a single point, the rest supplying from two to eight stations each. The aggregate number of years' service is not less than eighty-nine. Twenty-nine missionaries have left the State within the year, and two have died. Sixteen churches have been organized, and several others are taking the preparatory steps; eight have become self-supporting; fourteen houses of worship have been completed and dedicated, five are in process of building, and a large number have been extensively repaired; eight pastors have been installed; twenty-four marked revivals of religion are reported. The receipts from Iowa, by this Society, for the year are \$3,084.60—being \$300 more than was received last year.

Of forty-five congregations in the Northern District, twenty-five raise each from \$10 to \$600 more than in the previous year, for the support of their missionaries; seventeen raise each the same sum as before; three raise each from \$25 to \$200 less. Twenty-two ask from the Society the same as in the previous year, twenty-one ask from \$10 to \$400 less, and two ask from \$25 to \$200 more. The aggregate advance in the amount raised by these churches is \$3,935, and the aggregate decrease in the amount asked is \$2,160.

The houses of worship built in this district within the year, at a cost of \$24,000 or more, have all been dedicated free of debt, except such obligations as have been assumed by individuals.

Of the Southern District Mr. Pickett writes, "It has made rapid advances in material development during the year. The lines of railroad spoken of last year as leading across the continent, are now being intersected by transverse lines, connecting St. Paul and St. Louis, promising a net-work which must soon fill this region with a dense population. I am thankful that we have entered on the work of evangelization with a zeal in some degree commensurate with the importance of the field. Our pastors are fully committed to revival work, are willing to learn from others, and are seeking from above the elements of power which shall give this State to Christ."

In Northern Iowa, more than four hundred miles of railroad have been completed within the year, and it is morally certain that as many more miles will be built in the year to come, bringing in an unprecedented immigration. Some of the new points thus opened have been entered by missionaries, but Dr. Guernsey believes that he could wisely occupy twenty or twenty-five more stations during the coming summer, if he could find men ready for, and adapted to, the self-sacrificing *pioneer* work that such fields demand. "The present," he says, "is our golden opportunity. Whatever is lost during the next two or three years, by lack of working force to meet the unprecedented demands, we can never regain. If the churches that sustain this Society could only be made to comprehend how great the work is, and how mightily it is all at once developing—what a 'now or never' there is in relation to it,—they would 'come up to the help of the Lord,' with contributions that would give us an overflowing Treasury. That would be the voice of God to our young men entering the ministry, and to others, bidding them 'go, work,' in this great and ever inviting vineyard."

MINNESOTA.

Rev. RICHARD HALL, Saint Paul, Superintendent.

Forty missionaries have been sustained by this Society in Minnesota within the

year now under review. They have steadily supplied fifty-two congregations and thirteen out-stations. Eight missionaries came into the State, within the year, of whom two (licentiates) have been ordained. Seven churches have been organized, one has completed its house of worship, four have commenced building. The *contributions* to this Society from the State were \$1,058.75—\$434.77 more than was received in the previous year.

Of the seventy Congregational churches of Minnesota, only thirteen are self supporting; about one-half have meeting-houses completed and paid for, eight have settled pastors, five are without preaching. While most of the churches have had accessions, powerful revivals have been enjoyed by but few, and these mostly in the smaller places.

Another subscription (of \$20,000) has been made in the State to Northfield College, and one of the churches has given its pastor to the college as its president.

The census of 1870 gives 440,000 as the population of the State—of which about one-fourth are Scandinavians, one-fifth Germans, and of all other nationalities another fifth. Between one-third and one-half of the population only are Americans.

"The North Pacific Railroad," writes the Superintendent, "is destined to fill up Northern Minnesota as rapidly as the southern portion of the State has been settled, and with a still larger proportion of foreigners—of a hardy, industrious, frugal class, however, that will make good citizens, if they shall first become good Christians. But the work of this Society, for the present at least, must be *chiefly* with the American half of the population, and especially with that portion of this half who have either inherited or imbibed an attachment for the Christian faith and the free church polity of the Pilgrim Fathers of New England."

KANSAS.

Rev. JAMES G. MERRILL, Topeka, Superintendent.

In the year now under review, this Society has aided in the support of *sixty laborers* in Kansas. These have served sixty-one churches, and more than that number of stations where no church has yet been founded. Two missionaries have died. Sixteen churches have been organized, six have assumed the entire support of their ministers, four have built houses of worship, and seven are building. The *amount received* from the State by this Society is \$1,319.23—an advance of \$524.38 on the receipts of last year, which more than doubled those of the year before.

The predictions of last year as to immigration, which to many seemed wild, have been fully realized. The efforts of immigration societies, railroad land-owners, real estate agents, etc., each with a monthly periodical, have combined with the just attractions of cheapness of land, fertile soil, salubrious climate, and a generally order-loving people, to draw settlers to Kansas, in numbers unparalleled in the history of any other agricultural State. When it is remembered how much his very first year in a new home does to decide the immigrant's religious life and subsequent influence, it is easy to see how critical is the present time in Kansas, and to appreciate the intense anxiety of Christians there to maintain gospel institutions in at least the chief centers made by this increasing population. But this they *cannot* do, unaided. They have to buy and improve farms, build dwellings, school-houses, roads, bridges, pay interest on railroad bonds, and often on borrowed capital. "With a local tax of seven per cent.,"

says the Superintendent, "many are paying from three to six per cent. of their property, to support preaching."

As a matter of course, he once more begs for *men*—"the right kind of men," and *not any others*. He says, "We must have men who want *work*, not homes; men who are organizers, interesting preachers, enthusiastic but patient men. *This* class of men can employ all their talents here, and under God will be successful." He wishes to say to every young man looking to the ministry: "To come into one of these forming centers of trade and industry, gather a congregation by good preaching, make warm, true friends by pastoral labor, organize your own church, write out your own creed, make your own laws, build (when you can) such a meeting-house as may suit your own taste, grow up with your fellow-citizens and town, lead these fellow-citizens and their children to Christ and to heaven—this is the most inspiring work into which a young man can enter; it is the most fruitful in the development of character; it is nearest to the heart of the Master; it is the work that *pays*, for eternity!" How many of our young men covet such a work and its eternal recompenses?

NEBRASKA.

Rev. ORVILLE W. MERRILL, Nebraska City, Superintendent.

The *number of missionaries* of this Society, laboring for the whole or a part of the year in Nebraska, is *eighteen*, giving to twenty churches and fourteen out-stations, an aggregate of eleven and a half years' labor. Seven churches have been organized, and the way prepared for five others; one church edifice has been built, and the corner-stone of another laid. The average missionary salary for the year has been about \$690, of which a little more than four-sevenths has come from the Society. The *contributions* to the Society's Treasury have been \$309.15—twice the amount received last year.

Nebraska now has twenty-seven Congregational churches, only three of which are self-sustaining, and seven are without stated preaching. Six other central points ought at once to be occupied. Already the demand outreaches the supply, while everything indicates a rapidly-increasing call for men and money, for years to come. The State is capable of sustaining six millions of people, or fifty times its present population. Its average annual increase, for ten years, has been thirty and a half per cent. In 1870, eight thousand eight hundred and fifty-one homesteads were taken, eight thousand three hundred and fifty-three pre-emptions were filed, three hundred and fifty thousand eight hundred and forty-seven acres of land were sold by railroad companies, and five hundred and forty-one thousand six hundred and seventy-six acres were entered at the various land-offices—indicating that not less than twenty thousand homes were established on the farming lands of the State. Nebraska is becoming known as one of the finest agricultural States; its railroad facilities surpass those of any other State of its years; millions of unoccupied acres lie within sight of the rail-cars, inviting possession. They cannot long continue unoccupied, and the Society should shape its plans accordingly. Twice the force now in the field would not more than meet the needs of the coming year.

Of the population, Mr. Merrill says: "Heretofore, much of it, especially in the southern part of the State, has been of a character having little affinity with our churches, but our railroads, bringing thrift, enterprise and intelligence, are rapidly changing this. The 'homesteaders,' though young and enterpris-

ing, are nearly all without money, and for the next few years must depend largely for their religious privileges on the American Home Missionary Society."

"I have no appeal to make," adds the Superintendent, "but such as these *facts* utter. Their appeal is to the young men in the ministry, to those about to enter it, and to those who are not in the ministry, but *ought to be*." May such heed the appeal!

THE TERRITORIES.

In Dakota, the work has made encouraging progress. The Rev. STEWART SHELTON was commissioned, in August, for several stations which Mr. Ward had begun to develop, and the two have since efficiently co-operated in presenting the gospel to the people of every opening settlement within their reach. Five churches have already been formed, and preparatory steps have been taken with reference to others. These hard-working pioneers need re-enforcement, and the Committee are hoping very soon to double their number, at least. In *The Home Missionary* for March, 1871, Mr. Ward gives an instructive and interesting account of the work in the Territory.

In Colorado, a partial revival of business has quickened the faith and courage of the few Christian people holding its advanced positions. The missionary in Boulder has successfully continued his solitary labors for another year. He has now a staunch ally, in the Rev. THOMAS E. BLISS, formerly of Memphis, Tennessee, who, just at the close of the year now reported, has been commissioned for the church in Denver.

A promising church, of forty members, lately organized in Greeley, waits for a pastor; and several smaller colonies, mainly of Eastern people, will soon be urging the same call.

In Wyoming, the single post at Cheyenne is still manfully held, amidst many discouragements from the stagnation of business, and consequent removals. The same causes have hitherto prevented the occupying of other stations on the Pacific road, that for a time seemed to invite and encourage missionary labor.

In Washington, a beginning has been made by the commissioning, in June, of Rev. JOHN F. DAMON, for Seattle and vicinity. He was cordially received, and has secured a very desirable lot for a church edifice, which the people propose to erect at the earliest possible day. One or two other important points in the Territory may soon be occupied. The Committee have the pledge of one young man, now completing his theological studies in New England, to devote his life to missionary service in Washington. He will have the rare advantage of a knowledge of the country and of the people, having been born and reared among them, the son of a former missionary to the Indians of that coast.

CALIFORNIA.

Rev. JAMES H. WARREN, San Francisco, Superintendent.

Since the last Report, *thirty missionaries* of the Society have ministered to *thirty-five churches* and fourteen out-stations; four missionaries have been installed, and three others elected to the pastorate; five churches have been organized, including one in Reno, Nevada; four have become self-supporting; eight churches report revivals or seasons of special religious interest; three church edifices, costing \$15,000, have been completed without debt, three

smaller chapels, costing \$3,800, have been completed, also without debt, and four other houses of worship have been thoroughly repaired and improved. Of the thirty-five aided churches, twenty-five own their meeting-houses, save an aggregate indebtedness of less than \$5,000; church debts have been paid, amounting to nearly \$6,500; contributions to benevolent objects reach nearly \$1,100; there have been paid for current expenses, \$20,000; for church erection and repairs, \$10,000—making a total of nearly \$37,000 raised by the aided churches, with scarcely a rich man in them. The contributions from California to the Treasury of this Society are \$1,169.03—being \$500 less than in the preceding year.

The year has been one of great depression in business circles—a temporary result of the opening of the Pacific railway—and some of the missionaries have suffered unusual hardship, testing their faith, self-denial, and Christian heroism. But a favorable change is looked for from the completion of the system of local railroads, opening all parts of the State to enterprise and capital. Already the living Christians of the Pacific coast hear the voices of a new age, calling them to wider plans and more earnest endeavor. Mr. Warren names eleven places in which, if the right men can be had, and money to sustain them, churches may be wisely planted during the coming year. "The field is great," he says, "and I often know not where to turn under the ever increasing pressure; but it is glorious to be pressed, pushed, thrust into the Lord's work." "The memorial year has stirred us to new work, and wakened new love for the way and faith of our Fathers. Among its most memorable things is the securing to our Theological Seminary of buildings and grounds worth \$85,000, which will give to the Seminary an immeasurable advantage."

"In months past, we have been obliged to let opportunities for Home Missionary work go by, because of the low condition of the Treasury. May it be the last year in which we shall have to permit—and even invite—others to go in and possess land to which *we* seemed to be called by the Divine voice, yet could not respond."

OREGON.

The Society has added, within the twelvemonth, but a single laborer to the five last year reported in Oregon. Rev. WILLIAM R. JOYSLIN, formerly of Massachusetts, was commissioned in August, and in October commenced work in his distant field.

After personal survey, and consultation with the Society's advisers on the ground, he has undertaken a new enterprise at East Portland, the terminus of the Oregon and California railroad. He expects soon to organize a church, and has the pledge (as a gift) of lots for a meeting-house and parsonage. He also devotes a part of his time to mission work in North Portland, where a house of worship is building, a Sabbath school is gathered, and a church organization is in not distant prospect.

The church in Astoria, after being seven months without stated preaching, is supplied, by the return from California of Rev. William A. Tenney, who was its minister fourteen years ago.

The distance of the field, the general want of knowledge concerning it, the reputed lack of congenial material, the small amount raised for the support of the ministry, have operated, as heretofore, to prevent the securing of laborers for Oregon in such numbers as the brethren there earnestly ask for. Those brethren are strong in faith that the opening of the Northern Pacific road, by

making known the varied attractions of their State, will completely change the character of its population, and open a sphere for the Society's operations inferior to none in the farther West.

CONCLUSION.

To those specially intrusted with the care of this Society's work, the year now closed has been one of mingled joy and anxiety. They have had constant occasion for gratitude that the means have been provided for maintaining the former scale of operations—substantially keeping good the number of laborers, occupying more stations, and in several important items reporting larger results than heretofore.

But during a part of the year, the Executive Committee were tried by their inability to make prompt remittances for labor performed, while knowing how discouraging to the missionary was this delay, and how harmful to the cause for whose promotion they were sacrificing so much. Meanwhile, in every field of the Society's operations there has been opportunity for enlargement; in several of them there have been exigencies calling for immediate and decided advance. The Committee have been pained at seeing so many open doors of usefulness which they could not enter, and which might soon be shut.

Nor are these anxieties lessened as, looking forward to the coming year, the Committee survey anew their responsibilities, and those of the churches with which they act. In several of the most important and promising fields, the opportunity for prompt advance is still open.

This is true of Minnesota, particularly along the track of the incipient Northern Pacific Railroad, the managers of which, by the pledge of liberal grants of land for churches and parsonages, offer unusual facilities for missionary work; it is true of Dakota, whose people greet with the liveliest welcome every sincere Christian laborer; of Western Iowa, rapidly filling with families of a character akin to those that have made the older portions of that State "the Massachusetts of the West"; of Nebraska and Kansas, offering to the first comers their millions of virgin acres, richer than mines of gold.

Never before have these States experienced so rapid and healthy an increase of population. Very soon, moreover, two more transcontinental railways will open to settlers the whole vast territory, from the Missouri to the Pacific, and where now is wilderness, towns and cities will be calling for the institutions of the gospel. The immigration which so largely moulds the character of this nation, and thus shapes its destiny, does not wait our convenience, but pours over the continent its unceasing flood, whether we wake or sleep. However men of the world may affect indifference to the moral influence of this marvelous movement, the Church of Christ in this land cannot but look upon it with intense solicitude. Every year is showing more and more clearly the changes wrought in our national character and condition, by the passing westward of the balance of population, political power, and social influence. They appear, only too plainly, in the legislation, the methods of business, the modes of thought, and the manner of life that mark these times—indicating that, for our own people, the grand gospel truths by which our fathers lived, need to be re-asserted in all the closeness of their grasp upon the conscience; while to coming alien multitudes these truths are to be spoken for the first time.

• Were this Society simply offering to some thousands of the ignorant, the indifferent, the unbelieving, the priest-ridden, for *their own* well-being, a pure Christian faith and a Scriptural church polity, surely it should have the gifts

and prayers of every pious soul. But besides their own welfare, these unskilled sovereigns, coming suddenly to power, are also to hold in their keeping *our* welfare, and our children's—our government, our institutions, and even our religious liberties! That a land to which has already been given such a wealth of labor, of sacrifice, and of prayer, a land crowned with all best gifts of Heaven, rich in so many garnered hopes—that *our* land should ever pass from the control of the wise, the loyal, and the godly, into that of the ignorant, the frivolous, the infidel or the superstitious; that it should become the sport of demagogues or the prey of the violent—this were a catastrophe too terrible to contemplate. And yet what can prevent just this catastrophe, but the general prevalence of knowledge, the self-control, the sterling *virtue*, which are the fruit of thorough gospel training in Christian homes and churches?

There is no other hope for us and our children; and we *need* no other. The gospel of Christ is as potent now over the hearts of men, as when it subdued the ferocity of Saul of Tarsus; as transforming a force of national life, as when it changed the face of the Roman empire, and set forth on its march to universal dominion. To bring this gospel, through the church and the ministry, to every home in the land, is the one object of the American Home Missionary Society. Shall it not have, in increasing measure, the gifts and prayers of Christian patriots? In so sublime a work shall it not keep even pace with the grand westward movement of the millions, so that "THE WILDERNESS AND THE SOLITARY PLACE SHALL BE GLAD FOR THEM, AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."

MILTON BADGER,

DAVID B. COE,

ALEXANDER H. CLAPP,

Secretaries for Correspondence.

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. W. A. Tenney, Astoria, Clatsop Co.

Home Again.

I landed at this place on the 2d of January last, commenced work at once, and have preached every Sabbath morning and evening, to congregations averaging about seventy-five.

Twelve years ago, this month, we left Astoria for the Dalles. At that time this place contained about 100 persons of all ages; now our census shows a population of over 600 souls. Then there was no church; now we have a good working organization and a fine church edi-

fice free from debt. Then we had a Sunday school of fifteen or twenty children; now one of 100, in a most prosperous condition. A small public school under one teacher, consisting of thirty or forty pupils, has grown into a fine graded school of 150 pupils, in three departments. In point of business and thrift, Astoria ranks among the first towns in Oregon. The prospective growth will be more rapid than the past. Rev. D. B. Gray did a noble work here, for which he is held in grateful remembrance.

Rather Damp.

The weather, during the whole quar-

ter, has been exceedingly unfavorable, only two or three Sabbaths being without rain. Eighty days of the ninety have been rainy, and fifty-two inches of water have fallen.

We have not had a flood, but it has been rather misty over head, and damp under foot! When the skies cease to pour, and the sun shines, we shall expect to see a full house. All seem hopeful, and from present appearances, it will not be long before this will be ranked among the self-supporting churches.

CALIFORNIA.

From Rev. J. H. Strong, Soquel, Santa Cruz Co.

Helpful Women.

The special occasions for anxiety, to which I alluded in my last report, seem to be removed for the present. We have a goodly number of common-sense, staid, reasonable people, who have thus far exercised a silent control over the elements. A large proportion of the families most prominent in the support of our society matters, are from New England and New York. As you know, our church membership is small—only two “resident” male members, and one of these lives twelve miles away. The other is deacon, financier, and general manager; and he does his work well. But we should fall far short of due appreciation, if we did not remember “those women who are helpers with us in the gospel,” and are our chief dependence. With the deacon at the head, this little united band, ready unto every good word and work, keep things in good running order: not without great self-denial, however, amid burdensome family cares and bodily infirmities.

This first year of my pastorate here, and of my connection with your Society as missionary, has been to me a happy and a hopeful one, with cheering results, but not such as we wished for. This church will continue to be dependent upon your Society for aid, for the

pecuniary ability of the people is not improved; but be assured, we shall not lean upon you longer than is absolutely necessary.

DAKOTA.

From Rev. S. Sheldon, Elk Point, Union Co.

Fire.

I am detained at Vermillion this morning (April 10th), by a *snow-storm*, for the first time this season. Last week we had warm summer weather, the mercury over 90° in the shade. This little cold snap will last but a few days, then the crops and the new grass will shoot forward with amazing rapidity.

Week before last, our hall at Elk Point, nicely fitted up for Sabbath services, with Sabbath school library, hymn books and everything, was burnt to the ground. It is a severe loss, but if the owner gets his insurance, and starts again in business, he says he means to have a meeting-house built in less than a year. Pray that he may prosper, that our work may go forward. The Sabbath after the fire we received five new members to the church, notwithstanding our broken condition.

Send Men.

If the Society can place a good man at Elk Point and Richland, so that I can hold Bonhomme and Vermillion, it will give an opportunity to organize another church in Turner county, thirty miles from Yankton, and perhaps several other churches, at other points, within the next year. If not, I may be able to give one Sabbath to Bonhomme, twenty miles west of Yankton, and the next to the three churches which I now supply. We must, if possible, have a man also for Canton.

NEBRASKA.

From Rev. O. W. Merrill, Superintendent.

Reports Progress.

Our work makes steady progress,

though we do not keep pace with the growth of the field. Two churches have been organized at important points on the railroad, and material has been gathered for two others. One man is now on his way to the State, to take charge of the little church at Camp Creek; Weeping Water has dedicated a house of worship, a stone structure, costing \$2,500; Nebraska City and Salt Creek are raising subscriptions for houses, and Palmyra is vigorously pushing forward her little church.

In prosecuting my work, this quarter, I have traveled 1,125 miles, preached and delivered sixteen sermons and addresses, and written eighty-seven letters. I have promise of two more good men, one to take a pioneer field among the "homesteaders;" the other, some field more developed. On the whole, the work was never as hopeful as now, and never did it more need "the right men."

KANSAS.

From Rev. J. Scottford, Neosho Falls, Woodson Co.

The Year's Work.

Closing my first year's missionary service here, let us sum up a few of its results.

The situation on my arrival was not encouraging. There were but five persons who openly sympathized with the faith and polity of the New England churches, and they were despondent as to the outlook for the future. But the hope that their numbers and strength might be increased by immigration led them to rally. Two other denominations had thoroughly canvassed the field for subscriptions for houses of worship, which they have since built. Our only place of meeting was the village school-house, and as the pastors of the other churches had the morning hour of each Sabbath, my only chance was to occupy the evening hour—which I did, preaching every Sabbath even-

ing, and spending the morning at out-stations. Meanwhile I visited from house to house, making myself acquainted with the people, and acquainting them with our doctrines and polity.

I have a service three miles out on the prairie, and another at Cherry Creek, eleven miles from here. A series of meetings at my nearest out-station, were blessed to the salvation of some ten souls, and a series in this village, in which I was aided by Rev. T. W. Jones, were blessed to the hopeful conversion of fifteen or more.

In March we organized the First Congregational Church of Neosho Falls. Twenty-three joined in the organization; four have since united, and four more are waiting for the next communion season. Steps are to be immediately taken to secure a lot for a house of worship, and to build as soon as we can procure the means.

Within the past year, Neosho Falls has grown from a population of 200 to 1,000, and constant accessions to our population are coming. By the laws of Kansas it has become a city of the third class, and it will soon become a railroad center. The Missouri, Kansas & Texas R. R. Co. has made this the terminus of the first division, and located their land-office here. And the St. Louis and New Mexico road, soon to be built, has fixed this as one of the objective points in its charter. These facts, and the best water power of the river, give to this place much prospective importance, urging us to push our church enterprise with all vigor. It is encouraging that we command financial strength, and have a strong hold upon the sympathies of the community. The Master is laying great responsibilities upon us. May he make us watchful and faithful!

MINNESOTA.

From Rev. C. C. Salter, Duluth, St. Louis Co.

The New Northern Center.

It is but three months since the Pilgrim Church of Duluth was organized. While it is being towed out to sea by the American Home Missionary Society, I will tell our friends a word concerning our history and our hope.

Duluth, as is well known, is an ambitious youth, holding a grand future in its ardent prophecy. Two years ago, a clearing was made in the forest of birch, poplar, fir, pine and cedar, for what is now a town of 4,000 people. Before that it contained less than 150 inhabitants.

Within these two years have been constructed, the Lake Superior and Mississippi railroad to St. Paul; a breakwater which, with recent improvements, has breasted the fiercest storms; an elevator with a capacity of 500,000 bushels, able to transfer the cargo of twenty cars in one hour, and to handle 10,000,000 bushels of grain in the shipping season; and the citizen's dock, extending 600 feet into the lake.

A ship canal is being cut through Minnesota Point, the sandy, pebbled, and wooded belt that divides Duluth Bay from the lake. This canal will give to shipping the advantage of the inner harbor of the bay, with its impregnable natural breakwater, while the outer harbor is free from ice for a longer period.

The "Point," with an average width of about 600 feet, reaches out *seven miles*, and is separated from the Wisconsin shore by a channel 500 feet wide, called the "entry," through which flow the waters of the St. Louis river, after passing through St. Louis and Duluth bays. This singular tongue of land sweeps out from the main shore in a graceful curve, as if left by some suddenly retreating wave.

Thus situated on the western extremity of the great lake, this young town

holds the key of destiny. It is as near to Buffalo, and hence to New York, by water, as is Chicago. Freights from St. Paul have 390 miles less of rail to travel, by way of Duluth, than by the Chicago route, while the southern line of Minnesota will save ninety miles of rail in shipping *via* Duluth. As 400 miles of railroad saved is a reduction of thirty cents a bushel from the cost of grain, it is inevitable that the produce of the New Northwest, "the continental wheat garden of the United States," must seek this outlet, and that, for the same reason, this city must be the center of supply for the region to be opened up by the North Pacific road, whose eastern terminus and interests are here. It is not a little remarkable that Duluth will be 100 miles nearer San Francisco, by rail, than is Chicago. While the distance from the Golden Gate to Chicago, is 2,400 miles, Puget Sound, the Western terminus of the North Pacific, is but 1,775 miles from Duluth—a difference of 600 miles. Moreover, Puget Sound is some 260 miles nearer than San Francisco to the chief Asiatic ports. Nor is the country through which the North Pacific is to pass, inhospitable in climate or soil. The far greater depression of the Rocky mountain range opens a gateway for the mild winds of the Pacific, enriching the fields with a generous largess of rain, and furnishing even winter pasturage for the herds.

All honor to the builders of this *world's highway*, for their liberal helpfulness and interest in the advance of the gospel along their line! They give lots for the erection of a church at every station, besides adding a tract of land as a common endowment.

In this city, beautiful for situation on the sides of the north, and strong in hope, seventeen persons have organized the only Congregational church within seventy-five miles. The State Superintendent of Home Missions, Rev. R. Hall, found a number of the children of the

Pilgrims desirous to build a watch tower, kindred to that which was founded upon Plymouth Rock. Many tokens of good-will have greeted us. A young man of Duluth bade the church welcome to a new store-room for the winter. Our library was remembered by the American S. S. Union, in a gift of forty volumes; and thirty *Well-Springs* and seventy-five books were sent by the Congregational Publishing Society—the young ladies of Bradford Seminary appropriating the funds for the latter donation. Thirty copies of the Bible were sent us by the American Bible Society for our chapel reading. I learn that the Bradford friends are also to send us a communion service. Would that their liberality might stimulate other generous helpers to furnish our new house of worship with a cabinet organ!

We have already heard the command, "Arise and build." To avoid the frequent burden of debt, we are only undertaking small things. For lots and a chapel, with sittings for 250, we need \$5,500. Of this, \$1,600 are conditioned upon our dedicating the house without debt,—from the Congregational Union, \$500; Jay Cooke, Esq., \$1,000; from a friend in Philadelphia, \$100.

Estimating our own pledges at \$2,000 and including the value of lots, we lack about \$1,500 to make sure of the conditional \$1,600. If some friend would send us \$1,000, I will ensure that the whole is raised. Remember that the few are struggling to build for others, yet to come from the East, and elsewhere, as well as for ourselves; and that these few are not largely endowed, except with the gift of hope and energy. It is we trust a good augury of the future, that the church have completed their first quarter with no pecuniary obligation unpaid.

IOWA.

From Rev. C. N. Lyman, Onawa, Monona Co.

The Memory of the Just.

In my intercourse with the people, I am daily reminded of the power of a good man's life, and learn how eloquently he may speak after his death. Rev. George L. Woodhull, my predecessor in this field, who died at the post of duty here last October, left behind him a very marked power for good, through the influence of his faithful, laborious, persevering, charitable and prayerful life. Ungodly men recognize it, and almost invariably speak of him as "a good man," who was "every day alike," "a true Christian, if there ever was one," and then add that "it will be long before this community will forget him or his work." His widow and relatives having consented that his body may remain in our cemetery, the common council of the place have granted a lot for his resting place, and there is talk of erecting a suitable monument to his memory, by the citizens. In the death of Mr. Woodhull you lost one of your most faithful missionaries.

A chief memorial of him is the really beautiful church edifice erected almost wholly through his labor and influence. Upon it he labored with his own hands, at the trade acquired before he turned his attention to the ministry. So long as this house shall stand,—and may it be long!—this community cannot forget Mr. Woodhull, who gave his life for it; for it was while laboring thereon that he contracted the cold which led to his death. And thus we are sent "to reap that whereon we bestowed no labor."

WISCONSIN.

From Rev. M. M. Martin, Mazomanie, Dane Co.

Encouraged.

God has smiled upon us, and we stand

on much better footing than we did one year ago. The congregations have gradually increased, both here and in Black Earth. Both churches are more determined to work for the Lord, and I think I have never seen more progress made in one year, in this respect.

Last Sabbath we received seven into the church at Black Earth. It was a good day; the house was filled, and God's Spirit seemed to be with us. One man, about 50 years of age, was of the number received. He came up after the service, took my hand, and said, "I wish every body within ten miles had been here; they nearly all know me, and I want them all to know the stand I have taken."

Next Sabbath I shall receive a good number to the church here in Mazomanie—more than at Blue Earth.

In three months I hope to report our new church finished. Our lot is purchased—the best location in town; the stones are drawn for the foundation, the contract is made with the carpenter, the lumber has been sent for, and nearly all the money has been pledged. I don't see how we can "draw back" now. What is better, we have no desire to draw back. I believe our people have had more joy in the last month, since they decided to build a church, than in the eleven previous years. The promise, "The liberal soul shall be made fat," is being verified with us.

MICHIGAN.

From Rev. B. Parsons, Smyrna, Ionia County.

Work of the Spirit.

A series of union meetings was commenced in March, in which I was assisted by Rev. E. L. Little, and for two or three days by Rev. A. B. Earle. Morning, afternoon, and night, the people flocked together. Two days were devoted to the unique business of reconciliation between estranged parties; feuds six years old were healed;

confessions, begging of forgiveness of one another and of God, and bitter, scalding tears, were parts of the experiences of those impressive days. Plain, pointed, searching sermons were delivered. The multitude was moved. About 75 persons rose for prayers; many of them openly, and with evident contrition, confessed their sins; church-members also were melted; and a goodly number are rejoicing in the possession of a new hope.

How many will show themselves to be genuine converts, how many stony-ground, and how many good-ground hearers, must be left to time, and perhaps to eternity to make manifest. My own boy (my eldest child), 15 years of age, gives comforting proofs of having been born again; and my only daughter, 12 years of age, is, I hope, a child of God by faith in Christ Jesus.

The windows of heaven seemed to be opened just when *our churches came together*, and unitedly and earnestly importuned God to pour out a rich blessing upon us. The plants that sprung up during the shower, and those that may yet spring up in consequence of it, together with meetings almost every night in one church or the other, or both, are now the special care of us, pastors, and our hearts, heads and hands are full.

The temperature,—the very atmosphere of Smyrna and its surroundings—seems marvelously changed for the better. "See how these Christians love another," is the language of all observers. "It was never on this wise" before in this place. May God's blessed Spirit carry forward His work here, until the name of Jesus shall be above every name in the estimation of all the people!

Spiritualists, infidels, backsliders, old and young, have confessed to the presence and power of God's Spirit. Whereunto these things will grow I cannot divine. My trust is in God, that he will take care of his own ark, and get glory to his name here.

APPOINTMENTS IN MAY, 1871.

Not in Commission last year.

Rev. William P. Ealer, St. Mary's, Kan.
 Rev. Edward C. Starr, Waseca and Meriden,
 Minn.
 Rev. Hugh McLeod, Osborn, Freedom, Stevens-
 ville and Shilton, Wis.
 Rev. Henry M. Holiday, Alma, Salt River and
 Elm Hall, Mich.
 Rev. Otis D. Crawford, Terre Haute, Ind.
 Rev. John M. Evans, Cleveland, Ohio.

Re-commissioned.

Rev. William R. Butcher, Albany, Or.
 Rev. Nathan Thompson, Boulder City, Col.
 Rev. Marshall Tingley, Blair, Fort Calhoun and
 one out-station, Neb.
 Rev. Thomas Chafer, Sumner County, Kan.
 Rev. Jonathan Copeland, Augusta, Douglass and
 vicinity, Kan.
 Rev. John Phillips, Wauashara and Wilmington
 Township, Kan.
 Rev. John Scottford, Neosho Falls, Kan.
 Rev. Sylvester D. Storrs, Quindaro and three out-
 stations, Kan.
 Rev. Samuel A. Vandyke, Centralia, Plymouth
 and one out-station, Kan.
 Rev. Harry R. Woodcock, Stranger, Kan.
 Rev. Nahum W. Grover, Mantorville, Minn.
 Rev. Philip Peregrine, Butternut Valley, Minn.
 Rev. Harvey Adams, Fairfax, Iowa.

Rev. Charles F. Boynton, Eldora, Iowa.
 Rev. Albert V. House, Manson, Pomeroy, Mal-
 bone and the Junction, Iowa.
 Rev. Merritt F. Platt, Pacific City and St. Mary's,
 Iowa.
 Rev. Edwin R. Beach, Peshtigo, Wis.
 Rev. Cephas F. Clapp, Prairie du Chien, Wis.
 Rev. Elisha W. Cook, Hudson, Wis.
 Rev. Miner W. Fairfield, Dartford, Wis.
 Rev. W. C. Hicks, Big Spring, New Haven, Dong-
 lass and Jackson, Wis.
 Rev. Moses M. Martin, Mazomanie and Black
 Earth, Wis.
 Rev. Benjamin Parsons, Smyrna, Mich.
 Rev. Alonzo Sanderson, Goodrich, Mich.
 Rev. John R. Savage, Alpine and Walker, Mich.
 Rev. Charles S. Callihan, Fairmount and two out-
 stations, Mo.
 Rev. Henry G. Pendleton, Chenoa and two out-
 stations, Ill.
 Rev. Enoch F. Baird, Martinsburg and vicinity,
 Ohio.
 Rev. Curtis C. Baldwin, Sullivan, Ohio.
 Rev. George V. Fry, Washington and Lexington,
 Ohio.
 Rev. William Potter, Hampden, Ohio.
 Rev. Richard Tolman, Hampton, Va.
 Rev. John A. Farrar, Centre Lisle, N. Y.
 Rev. David H. Gould, Schroon, N. Y.
 Rev. Cicero C. Stevens, Crown Point, N. Y.

RECEIPTS IN MAY, 1871.

MAINE—
 Bangor, "Three Friends," \$3 00
NEW HAMPSHIRE—
 Received by L. D. Stevens, Treas. N. H.
 M. Soc. :
 Herkimer, Cong. Ch. and Soc., 75 25
 Keene, A Friend, 100 00
 Winchester, Ladies' Home Miss. Soc. of
 the Cong. Ch., by Mrs. M. B. Coxeter,
 to const. Mrs. C. A. Tower and Miss
 J. S. Spaulding L. Ms., 62 00
VERMONT—
 Benson, Cong. Ch. and Soc., by W. S.
 Bascom, Treas., 19 00
 Vermont, A Friend, 1 00
 Wells River, Cong. Ch. and Soc., by
 Rev. W. S. Palmer, 23 70
MASSACHUSETTS—
 Mass. Home Miss. Soc., by S. T. Far-
 well, Treas., 3,000 00
 Foxborough, Legacy of Marietta Pettes,
 by E. P. Carpenter, Ex., 200 00
 Hatfield, Cong. Ch. and Soc., by J. A.
 Billings, Treas., 155 43
 Massachusetts, "Three Friends," 1,639 41
 Middleboro, Legacy of Rev. Israel W.
 Putnam, D.D., by C. F. Pelcoe, ex., 100 00
 West Newbury, A Friend, 5 00
 West Stockbridge, on account of Legacy
 of B. Cone, by H. W. Taft, ex., 225 00
CONNECTICUT—
 Connecticut, A Widow, \$100; J. E. S.,
 \$5, 105 00
 Darien, A Friend, 5 00
 East Haddam, First Cong. Ch., by Rev.
 S. W. Robbins, 40 00
 Ellington, Cong. Ch. and Soc., by O. M.
 Hyde, Treas., to const. Mrs. G. I.
 Wood a L. M., 71 87
 Green's Farms, Cong. Ch. and Soc., by
 E. Beers, Treas., 84 00
 Guilford, Legacy of Mrs. Julia B. Sew-
 ard, by Henry Kellogg, Ex., 100 00
 Hanover, Cong. Ch. and Soc., by Rev.
 L. H. Barber, to const. Dea. John Wit-
 ter a L. M., 30 12
 Higganum, Ladies of the Cong. Ch., by
 Rev. S. Hine, 3 00

Middletown, Westfield Cong. Ch. and
 Soc., by Rev. C. T. Hooker, \$25 40
 New Haven, First Ch., bal. of coll., by
 J. Ritter, Treas., 100 00
 Ch. in Yale College, bal. of coll., by
 Rev. T. D. Woolsey, D.D., 10 00
 New London, Rev. O. E. Daggett, D.D., 40 00
 Northfield, Cong. Ch. and Soc., by J. H.
 Hopkins, Treas., 55 05
 North Stonington, Cong. Ch. and Soc.,
 by D. R. Wheeler, of which \$20 from
 D. R. Wheeler, to const. Miss Ann E.
 Pitcher a L. M., 160 00
 Norwich Town, First Cong. Ch., bal. of
 coll., by L. A. Hyde, 10 00
 Old Lyme, S. H. Still, by Rev. W. A.
 Hyde, 5 00
 Poughonnock, Cong. Ch. and Soc., by
 Rev. N. G. Bonney, 15 05
 Putnam, Cong. Ch., by Rev. T. M. Boss,
 Ridgefield, First Cong. Ch., by E. Jones,
 Treas., 20 00
 Sharon, First Cong. Ch. and Soc., by
 C. Sears, 61 35
 South Britain, A Friend, to const. Rob-
 ert Monroe Canfield a L. M., 144 45
 Stratford, Ladies' Home Miss. Soc. of
 the Cong. Ch., by Miss Eliza M.
 Hawes, Treas., to const. Mrs. Susan
 U. Beers, Henry Meachen, Mrs. Susan
 A. Barrymore, Mrs. Robert Curtis,
 and Mrs. Elsie A. Smith, L. Ms., 143 00
 Terryville, Cong. Ch., mon. con., by
 Ira H. Stoughton, 9 30
 Watertown, Cong. Ch. and Soc., by E.
 Curtis, Treas., 103 00
 Windsor Locks, on account of Legacy
 of Mrs. E. H. Bartlett, by J. H. Hay-
 den, Adm., 700 00
 Woodbury, First Cong. Ch., by J. H.
 Linsley, 103 00
NEW YORK—
 Batavia, Mrs. H. L. Tracy, \$5; Mrs. L.
 B. Smith, \$5, 10 00
 Bridgewater, Cong. Ch., by Rev. J. R.
 Bradnack, 12 05
 Brooklyn, Church of the Pilgrims, by
 S. F. Phelps, Treas., (previously ac-
 knowledge \$300 from C. P. Baldwin),
 of which from R. P. Buck, \$300; A.

Baxter, \$100; S. F. Phelps, to const.		Heman Ely, \$50; J. S. Metcalf, \$30;	
Rev. Enos Montague a L. D., \$100;		T. L. Nelson, \$10, by Heman Ely,	\$144 00
Rev. R. S. Storrs, Jr., D.D., \$75; M.		Fitchville, Cong. Ch., by Rev. C. S.	
D. Thomas, \$50; J. P. Rockwell, \$50;		Cady,	20 00
A. F. Goodnow, \$50; C. Kellogg,		Plain, First Cong. Ch., by Rev. J. Vetter,	17 86
\$50; D. Johnson, \$50; H. D. Atwater,		Randolph, W. J. Dickinson,	2 00
\$50; W. S. Dunham, \$25; W. S. Griffith,		Warren, A Friend,	20 00
\$25; F. R. Fowler, \$25; J. P. Dyke,			
\$25; W. F. Merrill, \$25; A. C. Brownell,		INDIANA—	
\$10; Mrs. G. H. Parsons,		Elkhart, Cong. Ch., bal. of coll., by Rev.	
\$10; Mrs. E. Tucker, \$5,	\$2,306 10	L. R. Royce,	2 00
Brooklyn, E. D., Lewis Chichester,	10 00	Fort Wayne, Plymouth Cong. Ch., by	
Candor, Cong. Ch., bal. of coll.,	50	Rev. J. B. Fairbank, to const. Dea. B.	
Deer River, Cong. Ch., by E. L. Hulbert,	5 00	Kimball a L. M.,	30 00
Farmingdale, Cong. Ch., by E. R. Howell,	4 88	ILLINOIS—	
Franklin, First Cong. Ch. and Soc., by		Beardstown, Cong. Ch., by Rev. L. F.	
E. C. Smith,	54 75	Waldo,	40 00
Geneva, Mrs. M. P. Squier,	5 00	Bowensburg, Cong. Ch., by Rev. E. P.	
Greenville, Legacy of Ezar Knowles, by		Whiting,	25 00
Henry Knowles, Ex., less Gov. tax,	188 00	Bristol, Cong. Ch., by W. W. Lane,	7 65
Jamesport, G. L. Edwards,	5 00	Canton, Cong. Ch., by Rev. H. Bates,	
Madrid, Rev. G. Strassenburgh, \$1; Mrs.		to const. Hon. J. W. Ingersoll and D.	
R. A. Strassenburgh, \$1; Mrs. H. Douglass,		W. Vittam L. M.,	73 71
\$1; Col. E. Shaw, \$1; Individuals,	6 25	Chicago, <i>Bethany Cong. Ch.</i> , by Rev. J.	
Malone, On account of Legacy of L. S.		Harrison,	15 00
Cotton, by G. C. Cotton, adm.,	75 00	H. L. Kellogg, \$2; Miss Ellen H. Sargent,	9 00
Morichea, Mrs. J. G. Floyd,	5 00	Como, Cong. Ch., by Rev. S. B. Goodenow,	12 00
New Village, Cong. Ch., by E. R. Howell, Treas.,	10 00	Earlville, Cong. Ch.,	2 00
New York City, <i>Broadway Tabernacle</i> (2.), additional, (previously acknowledged, \$2,008.46), Daniel B. Dudley,	30 00	East Paw Paw, Cong. Ch., by Rev. C. C. Breed,	13 00
<i>Harlem Cong. Ch.</i> , mon. con., by W. W. Ferrier, Treas.,	29 92	Galesburgh, First Cong. Ch., bal. of coll., by Rev. E. Jenner,	5 00
<i>New England Cong. Ch.</i> , by Dr. H. C. Houghton,	75 08	Galva, Cong. Ch., in full, to const. Rev. R. B. Guild a L. M.,	24 50
A Friend,	10 00	Glencoe, A Friend,	1 00
Norwich, First Cong. Ch. and Soc., by J. Hammond, Treas., in full, to const. Mrs. E. Hardy, Mrs. M. A. Hopkins and Mrs. L. C. Roe L. M.,	87 08	Granville, Cong. Ch., by J. W. Hopkins,	20 16
Union Center, Cong. Ch., by Rev. C. W. Burt,	5 00	Lacon, Cong. Ch.,	6 40
Waterville, Legacy of B. Southwick, by A. B. Southwick and R. I. Thatcher, exs., less Gov. tax,	225 00	Lamolle, Cong. Ch., by C. H. Bryant, to const. C. H. Bryant a L. M.,	49 32
Winfield, Cong. Ch., by Rev. J. R. Bradnack,	19 25	Lee Centre, Cong. Ch., by L. C. Wheat,	18 83
		Liebon, Cong. Ch.,	12 00
		Loda, Merriam Cong. Ch., by Rev. C. L. Watson,	12 00
		Malta, First Cong. Ch., by Rev. C. H. Wheeler,	4 70
		Mendon, Cong. Ch., by Rev. A. B. Campbell,	11 60
		Naperville, Cong. Ch., by Rev. J. W. Cunningham,	25 00
		Odell, Cong. Ch., by B. F. Hotchkies,	5 80
		Onarga, Cong. Ch., by E. M. Lyman,	6 45
		Plainfield, Cong. Ch., by J. Hagar,	15 00
		Providence, Cong. Ch., by Rev. D. Todd,	15 00
		Roscoe, Cong. Ch., by Rev. J. S. Graves,	8 00
		Roseville, Rev. A. L. Pennoyer,	2 50
		Sterling, Cong. Ch., to const. R. B. Witmer a L. M.,	30 00
		Udina, First Cong. Ch., by Rev. C. M. Bingham,	9 50
		Union, Cong. Ch., by Rev. E. G. Bryant,	2 00
		Wayne, Cong. Ch., by Rev. H. Jacobs,	2 50
		MISSOURI—	
		Lebanon, First Cong. Ch., by Rev. G. A. Paddock,	10 45
		Macon, First Cong. Ch., by Rev. A. Bowers,	10 30
		New Cambria, Welsh Cong. Ch., by Rev. E. Griffiths,	7 08
		MICHIGAN—	
		Fredonia, Cong. Ch., \$9.75; Newton, Cong. Ch., \$5.55, by Rev. J. Verney,	15 30
		Hersey, Cong. Ch., by Rev. P. B. Parrey,	10 00
		Mount Morris and Genesee, First Cong. Ch., by Rev. H. Lucas,	3 75
		St. Johns, Asher Hathaway,	2 00
		Smyrna, First Cong. Ch., by Rev. B. Parsons,	25 00
		WISCONSIN—	
		Genesee, Cong. Ch., by Rev. W. S. Champlin,	7 13
		Hale, First Cong. Ch., by Rev. B. S. Baxter,	5 50

New Lisbon, Presb. Ch., by Rev. A. O. Wright,			
Oak Grove, Miss Anderson, by Rev. M. Wells,		\$30 55	
Sparta, Sabbath School of the First Cong. Ch., by E. Nutting, Treas.,	2 00		
Wantoma, Mrs. J. W. Donaldson,	19 00		
West Salem, Cong. Ch., by Rev. F. B. Doe,	1 00		
IOWA—			
Bowen's Prairie, First Cong. Ch., by Rev. J. T. Closson,	30 00		
Grove Hill, German Cong. Ch., by Rev. P. Weldmann,			
Muscataine, German Evan. Cong. Ch., by Rev. J. Reuth,	2 00		
Parkersburg, Cong. Ch., bal. of coll., by Rev. L. D. Boynton,	4 80		
Plymouth, Cong. Ch., bal. of coll., by Rev. J. D. Mason,	17 00		
Sherrill's Mount, German Evan. Cong. Ch., by Rev. H. Gyr,	5 00		
Sioux City, Cong. Ch. and Soc., by Rev. J. H. Morley,	75		
Wilton, Cong. Ch., by Rev. A. Clark,	30 50		
	39 25		
	15 00		
MINNESOTA—			
Belle Prairie, Cong. Ch., by Rev. W. A. Cutler,			
Brownsdale, Cong. Ch., \$4; Lansing, Cong. Ch., \$6, by Rev. G. B. Nutting,	10 00		
Elgin, Cong. Ch., by Rev. G. T. Holcombe,	10 00		
Marine, First Cong. Ch., by Rev. W. M. Weld,	5 00		
KANSAS—			
Fairview, Cong. Ch., \$10; Hamlin, Cong. Ch., \$13; Hiawatha, Cong. Ch., \$22; Reserve, Cong. Ch., \$5, by Rev. D. W. Comstock,	6 00		
Muscotah, Cong. Ch., by Rev. J. M. Van Wagner,			
Pomona, First Cong. Ch., by Rev. L. Newcomb,			
Seneca, First Cong. Ch., by Rev. W. C. Stewart,			
NEBRASKA—			
Irrington, Cong. Ch., in part, \$4.15; La Platte, Cong. Ch., \$5.60; Omaha, First Cong. Ch., in part, \$18, by Rev. R. Gaylord,	27 75		
CALIFORNIA—			
San Mateo, Cong. Ch., by Rev. T. H. Rouse,	30 00		
OREGON—			
Oregon City, First Cong. Ch., by Rev. E. Gerry,	18 00		
Unknown, "M.,"	1 00		
HOME MISSIONARY,	19 25		
	\$12,536 97		
<i>Receipts of the Massachusetts Home Missionary Society in May, STEPHEN T. FARWELL, Treasurer.</i>			
Ashburnham, First Cong. Ch. and Soc.,	\$41 75		
Attleboro', Cong. Ch. and Soc.,	130 73		
Beechwood, Cong. Ch. and Soc.,	31 70		
Belchertown, Cong. Ch. and Soc.,	63 70		
Boston, Legacy of Abby Carpenter, by Harvey Kirkland, Northampton, Trustee,	975 40		
A Friend,	125 00		
Dorchester District, A Friend,	5 00		
Chelsea, A Friend,	10 00		
Colasset, Cong. Ch. and Soc.,	21 00		
East Douglas, (additional),	1 00		
Enfield, Cong. Ch. and Soc.,	245 00		
Fairhaven, Ephraim. Pope, \$3.50; Sarah Pope, \$2,	6 50		
Greenwich, Ladies' Home Missionary Soc., to const. Mrs. Maria Root, Mrs. Moravia Gray, and Mrs. Eliza Snow L. M.,	81 87		
Grantsville, Cong. Ch. and Soc.,	67 08		
Harvard, Cong. Ch. and Soc.,	19 66		
Holliston, Cong. Ch. and Soc., to const. Rev. H. S. Kelsey a L. D. of A. H. M. S.,	\$121 20		
Lakeville, Cong. Ch. and Soc., to const. Rev. Homer Barrows a L. M.,	26 08		
Lynnfield Center, Cong. Ch. and Soc.,	7 14		
New Braintree, Cong. Ch. and Soc.,	78 00		
Neponset, Trin. Ch. and Soc., to const. Dea. Daniel Grover a L. M.,	30 00		
North Chelsea, Cong. Ch. and Soc.,	10 00		
Oxford, Legacy of Miss Mary E. Bostow, by Edward S. Pease,	379 34		
Plymouth, Ch. of the Pilgrims,	27 26		
Rochdale, J. P. Merriam,	1 06		
Rochester Center, Ladies of the Cong. Ch. and Soc.,	28 00		
Royalston, Cong. Ch. and Soc.,	142 00		
South Boston, E. St. Church and Soc.,	17 00		
Taunton West, Cong. Ch. and Soc.,	15 00		
Walpole, Cong. Ch. and Soc.,	37 00		
Warwick, Cong. Ch. and Soc.,	35 25		
Webster, Cong. Ch. and Soc., (additional),	16 63		
Woburn, Ladies' Char. Soc., to constitute Mrs. Samuel Trull a L. M.,	30 00		
	\$2,845 06		
<i>Receipts of the Connecticut Home Missionary Society, in May, J. W. PARSONS, Treas.</i>			
Bridgeport, Second Cong. Ch., by Hervey Higby,	\$112 36		
Cornwall, 1st Cong. Ch., by M. Beers, Treas., to const. Horace Hitchcock a L. M.,	44 15		
East Hampton, Union Cong. Ch., by Rev. H. E. Hart,	21 50		
Hartford, First Cong. Ch., by A. R. S., Treas.,	784 73		
Middlebury, Cong. Ch., by W. DeForest, Jr.,	77 10		
Plantville, Cong. Ch., by E. P. Hotchkiss,	206 86		
Redding, Cong. Ch., by T. M. Abbott,	46 48		
Ridgebury, Mrs. E. Bailey,	5 00		
West Hartland, Cong. Ch., by Rev. C. G. Goddard,	16 00		
Westford, S. S. Stowell,	8 00		
Woodstock, First Cong. Ch., by J. T. Moore,	27 00		
	\$1,346 30		
<i>Donations of Clothing, etc., received at the office of the Mass. Home Miss. Soc., Boston, from Dec. 26, 1870, to May 1, 1871.</i>			
Andover, Old South Ch., Ladies' Soc., a barrel,	\$150 00		
Attleboro', Ladies' Sewing Circle, a barrel,	37 26		
Auburndale, a package of clothing,			
Boston Highlands, a pack of clothing,			
Ladies of Shawmut Ch. a box,			
Ladies of Mt. Vernon Ch., a barrel,			
Bridgewater North, Ladies' Benev. Soc., a barrel,	36 00		
Brookline, E. T. and E. H. Craft, a barrel,			
Loominster, Ladies' Benev. Soc., a barrel,			
Medford, a package of clothing,			
Medway West, Ladies' Soc., a barrel,	60 00		
Newton Center, a barrel,	100 00		
Ladies' Soc., a barrel and a half-barrel,	175 00		
A package of clothing,			
Newton West, Ladies' Soc., a barrel and half-barrel,	150 00		
Newtonville, Ladies' Soc., two barrels,			
Southboro', Ladies' Miss. Circle,	55 21		
Sudbury South Ladies' Miss. Soc., a box,	38 21		
Taunton, Broadway Ch., Ladies' H. M. Soc., a box,	82 00		
<i>Donations of Clothing, etc.</i>			
East Hampton, Mass., Ladies of the Payson Cong. Ch., a box and cash,	189 00		
Higganum, Conn., Ladies of the Cong. Ch., by Rev. S. Hine, a barrel,	65 50		
Middletown, Conn., Ladies' Home Miss. Soc. of South Cong. Ch., by Mrs. J. P. Taylor, Sec., a box and cash,	276 67		
New Haven, Conn., Ladies' Home Miss. Soc., Third Church., by Mrs. H. Beebe, Sec., a box,	269 68		
Philadelphia, Penn., a bundle,			

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

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In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE Home Missionary.

AUGUST, 1871.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages* and *sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should **ALWAYS** appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

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Nov. 17, 1913

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Westfield, Mass.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIV.

AUGUST, 1871.

No. 4.

CHRISTIAN RELATIONS OF THE EAST AND THE WEST.

A Sermon in behalf of the American Home Missionary Society, preached in the Broadway Tabernacle Church, New York, May 7, 1871, by Rev. Prof. SAMUEL C. BARTLETT, D.D., of Chicago, Ill.

Acts, viii., 5, 12, 14, 15, 25.—"Then Philip went down to the city of Samaria, and preached Christ unto them. . . . But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. . . . Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost. . . . And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans."

JERUSALEM was the mother Church, rich in twelve apostles, thousands of disciples, and the crowning gifts of the Holy Ghost. Here lay, all compact, the potent germs and appliances of light and life.

Samaria was an outlying region, perhaps of a half-breed population, and certainly a half-heathen religion; whose ancestry "feared the Lord and served their graven images," and of whom the contemporary Jew savagely said, "Thou art a Samaritan and hast a devil." Not hopeless, however, but eminently hopeful. For, our Lord's two days' visit at Sychar had left many believers where he found not one inquirer; and here it was that he had visions of fields "white already to harvest."

Philip was an evangelist,—a pioneer preacher,—who had pushed his way into this destitute province, and first planted Christian institutions. "There was great joy in that city." And not there alone. The cheering word went back, to stir up and draw out the apostolic band, still lingering in the home-land. Their two chief men were at once dispatched to convey the best gifts from Jerusalem to Samaria, and to labor in person among the villages of this Home Mission field. It was the beginning of Peter's broader life-work, and of the perpetual action and reaction between the mission and the missionary churches.

This representative affair of the infant Church of Christ shall furnish us our theme to-night:

THE RELATIONS OF THE NEWER TO THE OLDER SETTLEMENTS IN THE CHRISTIAN ECONOMY OF THE NATION.—The discussion will be shaped chiefly with reference to the Christian relations of the West to the East, and will be applied mainly to the churches of that communion with which I am familiar, the Congregational.

The theme is practical; and, permit me say, I am here purely for practical

ends. I have come with the hope of casting some actual light, however little, upon a great problem, partially understood. I have thought that a man of eastern birth, training, connexions and sympathies, but latterly of western residence and experience, might bring some message not altogether useless. Let it be uttered with all freedom of judgment and directness of speech.

I. First of all, it is important to concede and to assert, that one relation of the younger to the older Christian community, will be that of crudeness to maturity.

The completed culture of two hundred years cannot be set down in two decades by the Mississippi, any more than the magnificent sweep and swing of a Connecticut elm can be put down full-grown upon a prairie. That famous deliverance shot from the long bow of genius through a quarter of a century, "Emigration tends to Barbarism,"—has so much of foundation, that evermore and everywhere a thing incomplete must be a thing unfinished; a thing begun is a thing not done. A palace that is building, is a palace in the rough. All growth has greenness, and sometimes acridness. All planting breaks the velvet sod. All expansion bursts integuments. The young and growing Titan keeps shooting unhandsomely out of his upper and his nether garments. And just as all great building tends first to chaos, deep planting to disfigurement, grand growth to protrusion,—just so, and not otherwise, emigration to barbarism. The architect, in those unsightly piles of stone and timber sees a palace. The landscape gardener beholds a group of elms in that clump of saplings, or even a whole forest of cedars in one rough cone. And the practised eye discerns the joints of a giant protruding through those juvenile sleeves, and forgives him the sin of growing. Perpetual prettiness would ill pay for perpetual pettiness.

As matter of historic fact, colonization has often been an improving process; and not seldom have the colonies equaled and outstripped the motherland. Greece itself was colonized from Asia Minor. Nor had the Dorians, Ionians and Etolians ever any reason to blush for Syracuse, or Cos, or Rhodes, or Samos, or Halicarnassus; so long as Archimedes stands for Syracuse, Sappho, Alcæus, Apelles and Hippocrates for Cos, Herodotus for Halicarnassus, Pythagoras for Samos, and the Laocoon for the splendid culture of Rhodes. Macedonia need not be ashamed of Alexandria, nor Tyre of Carthage. The continental crab-tree was not wholly blighted, when transplanted into Britain. New England does not altogether hang her head by the side of Old England, nor her Boston by the Boston of Lincolnshire; while New York is thought to be an advance upon her English namesake in wealth and dialect, at least,—if not in morals. If the province of Canada is an inferior off-shoot, it is partly because the mother has never let it go and grow.

Meanwhile American Congregationalism is to-day a power with which her older British sister can ill afford to make comparisons. And the crudeness of Western churches is no sure guide as to what may be their future. Boston Common and Central Park are much finer little places than a Minnesota prairie now. But in the long run, and on the broad scale, the prairie yet may beat. The city boy, bred in wealth and refinement, can hardly afford to despise the rustic youth, fresh from the soil, whose brain and brawn will make their mark.

Still, the incipient stage is attended with two special liabilities: the liability to be undervalued, and to be misconstrued.

It takes sharp discernment to see an oak in an acorn. To their dying day,

Dr. Woods and Dr. Taylor, perhaps, hardly dreamed of a Congregational power outside of New-England. That wisest of bodies, the American Board, was slow to see that the Western field was a vital point. The Congregational Board of Publication have just opened their eyes to the necessity of a Depository in the Western metropolis. A great leader of Eastern religious sentiment long contended against a Western Theological Institution; and another thought the chief dangers to the pulpit were Spurgeonism and the Chicago Seminary. What wonder, when the first treasurer of that Seminary once remarked upon the better economy of paying the traveling expenses of all its students to And-over and back. Very many men in Massachusetts and Connecticut have hardly yet waked to the fact that the Congregationalism west of Lake Erie is to be a national force; and most of them perhaps would scout the thought that it may possibly become an improvement upon the native stock.

Still, it is just such mistakes and misjudgments as these, that have cost Congregationalism the fairest half of her empire, and lost her choicest opportunities. Twenty years ago, on the broad and beautiful Ohio, a leading Methodist minister said to one of our brethren, "You Congregationalists might have had all this great West, had you but used your opportunity." And now the one communion numbers *thirteen* thousand churches in the whole country, the other *three*. To our Presbyterian brethren, it is said, we gave one-fourth of their membership and ministry; to the Baptists one-eighth; and to the Episcopalians one-eighth. We are, perhaps, one-third of what we might have been. Our brethren are welcome to all the good influences they have borrowed. Would to God they were better still. We have no tears to shed for the past; but we live under a different dispensation now. The change came by God's providence, and not by man's foresight. It was a good day for us when our good brethren of the Presbytery of Chicago—whom we love—excised the majority of the third Presbyterian church for their radicalism. I find no fault. The thing was done in a workmanlike manner, and gave us the first of our metropolitan churches.

The prematureness of the birth possibly carried with it immaturity, and certainly doubt and misconstruction. The origin of our central church was marked with the bar sinister. The conservative element from New England recoiled where most it was needed. Bold men were they who could break away from all the mighty bonds of social life and business interest, to join the unpopular side. A poet has sung that the victorious cause pleased the gods, but the vanquished one pleased Cato. But Catos are few. It is not unnatural to disparage what you do not choose, especially if you must give a reason for not choosing it. And so it was said, and for years re-echoed, the Western plant is not like the Eastern.

But the chief difference was and is between a green fruit and a ripe one. Youngness has awkwardness, in boy or girl, in State or Church. In church affairs, on the broad scale, it commonly means debility and irregularity; short pastorates, long interregnums, inadequate instruction, unsettled ways, small contributions and sometimes ill-drawn creeds. It often allows undue prominence to unfit men. In a state of repose the cream rises; in a boiling cauldron, the scum. The distant observer confounds the two. He mistakes the church brawler for the church representative and champion. The reputation of the Western churches has suffered not a little from such misapprehensions.

It must also be conceded that a new region is an inviting field for adven-

turers from the old. As the backwoods village adopts the New York fashions of a former year, so the backwoods church may give a welcome to some Connecticut heresy or Massachusetts folly of the last decade. Some clerical mountebank may here parade the faded motley of the older cities. Some pulpit frog may swell in humble imitation of the Eastern ox. But it is noteworthy that the follies which disturb the newer churches are mostly contagions from the older. Thence come, perchance, spurious atonements, palliations of Universalism, coquettings with Unitarianism, showers of annihilation books and pamphlets, and the clerical leaders in the crusade of the Amazons. Thence come to us the utterances of a lax theology and vague church-relations from orthodox presses and pulpits. We, alas, receive your heresies and follies, cast-off and threadbare, and the small-beer of your pulpits reaches us quite stale and flat.

So far as these irregularities have prevailed at the West, they have simply belonged to the condition of newness, and almost alike to the various communions of Christians. For every irregularity of one denomination I will find you an irregularity of another. It is right and Christian to remember, in all the comparisons we draw, that evermore the first growth of a new Christian region must bear the marks of crudeness.

II. A second relation of the two regions is that of enterprise and experiment to stability and conservatism. All pioneer work, whether secular or religious, is to a certain extent experimental. A breaking forth from the ancient paths may inevitably involve some breaking away from the ancient methods. It is more than inexpedient, it is impossible, to work in a sparse and heterogeneous population, precisely as in a dense and homogeneous one. The man who does not see this, is not as wise as serpents, but may be to the kingdom of Satan as harmless as doves. It is one thing to maintain Christian institutions where it is respectable to attend church, and another where it is respectable to stay away; one thing to deal with Christians who were born into the same belief, another to manage a medley of diverse elements all weak in numbers and strong of will; one thing to dispense the gospel to a great congregation all waiting on the Sabbath for their preacher; quite another to hunt up the congregation through the week from the farm, the station and the saloon. It involves a difference in the machinery and the workman. Both conditions have their disadvantages and dangers. The one may involve the danger of burying all scholarship and culture; the other, of being buried in it. They culminate respectively in the religio-literary pulpit-essayist, and the illiterate Boanerges. The healthy state is that of mutual reaction.

And here, I confess, it seems to me that the older Christianity is the chief gainer. One of the worst spiritual estates of a community is to become formal and hide-bound. Routine piety is the besetting temptation of culture and repose. Not more refreshing is the open country outside of these leagues of brick, marble and brown-stone fronts, than is the reactionary influence of a pioneer Christianity upon the old home churches. To these new settlements are they indebted for some of the best examples and the noblest influences. There have sprung up the whole effective system of mission Sabbath schools, and the most successful forms of mission work. There are to be found the most pungent preaching of the gospel; the most numerous and vigorous band of lay-helpers; and perhaps the most abundant and powerful revivals. It was a Western Christian Association which lately poured life-blood into the Eastern.

A Western theological seminary has furnished, in its lecture system and its partial course, a model which the older seminaries have been glad to follow; and there too the American Board is said, on competent testimony, to find its warmest welcome, and the Home Missionary Society its most efficient body of recruits. Western councils have rejected the time-honored custom of inviting "corresponding members," and of choosing a moderator by oral nomination. It is possible that Western churches may yet reconsider the custom of forming an ecclesiastical society distinct from the church. They are reconsidering the long-established practical error of New England, that Congregationalism is to address itself to the middle classes, or any *one* class of society; an error that for a century has been a wholesale surrender to Methodism.

Such good offices to the common cause might cover some errors and shortcomings. Young blood, if active, is also impetuous. The love of union may sometimes override a wise discrimination. Zeal sometimes outstrips knowledge. Too many ministers are but circuit riders. Too many creeds are asthmatic. Small preachers are too eager to build great churches, with monstrous debts. Little children are sometimes empowered to govern their parents in church-meeting. Some hobbies run furiously and creak prodigiously. Some men's mode of ejecting Satan is to raise him; and their warfare on Anti-Christ is to worry all good Christians. Established precedent and long-settled opinion are often at a great discount. Old Nabal says even of the Pilgrim Fathers, "I know not whence they be;" and young Jehu drives on, exclaiming, "Come and see my zeal for the Lord."

Just here is imperatively needed the regulative weight of the older churches; an influence that must come by a watchful interest and a wise co-operation. The one can no better dispense with the other as a motive power, than the second with the first as a balance wheel. It has been a double blunder in many a conservative man from New England, on going West, to shrink away from the polity of his fathers into some more slumberous system. He was just the man that was needed in his own communion; and the place where he went, was just the place where he was not needed. He carried ice to Greenland. It has been new life to many a Christian from the East to be thrown forth where every faculty was strained to the utmost; and thus the weakling became an athlete. And that long shrinking and distrust which for years withheld the sympathies of New England from the churches of their polity elsewhere, was a mutual detriment, and a long retarding of the Saviour's chariot-wheels. No more absolutely did the latter need a regulative influence to shorten the giddiness of youth, than the former the sharp stimulus which should secure the mighty forth-putting of its sleeping power.

III. Another relation of the colonial churches to those of the mother region, is that of want to wealth.

"The poor ye have with you always," said the Founder of the Church to his followers. When all poverty, temporal and spiritual, is relieved, the outer occupation of the church will be gone. There is no danger yet.

On the Atlantic coast, the present occupants of the soil inherit the accumulation of two hundred and fifty years. Beyond Lake Michigan, the men are yet living who took, for the most part, the naked soil without a dwelling, a school-house, church, college or seminary; without a rod of fence or highway; without an acre of ploughed land, a farm implement, or a fruit tree. These and all the

other marks of a Christian civilization have been the burden-chieffy of one generation. In the oldest of these States the men are not old who have seen, this side the Mississippi, the beaver (1819), the wild buffalo (1832), and the war-path of Black Hawk. The youngest of them have just turned the furrow of the first maize-field that the native badger and squirrel will ever have seen and plundered.

No man who has not passed through the process, or watched it close at hand, can comprehend the prodigious and perpetual strain of a new Christian settlement. The older congregations sometimes get an inkling of the matter, when in the midst of their abundance they toil away for months and years over the question a new church-edifice, or worry and exhaust themselves to found a public school or library. But if they were compelled to buy and clear their lands, start their business, build their houses and their shops, found their first school and church, and establish every other public and personal enterprise and convenience, *all at the same time*, they would comprehend the meaning of the words want and pressure. Add to this, that the founders of colonies are commonly tried by the easily-besetting sin of poverty. They are adventurers. They are young. They exhaust their slender means in removal and settlement. They have incurred heavy debts for purchases. They require for years every dollar of capital and earnings to start their young business. In the Congregational connexion the difficulty has been enhanced by the fact that in the great Western cities and in much of the whole region, they were the youngest, drawing only later aid; while the earlier consolidated wealth and power from New England, that should have been theirs, were given to others, if not turned against them.

When, therefore, it comes to matters of charity and religion, while the one gives of his abundance, the other often of his pinching want. The one, with his property all accumulated and productively invested, thinks it a heavy stretch to give one-tenth of his income to the Lord, and would doubtless hold himself to be a candidate for the poor-house, if not the mad-house, were he thus to trench on any portion of his capital. The emergencies that arise in *planting* Christian institutions often lead men not alone to anticipate their income, but sometimes to risk, or even—as I know—to diminish their capital.

There are grave misapprehensions on this subject widely current. "The West is rich," is the cry. The statement is both true and untrue. The Saviour once said concerning a man of great possessions that he was "not rich toward God." This distinction, and others too, must be made in our estimates.

There is, first, an immense amount of capital in the young and growing regions that belongs elsewhere; reaping fruit but yielding none. So with most of the great investments. The Chicago, Burlington and Quincy Railway, if I am rightly informed, is owned by a few New York and Boston men. The Illinois Central, largely in England. The Great Northwestern, and I know not how many more, are controlled here in Wall street. What do all these scores upon scores of millions do for Christian work and beneficence in the new regions? And yet a wise man from the East, two or three years ago, remarked that one who had seen the magnificent Rock Island Railway station at Chicago, must not be asked to give money to the West. Wisdom will die with that editor.

The very show of business is often a borrowed light. There was a time, and that not long since, nor quite gone by, when the business blocks, houses, and churches of young western cities lay deep under eastern mortgages. And now, where is the eastern village that has not money there, lent out at the highest

rates, on the best security? I am not much in the secrets of business, but in the city where I dwell I can track some millions of dollars from a single Connecticut town, if not from a single company, grinding out its semi-annual interest. But what do these companies and individuals pay of these princely incomes to Western Christianity? If one may judge from "drummers," circulars, advertisements and samples, many an eastern firm draws a heavy revenue from regions where it returns nothing. All this is fact, though it is not reciprocity. Do not such men owe something to the fountains of their income? Alas, they seldom pay.

Then, again, of the wealth accumulated and held in the new settlements, how much is in the hands of mere adventurers and sharpers, who very commonly occupy the chief points in advance of all others. And of a man who makes his fortune out of the whisky tax, sinks it by reckless extravagance, and regains it by a lottery, what can you expect? What of a millionaire politician who buys his election in the liquor saloons? What of the men who have made their money simply by sitting still and letting land rise? What of the multitude of wealthy men who neither fear God nor regard man? Plainly you may count them all out—with the whole race of those whom men call snobs.

All this leaves no great proportion of the wealth available for Christian purposes; and that, too, with every form of expenditure thronging round it at once. Every Christian denomination is thus loaded to the water's edge; and none so heavily as the youngest, the Benjamin of the family. Several years since I expressed the belief that active Christians of the West gave for benevolent and religious purposes, in proportion to property and income, from two to four times as much as eastern men. My observation has been repeatedly confirmed by ministers and laymen well acquainted with both regions. An eastern deacon, who thought to refute the statement by the monthly reports of the *Missionary Herald* wholly misconceived the case. He, with an invested property of perhaps \$60,000 or \$70,000, in a small country village, thought he was doing a heavy work in paying annually from fifty to a hundred dollars for church ordinances. But I had repeatedly seen men with not a third of that property—both old men and young men—assume \$500 a year for the same purpose, besides other heavy burdens. I had seen two men in one village boldly invest perhaps one-eighth of their whole property in building a church edifice; and several members of a city church mortgage their own houses to erect the house of God. I had seen a village deacon leaving his own house half finished to build, almost alone, the needed place of worship; and in another town had known two farmers, for the same purpose, forego the building of their barns. I had known the new colonist still living in his log-house, after two years' desolation of his crops, cheerfully paying his fifteen dollars towards the preaching, and the city gentleman leaving the foundations of his drawing-room two years without a superstructure, while his money was watering all the charities of the Northwest and of the church. I had seen active business men borrow money because they would not fail of their generous charities. I had seen a city church, not wealthy, pledge more than \$70,000 in one day. I had known poor ministers contribute their hundred or hundreds toward their Seminary; and the Home Missionary's wife sending to the Woman's Board of Missions the largest wedding fee of her life—the first spare money for months—as a thank-offering for the birth of her third child. I had known the women of a village pledge half a day's work each week, while they also planted forty acres of Norway

oats, and the very children raised garden vegetables, to build the house of God. And I have said that Christian colonists make struggles and sacrifices of which their brethren have no conception.* And as the frontier is continually pushing on, so the cry of want never dies.

Inasmuch as these calls take a somewhat definite form, so in general they can best be met in a systematic way, through such organized channels as the Home Missionary Society and other kindred associations. Ordinary wants should be met in the ordinary way. Merely local enterprises should be met by local means, systematically supplemented. Commonly there is no propriety in separate solicitations at the East for individual churches at the West. Sometimes personal or pecuniary considerations may justify it. A man who owns a township in Nebraska or Missouri clearly is bound to do something directly for its church privileges. On his relations to the place it will depend whether the gift of \$20,000 to found a school is matter of generosity, of justice, or of business investment. Still the general rule holds good.

But there is one class of wants which, the whole history of the country shows, cannot be so provided for. I mean the endowed literary and theological institutions of the new region. These, if worthy, are inevitably costly; and they are indispensably needed while the region is poor. They are in their nature, what the common law terms them, "eleemosynary," or charitable institutions. And as they are also in character national, or even cosmopolitan, they may and must pass over all territorial bounds, and appeal to the men of means and wisdom, wherever they can find them. So it has been from the beginning. Harvard and Yale, and, after a hundred and fifty years, Dartmouth received aid from England. The institutions of each Eastern State range through the whole territory. Clear-headed men are often singularly confused on this point. An excellent and liberal brother who lives under the shadow of Yale College, replied to an application for a Western institution of a highest grade: "I can do nothing for you; the West is rich enough to take care of itself." "I had supposed," replied the applicant, "that Connecticut was now comfortably off; but

* To prove this statement still more in detail, and by a kind of general specimen, I requested the pastor of a struggling city church to give me such facts as he knew concerning the members—none of whom are alluded to above. Omitting the names (which he furnishes), the facts are as follows:—"Mr. —, with a salary of \$5,000, gives toward the building fund [of the church edifice] \$1,275, paying it this year, besides a subscription of \$250 for current expenses, and not less to the Sabbath school, making his donations this year between \$1,700 and \$1,800. Dea. —, with a salary of \$2,400, and a business of uncertain income, subscribes to the building fund \$1,250, of which he pays this year \$500, and to church and Sabbath school \$500. Dea. —, with not more than \$2,000 income, and nothing saved, gives to the building fund \$500, and \$100 this year to current expenses. Dea. — the same. Mr. — has about \$1,100 income, and gives \$300 to the building fund and \$75 to current expenses. Mr. —, a book-keeper, with \$1,200 salary, gives \$200 to building fund, and \$100 to current expenses. Mr. —, a man of means, gives \$1,300 to the building fund, and \$250 to the current expenses. He is not a religious man, but his wife and child attend our church. *All these men have families to support, and with the exception of the last, their fortunes to make.* Every dollar they give is so much out of their capital, and with many of them so much out of the comforts of their daily living. They say the Lord's house must be paid for first, *then* they will get themselves homes. Others give \$250, four or five in number, whose income is about \$1,000; and Mr. — (a single man), whose income does not equal that, gives \$500 to the church edifice, to current expenses \$100, and to the Sabbath school about \$50. Twenty or thirty give \$50 each toward the building, young men earning four or five hundred a year, young ladies teaching in public schools, and widows with families. Just a few hang back, but they are coming up. I think it safe to say that our leading men have pledged one-fourth of their income this year, and will probably continue it for three or even five years, if useful; and have done it cheerfully and gratefully, out of love for their Saviour. Those who give smaller sums do not average so large a portion of their incomes; but the payment of their subscriptions will be harder than for those who pay more."

to my knowledge Yale has within five or six years, gone to New York for more than two hundred thousand dollars; while Harvard, and Amherst, and Dartmouth, and Andover, and Bangor sweep the whole northern sea-board, in utter disregard of boundary lines." I never learned that he made reply. So it has been, will be, and must be. And for more than one generation will the cry come from the new settlements to the old. And it ought to be heard.

Here again, as it seems to me, is a grand practical mistake in the older communities. "To him that hath shall be given." The givers follow in the beaten track. Within about six or seven years past, I find a recorded amount of at least seventeen millions of dollars given to the higher institutions of learning in this country. But where was it laid out? Fifteen-seventeenths of it, so far as I can trace, hug the Atlantic coast. Doubtless there was a good use for fifteen millions there. Make it not one dollar less. But there was a far more vital need elsewhere. And one thing now needed most of all is men of Napoleonic, or perhaps I should say, Bismarckian views, to break forth from the beaten track; men who can see the strategic points in the nation's destiny; men who can discover the wisdom of supplying necessities, to be greater even than that of furnishing luxuries; men who can perceive that the seed-corn is far more life-sustaining than the bread-corn; children of the light, as wise in their generation as the children of the world.

The chief requisite here is a thoughtful apprehension of the facts by liberal donors. For whoever has made their acquaintance will bear cheerful witness to their patience, courtesy and magnanimity. What they lack is an adequate apprehension of the case. What the denomination greatly needs is "solidarity." We must remember, too, that what other communions provide for by their central authority, we must accomplish by our diffused spontaneous intelligence and activity. Why should I hesitate to say that the most effective system of church polity is, when void of that high intelligence and spontaneous activity, the most helpless? Nor do I hesitate to say that a large-minded Christian, surveying the wants and prospects of the country, would lay upon our churches, among other things, the following: Not less than \$50,000 a year for church erection: an annual growth of \$20,000 a year in the income of the American Home Missionary Society for the next ten years, till it reaches \$500,000; and last, not least, the assumption each year, for the same length of time, of one theological seminary or college in succession, to receive the round sum of \$100,000 and live;—the order to be referred to some central committee of the denomination. Do you say this is wild? It is simply wise. Do you say it can not be done? Perhaps it cannot. But it *could* be—and it *should*.

IV. Another relation, therefore, of the newer to the older Christian community is that of active stimulus to accumulated power.

In religion, as in mechanics, it takes both weight and motion to make momentum. And in religion, more than in mechanics, rust is worse than wear. It seems accordingly to be God's fixed method with his church and all its members, all the time to lay upon them all they can do, and a perpetual stimulus to do it. Possibly the working power of the church in America is due to its emergencies. Every hour since God planted his chosen people in this land, he has strained them to the utmost. And these seventy years of greatest danger have been those of intensest activity. It has been a life-and-death struggle, not alone with the debility of expansion, and the internal cancer of slavery, but with the

foreign infection of Romanism and Deism, and now with rationalism and heathenism at home. Wonderful has been the vital power that has managed all these discordant elements, and lived robustly on.

And now God evidently intends to give his church no rest. The living energy to cope with the work before her will be largely roused and trained in connexion with her Christian colonies. Just as the new regions are becoming more and more the secular stadium and palaestra of youthful enterprise, so must they be to the church. Here are to be developed heroic self-denial, adamantine toil, unflinching fortitude, and superhuman faith. Apostolic times here are reproduced to modern sight. The stone and iron ages lie side by side with the gold and silver.

It is a privilege to sit in such a church as this, where wealth and culture have brought a costly offering to the Lord; where the eye is satisfied with simple and massive elegance, and the ear is filled with the sound of melodious and finished song; and where the Lord's day witnesses a great assemblage of the intellectual, social, and commercial power of the land. A pleasant thing it is to ride through the old opulent towns of New England, where tasteful homes lie reposing on soft lawns beneath majestic trees, and all the moral machinery moves on as steadily as the heir-loom clocks that have counted off the lives of the generations past. It is refreshing to visit some ancient Seminary set upon its "sacred hill," where consecrated scholarship in its sequestered nook, encircled by great libraries of choicest lore, trains young preachers in all the wisdom of the past and present. It is delightful to mingle in the social scenes of long-settled life, where wealth waits upon refinement, and ministers to generous hospitality; where thought and feeling give grace to beauty, where wit and wisdom have met together, and urbanity and Christianity have kissed each other. We devoutly thank God for it all. But no less do we thank God for those border scenes where the same Christianity goes forth on its grand prophetic work, clad in its camel's hair and leathern girdle, eating its locusts and wild honey, and shouting in the wilderness till it echoes to the sea, "The kingdom of God is at hand." We praise God for the heroic man who organized in a dram-shop, and among a colony of blasphemers, the first Sabbath school of the town that gave to the nation its Great Captain, and who filled that whole region with churches; for him who makes his weekly round of a hundred miles to visit the scattered ones of three little flocks, all gathered by himself in one year—but cannot pay for the horse he drives; for the minister who actually "covets his work" among settlers that live "in sod houses and shanties covered with hay;" for the missionary working on a salary of \$300, who has witnessed a hundred conversions since last December; for the Greek Professor who preaches in a log school-house without window or chimney; for the congregation that sit on planks in a railway station, and listen to a preacher on the work-bench; for the little church that maintains Sabbath services when it has no preaching, and carries on four Sabbath schools while it has not a house of worship; for the Sunday school "in a saw-mill," and for the teachers that go ten miles to their classes; for the revival with its hundred conversions, sweeping in among the wood-choppers on the Missouri; for the young student who organizes a church, raises money, draws his plan, buys his materials, directs and works in the building of the church edifice, and then sees a revival in it; for the missionary family dancing wildly for joy over a box of clothing from Massachusetts; for the helpful women who, in an emergency, with their own hands nailed the laths

for their church ; for the more than Spartan wife who cheerfully surrendered to the creditors chairs, feather-bed and carpet, to the last article of furniture, and lived with her itinerant husband two years in honest poverty upon the road ; for the mother in Israel, who, thirty-seven years ago the first and solitary lady teacher in the great City of the Lakes, has now renewed her youth, and, after giving her only daughter to China, has bravely gone herself to plant Christian institutions upon the shores of the Southern Gulf ; and for the great company of missionary wives, educated, and refined and accomplished, who have nobly struggled and meekly sunk under the ceaseless crush of work, and worry, and want. For we think of the grand catalogue of those who were " destitute, afflicted and tormented, of whom the world was not worthy ; " we think of him who was troubled on every side, yet not distressed ; and of that greater One who " pleased not himself," and we shout " Glory to God " that the martyr blood has not all run out. We are sure that so long as Pauline men like these walk our land, God is with us, and the country is safe. And we profoundly feel how indispensable is the sight and the contact of this great cloud of witnesses to quicken the dull blood of our older veins. The atmosphere of their self-sacrifice steals over us like a breath from Patmos or Gethsemane. The voice of their hopeful courage sounds out to us like the voice of Moses to the Midianite, " Come thou with us and we will do thee good." There is heroism in their tread, and heaven in their eye. The Lord their God is with them, and the shout of a king is among them.

V. But finally, the relation of the newer to the older regions, is that of growth to guidance.

The first requisite to the mastery of our situation is the comprehension of it. Two things are evident. One is, that the numerical power is fast receding from the East ; the other, that a wise policy should long hold there the moulding influence, and should hand it down in self-perpetuating energy. Every new census tells the tale of a rapid change. The old thirteen States have long been relatively, and at last one of them actually, shrinking. As Washington has long ceased to be more than the civil center of the nation, so Boston is fast ceasing to be more than the historic center of Congregationalism. But as no wise Western man would desire to remove the capital till Congress mends its manners, so no wise Christian man would desire to abridge the influence of Boston while she remains true to her ancestral glory. Up with the Congregational House on Beacon Hill, a prouder monument than the granite shaft on Bunker Hill. For, a blessed girdle of strength to the nation was that " New England zone " that has belted the continent from East to West. Well is it for the world to-day that as the bones of New England soldiers have bleached every battle-field, the voice of her statesmen enlightened every council chamber, and the hum of her commerce enlivened every trading-post, so the feet of her missionaries have gladdened every moral desert of the land. Why should I cite De Tocqueville to show that her principles " have involved the whole confederacy," or the *Evening Post* to prove that the descendants of those " forefathers are clearly the dominant power in the United States " ? Why tell again the story of those who planted the church, the school and the college in Ohio, Illinois, Wisconsin, Iowa, Minnesota, and the Pacific slope ? How trace the great silent forces carried West by Theron Baldwin and his noble comrades, forty years ago ? Why repeat the tale of the " Andover Band " in Iowa, whose

first three churches have multiplied more than sixty-fold (189) in thirty years! Why tell of the Dartmouth graduates, who preached the gospel first in Buffalo, Marietta, and the Western Reserve; of the thirty ministers from Yale Seminary in Ohio, and the forty in Illinois; or of the great throng from Andover, filling the posts of moral power from Boston to San Francisco? Why point to the hundred-fold fruitage of the missionary investments,—such that the Congregational churches of Illinois, eleven-twelfths of which received Home Missionary funds, now report benevolent contributions, amounting in a single year to more than all the aid received in more than forty years?

Even these considerations fail to reach the height of this great argument. The question of the Christian guidance of our Titanic growth is one that touches the life of the nation. When I remember that the first church in Cleveland, Sandusky, Toledo, Chicago, Milwaukee, Quincy, Springfield, Davenport, Galena, Beloit, Dubuque, Burlington, Muscatine, St. Paul, Leavenworth, Omaha, Cheyenne, were Home Missionary churches; that this Society has planted 3,350 Presbyterian and Congregational churches, with 6,000 preaching stations,—has founded more than five-sixths of such churches in the great Western States, which sent to the civil war one-fourth of their whole male population, old and young; I feel ready to say, subtract the Home Missionary Society from our history, and you subtract the freedom from this nation. And when I think how the old seats of learning have duplicated themselves due West in Marietta, Western Reserve, Wabash, Illinois, Oberlin, Knox, Beloit, Iowa, Northfield, Ripon colleges, and the thousands of other schools of every grade, I am ready to say, subtract the Yankee school-master, and you subtract the intelligence of the nation.

The marvelous growth goes on as never heretofore. All prophecies are outstripped. An old minister in Iowa earnestly assured a young brother that the time would come when ten thousand people would live within ten miles of where they then stood. The old minister still lives; and three times ten thousand are there already. A Christian college in Minnesota stands in a town where sixteen years ago the first family altar was set up, in a circle of wigwams. Eighteen thousand homesteads and pre-emptions were taken last year in Nebraska; and Mr. Horace Greeley asserts that the child is living who will see Kansas the fourth if not the third State in the Union. Yea, these new regions will be the battle-ground of the young enterprise of the nation. You, brethren, may live and die *here*; but many of your children and children's children will find their way *there* as surely as the empire and the sun move westward. You cannot prevent it; you can only provide. Besides her own thirty-eight Congressmen, seventy natives of New England to-day represent other States in Congress. Some thousand of her sons are preaching the gospel beyond her boundaries. Her teachers are still manning the seminaries of learning from the Hudson to the Pacific.

Here lies the open secret. All this huge and growing bulk of the body politic can, through all time, be guided, if not governed by the wise head now. Money is power. "Knowledge is power." Culture and institutions are power. But Christian wisdom is the power of powers; for it wields all these other agencies of God. The older Christian community can transmit and even perpetuate her own character. The keys of the kingdom are in her hands. She can open, if she cannot shut.

It may not be so always. "There are tides in the affairs of men." And so

there are long up-grades and steep down-grades in the great highway of national life. Years ago a ponderous railway train, laden with costly merchandise, was toiling from the sea-board inland, when as evening came on it reached the long descent to a river-valley. The stout locomotive that had drawn its load for a hundred miles was amply competent to the work before it; and, in the consciousness of power, all his machinery in reach of his hand, the engineer stood securely and idly in his place, till in the dark he passed the point for slowing his train. A steady pressure and a growing speed reminded him of his duty. Rousing at length he applied his brakes, sounded his signal, and reversed his engine. He had waited too long. Faster and faster rushed the train down the declivity, driving the helpless engineer, the iron track streaming with two lines of fire, the engine belching flame and shrieking its own death-knell, as it hurled itself and its occupant to wreck and death.

The new colonies, in their long line, are a ponderous train. But the mighty driving-wheels of old consolidated Christianity are able to draw them and to hold them. Yet to some of us it sometimes seems that the engineer is slumbering at his post, or seeing dimly in the dark. We wonder at the Christian man who said here in New York, "I am not interested in any enterprise a thousand miles away,"—when his own revenues came from all over the land. We think it a mistake even in the generous donor who said, "I would give ten thousand here as readily as I give this one thousand there." We grieve that the cry for bread should have come last November from many a martyr-missionary home; and more deeply do we mourn for the dearth of the bread of life through whole towns and counties, that utters no cry except to the ear of God,—when in our Father's house and our brethren's houses there is bread enough and to spare. It saddens us when Christian enterprises of great pith and moment, and Christian institutions of vital power, go begging in vain for the hearing that should be forestalled. And while we most heartily rejoice in every new addition to the means of culture in the sea-board States, we cannot but regret that for every dollar bestowed on those strong, established agencies, another dollar does not go to the young and feeble movements of the West and South. Where are the Walkers and Washburns and Phelps and Simmonses and Sophia Smiths for the colonies? Why do not thoughtful men deal with this question thoughtfully, and strong men strongly? And as the fashion now is becoming old and common of dying and giving a great legacy to the enterprises that are as settled as the hills all surrounded by the other hills, why will not some clear-headed men set the fashion of *living* and giving in a princely way to those that are shaking in the wind, but which, to bear the coming strain, should be as strong as a California tree?

There was a hint and an example of wisdom and of promptness in the stupendous plans of Louis the Fourteenth and his Minister Colbert, for the occupancy of the great western wilderness. The cordon of military posts that swept from Canada, through Detroit, Mackinaw, St. Joseph's and the Illinois, toward the Mississippi, was to have been preceded by a Christian colonization, where the officer and the priest went hand in hand, but the priest went before. Two hundred years ago this month, at the Falls of St. Mary, brilliantly-dressed officers from the veteran armies of France met the envoys of the tribes from the head-springs of the St. Lawrence, from the Red river and the Mississippi. By the side of a cedar cross stood a cedar column marked with the lilies of the Bourbons; and when the message of the monarch had been communicated to

the wondering natives, the whole company of the French chanted that ancient Latin hymn,

"The banners of the king advance,
The mystery of the cross shines forth."

And two years later Father Marquette was proclaiming to a great Indian council in the heart of Illinois the one true God and the Romish faith. The names of Joliet, Hennepin and La Salle still live upon the soil to mark the presence of men whose sagacity was as keen as their energy was dauntless and deathless. But a grander destiny prevailed. French authority and French religion were wiped out to leave a virgin soil for a better faith. But let not that sublime ideal perish. Let another cordon of forts and arsenals girdle the continent—and *make them strong*. But let those arsenals be the preacher's seminary and the Christian college; and our fortresses Christian schools, with the Bible in them. Let the grand army of occupation be the great company of preachers and lay-helpers. For the wooden cross put the Cross of Christ. So will you plant for eternity where the Bourbon lilies perished like "the lilies of the field." So, and so only, may you defy Romanism from Ireland, Rationalism from Germany, Heathenism from China, and Barbarism on the soil.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

*From Rev. I. W. Atherton, Los Angeles,
Los Angeles Co.*

More Good Women.

To those of us who have been here from the first, and who have "borne the burden and heat of the day," it is gratifying to contrast the present with the past. Our Sabbath school was organized in November, 1868, with seven members. For six months hardly did the numbers exceed 20, and after a year's growth we had not more than 30 or 40. Now we have enrolled upon our list over 100 persons, and the average attendance is 80.

Most of our work, in this department, is done by females. There are but three *men* of us regularly in the school, with another occasionally. But we are well supplied with lady helpers, all of whom are earnest, and several are very efficient, comparing favorably with teachers anywhere. Indeed, we might almost call our church, in all its departments, a *female church*, for all its operations are largely "run" by fe-

males. Our male members and sympathizers are few any way; and of these there are but two or three who can afford help, beyond their contributions, prayers, and presence in the Sabbath congregation. *This* aid they give regularly, heartily, and we appreciate its value, since they cannot give more. And so we are shut up to these women, "fellow-helpers with us and true yoke-fellows in the gospel." God be praised for their aid! He has raised them up for a time like this, and he only knows what we should do without them. They call upon strangers; they sustain, largely, our choir; they keep up the Sabbath school and prayer meeting; they are the head and front of "The Aid Society," fairs, concerts, etc.; and, most wonderful of all, they engineer the *finances* of the church, are the solicitors, the collectors, the brains, feet and hands of the money operations, and are practically the trustees.

The question of "rights" and "sphere" does not enter into the discussion at all. The thing just needs to be done, and they do it—that's all

there is of it. It is a work for the Master whom they love, and they do it cheerfully, persistently, wisely, in faith and prayer. The fragrance of this work goes up to heaven; and shame to us here, where it is wrought, if it be not told "as a memorial of her!"

You have understood, all along, that the hope of our enterprise for permanency and success depends, under God, largely on immigration. Though the passage of "The Texas Pacific Railroad bill" gives present cheer and hope,—yet the terrible second dry season now upon us, in all its dust and dearth, will serve to keep back for awhile those whom we look for, and whom we may with confidence expect, by-and-by. God give us, meanwhile, the grace of persistence and endurance!

From Rev. J. J. Powell, Rio Vista, Solano Co.

The Drought.

This may be my last quarterly report, from this interesting and important field, where some have been gathered into the fold. The crops in this section are a total failure, and many of our most efficient members have already left us. Some of our business men have failed, and no doubt others must, on account of the financial pressure caused by the drought. Yet, under all these gloomy prospects, our congregation is good, and our Sabbath school is flourishing.

Since my last, one of our members, a recent convert, has died. Before uniting with our church he had been considered one of the greatest sinners in the community—drinking, gambling, and very profane. The grace of God subdued his heart, and he became like a little child, so humble and lovely. A short time before he closed his eyes on this world, we asked him: Doctor, how do you feel? "I feel," he said, "at peace with God and man. All my trust is in Jesus. Jesus is all, and in all. I shall

be with him before to-morrow morning!" So triumphs the glorious gospel of Jesus. A triumphant power in this life, it only can prepare us for the glorious life in God's presence hereafter.

Another wicked man who united with us—now a praying man, "growing in grace and the knowledge of the truth"—has been appointed our Sabbath school superintendent, and he fills the office with credit to himself, as well as the school. Blessed be God for what he has accomplished in these conversions!

[The Executive Committee, on the recommendation of their advisers in California, have made a special appropriation to Mr. Powell, and hope he may continue to till his field until the times of material and spiritual refreshing shall come from the presence of the Lord.]

NEBRASKA.

From Rev. D. Knowles, Greenwood, Cass County.

If He Only Could Build!

I am very happy to state that the Lord is doing something in this new country, that will yet cause it morally to "bud, and blossom as the rose." A year ago there were in one village, eight miles from my home, a dozen "doggeries;" now, not one. Around my place there have been, during past winters, three or four sets of dancers, who have done much galloping; but thanks be to God, some of the wildest members have been sobered, and I hope converted. I have commenced preaching on Rock Creek, once in two weeks, and we have organized a Sunday school there. It increases my labor, as it is ten miles distant from where I preach in the forenoon, and sometimes our roads are hard to travel to my four stations. My missionary pony, Kate, has never left me in the lurch; is always well and hearty, and ready for a journey.

Our great need here is a house of worship. I have tried, with all my

might, to procure the means wherewith to buy the lumber for one, but I have failed, and my heart is sad. We have three desirable lots offered to us by the railroad company, and I have about \$500 subscribed in work, and about \$100 cash subscription. If we could put up a neat, plain edifice, at Greenwood Station, I have not the least doubt that we should become a strong church in a very short time. Five or six hundred dollars *now* would put us in a position to secure a powerful influence in this valley. The Campbellites, Baptists, and Methodists intend to build; but though all of them formerly held regular meetings around me, at present none but the "Christians," as they call themselves, have any preaching near us. I hope to kindle a light here, that, when we are "up yonder," shall warn the mariners on life's voyage to "flee from the wrath to come," and shall manifest "the life, the truth, the way." Oh, if I knew how and where to get the few dollars necessary, how happy I should be! My people are poor "homesteaders." Last year's crops were destroyed by hail storms. Not one among the members of Salt Creek church and society has grain for seed, without buying. One has mortgaged his team for wheat. We are all poor. Gladly do I toil on with this people. I ask not for riches; I pray for "daily bread." Through your instrumentality this boon has been extended to me and mine for a quarter of a century. Words cannot portray my love to the American Home Missionary Society, and my pleasant anticipations of meeting its beloved officers and patrons in the "better land," where, with the army of missionaries and those who shall have been blessed through our instrumentality, we shall cast our crowns at the Savior's feet! Shall we not then look back, with very different emotions, upon the experiences which we now call self-denials?

KANSAS.

From Rev. F. T. Ingalls, Olathe, Johnson County.

Revival.

This city was blessed with an extensive revival during the winter and spring, and our church shared the visitation of the Spirit. The work commenced in the Methodist church. We held union meetings with the Presbyterians for a week, and then commenced a protracted meeting in our own church. The good work, which had been silently going on through the fall, now began to be manifest. The members were united; their feelings were kindled, and soon began to overflow. Our meetings were held every evening for a month. We never had the crowd; that was always attracted to the more exciting scenes elsewhere. But every evening we had something new; the tongue of some dumb church-member unloosed, some new voice testifying to the pardoning grace of God, some new face among those who rose for prayers. The influence of the revival in the town is very great. Religion has been the prevailing topic of conversation: anybody could be approached; everybody expected to be approached on the subject. The liquor traffic, which had become a terrible scourge here, received a damaging blow, and we have strong hope of putting an end to it at the next election. You will have some notion of the extent of this work, when you consider that three churches held meetings daily through mid-winter, and that more than 200 have professed conversion, 170 joining the Methodist church alone. May God give them grace to stand!

From Rev. J. F. Morgan, Oswego, Labette County.

Temperance Victory.

Our latest struggle was, in the municipal election, between whisky and

anti-whisky. If there has not been a complete triumph, anti-whisky has made great advance upon the enemy. One not familiar with these new towns can hardly appreciate the importance of such a victory. Take the following fact as an illustration :

For months there has been a general stagnation in business, and yet a little one-story "shake" of a building rents for a saloon at the rate of \$100 a month ; and what is worse, the proprietor boasts that his cash receipts average \$75 a day. No wonder money is scarce, when so large an amount is daily expended to produce nothing but wretchedness, poverty and woe. And this is the daily income of one saloon, out of four or five in full blast all the time—enough to ruin any town like this, of some 1,200 inhabitants.

There are indications that the moral sense of this people is improving, in answer to earnest effort and prayer. That many have been revived, and some converted, we have good evidence.

MINNESOTA.

From Rev. W. A. Cutler, Belle Prairie, Morrison Co.

Another Way-Mark.

One more mile-stone to mark the progress of religion in Belle Prairie. The advance has been slow, but we still move. Our epochs are :—first, the formation of a Congregational church ; second, a revival of religion ; and now, third, the possession of a meeting-house, with the quarter of an acre of land on which it stands.

This is a gift from Mrs. E. T. Ayer, and one for which we are justly thankful. Now we have in this upper country a spiritual home, where "none can molest or make us afraid." The building is a good substantial one, of proper proportions, formerly used as a school-house, and we hope it will stand for

many years as a fortress of righteousness.

At Little Falls we are not idle, but keep up a steady fire upon the strongholds of sin. There too is some material prosperity. A corner lot, opposite the court-house, in a very central location, is waiting for a church edifice whenever the people are ready to build. But we need a thorough revival. The walls of our Jerusalem are broken down, her gates are burnt with fire, and the Philistines seem to have possession.

The other day I noticed an object on the court-house square, which I found to be a man, lying flat on his face. When I aroused him, he began to swear, and told me to go away. I recognized him as a man who lived close by, and finally persuaded him to accept my arm, and I acted as escort while he staggered along possessed with the evil spirit. As I ushered him into the house, and saw the grief-stricken countenance of his wife, how I wished that I were able to speak the word, and cast the devil out of her husband !

From Rev. H. Willard, Plainview, Wabashaw Co.

Work of Grace.

I spent two weeks with Father Shedd, and his church in Claremont. We had preaching, followed by prayer meetings, every evening, and also some day meetings. God was with us, as we felt, with the influences of his Spirit in leading many persons of all classes, male and female, old and young, constant attendants on religious services, and such as had previously been neglecters of public worship, alike to realize their condition as sinners, and to seek a Savior's love. The revival was progressing with marked interest, when there was a call upon me to hold extra meetings at Smithfield, one of my own regular appointments. Father Shedd came to my assistance. Here we were blessed with a work of grace, which,

though not as powerful as the other, was marked by the hopeful conversion of a number of souls. We have had full Sabbath congregations at Plainview, but have held no extra meetings for preaching. Lumber and stone have been drawn for our church edifice.

I also commenced a series of meetings at Beaver, but the second night a flood came which raised the waters of streams uniting at the place, so as to fill cellars, overflow the streets, and almost drown cattle in barns. It came upon the first floor of some of the houses, and boats were the only means of locomotion in town. Stepping directly from the front door of the house where I stopped, into a boat to be conveyed to another part of the town, revived an experience I once had, when gondolas bore me through the streets of Venice.

After the flood, the roads being nearly impassable from depth of mud, I had to give up the meetings, trusting that the effort there was not wholly in vain.

VIRGINIA.

From Rev. R. Tolman, Hampton, Elizabeth City Co.

A Year in the Old Dominion.

My first year of service as your missionary has quickly fled, and I can surely testify that, after twenty-five years of as happy pastoral life in New England as is usually enjoyed there, the happiest of all my years of pastoral labor is this which I have spent in Virginia, even though cut off from ministerial associates,—there being no clergyman of my own denomination in this vicinity, while the others are, to a great extent, of Southern sympathies and prejudices. Dwelling among a people in whose hearts the rebellion still lives, whose unsubdued pride and hatred and sullen hostility sometimes break out in the remark, "I would kill every Northern settler if I could have my own way,"—it does seem to me of vital

importance to follow the military with a religious campaign, bringing in the gospel of truth and love after that of lead and steel, so that the banner of the cross may be crowned with far nobler victories than any which have made so illustrious the banner of the nation. My joy is in my work rather than in my surroundings, the work of proclaiming heaven's grand remedy for the evils which abound; proclaiming, in particular, here, near where the first cargo of slaves was landed, and where they were first pronounced "contraband of war," that more glorious emancipation revealed in the words, "If the Son shall make you free, ye shall be free indeed."

Society here should be reconstructed on the principles of gospel freedom and justice, and righteousness. The preaching among the whites, however superior intellectually to that among the blacks, has been, to a sad extent, like that, anything but practical. It is not the gospel in the abstract, but in the concrete, the gospel applied, after the manner of the prophets and apostles and Christ himself, to the various relations and occupations of life, of which the South is in urgent need, so that its churches can be no longer the supporters of caste, the bulwarks of oppression, and the hotbeds of treason, but devoted to the principles and the practice of true loyalty, equal rights and Christian love. A religion that in name exalts Jehovah, while in act it debases man; that talks of love to Christ, while cruel as death and remorseless as the grave towards the Yankee and the Negro, however clearly they bear Christ's image, will not answer, of course, for building up a new and nobler South. The more I become acquainted with the South as it is, and as it has been, the more thoroughly I am convinced that it needs some of Plymouth rock, as the foundation for a proper reconstruction. Or, to change the figure, it

is only as we plant here the seeds of gospel truth which the Pilgrims planted in New England, that we can expect that this soil, so long cursed with the sweat of unpaid toil, and the tears of unredressed wrongs, will be blessed with the fruits of Puritan virtue and order and prosperity. For such an exalted end, it is the highest privilege to labor.

Another cause of peculiar joy in my work here, is the fact of having under my pastoral care the pupils of the Normal school, who are preparing to be teachers of their race. One of the "F. F. V.'s," as quoted by the *Richmond Observer*, lately declared, "The South must educate the freedmen, or they will ruin us." Their welfare is so identified, not only with that of the South,

but also with that of the nation, that we cannot neglect them, but at our peril. To preach the gospel to these just emerging from the depths of oppression in which they have so long been sunk,—to preach to them the pure gospel, in place of that mis-called gospel, to such an extent proclaimed in the old colored churches,—a compound of superstition and fanaticism, without morality,—and thus endeavor to lift all classes, white and black, into a higher state of light and blessing than they ever before enjoyed, is a matter of special delight, believing that just in proportion as the pure gospel prevails, "The Lord will give that which is good; and our land shall yield her increase; righteousness shall go before him, and shall set us in the way of his steps."

MISCELLANEOUS.

Home Missions for the World.

By Prof. AUSTIN PHELPS, D. D.

I know of nothing but the real merits of the case which can have biased my judgment, but there is no other benevolent enterprise of the church which seems to me, all things considered, to combine so many resources of strength and promise, as yours. Temporary exigencies may give temporary pre-eminence to others; and of course the interest of all is the interest of each, at all times. But I do believe that, on any large scale of judgment, the salvation of this country is the central work of American churches not only, but the central work of God also, in the world's recovery. And to save this country, nothing else can be so potent or so radical as Home Missions. Nothing else goes to the roots of society, as a Christian church does with its permanent pastorate. I get very weary sometimes of politics and laws and reforms and rights and what not, by which this and

that and the other good thing is to be conserved, or bad thing throttled. Good strong churches and pastors are worth the whole of them, in the long run. These dig deep and can build high.

American Heathen.

[An intelligent clerical correspondent writes us of certain "Natives" among whom he labored for a time, and where whereabouts we do not care more particularly to indicate here:]

These 'Natives' are poor people of southern origin, or from the South themselves, who live generally in little log-cabins in the forest. They are poor, thriftless, ignorant, and perfectly satisfied with their condition. They are not generally skeptical, but think that religion is a good thing to have when one dies, so that he may go to heaven; yet of the plan of salvation, and of the duties of a Christian life, they know very little. The preachers of these people are generally unlettered men.

farmers, who have regarded it as a sin to receive pay for preaching, not having learned that "God hath ordained that they who preach the gospel should live of the gospel." And the people have been very willing that the preachers should preach against "a hireling ministry." At the same time they are exceedingly sensitive as to their weak points, and instantly resent any comparison which reflects on them.

In one school district I found 30 families with 80 children of school age, in three frame houses and several log-cabins, more or less comfortable. Three copies of the county paper were taken; there was no preaching, little church-going; no Sunday school, not one family altar, and almost no closet prayer. Probably one-half the adults could neither read nor write. In a log school-house, 50 scholars waited on one whom very few could deem qualified to teach school.

Yet even here, after several meetings, about ten were hopefully converted, a Sunday school was organized, at least one family altar was erected, and the whole feeling toward religion materially changed. Congregations varying from 40 to 150 attentively listened, for the most part in quiet, although we had been warned that "the rowdies would break us up." But at last it began to be whispered that we had some "speculation" in view; that we would be "calling for money soon;" and that congregation instantly dispersed, with an act of the meanest rowdiness, too filthy to describe.

Can we do anything for these people? Could not one, by earnest sermons, kind visits, and faithful conversation, hope to gain the confidence, at least of the better class, who are tired of the sort of preaching they now have?

Yet if he should say "salary," or "missionary" to them, it would rouse up their old prejudices, and shut the door in his face. As they now are, for

the most part, they seem as likely to fail of true conversion, of a worthy Christian life, and of heaven, as though they lived in the heart of Asia.

“Why Should the Work Cease?”

My heart has been greatly moved by what I have lately read and heard, of the immense demand for missionary labor in the newly settling parts of the West. The inquiry presses upon me, how is it possible so to increase the income of our "Mother of Churches," that the work shall not be hindered, nor grand opportunities to plant churches, and hold the ground for Christ, be lost—perhaps forever?

As a plain practical plan, let me suggest to every one bearing your commission, that he take especial pains to circulate *The Home Missionary*. The reading of it will show his people the enormous demands upon your Society, will stimulate them to do their best to sustain the work among themselves, and thus enable you to apply so much the more on a newer and more needy field. I would not ask, nor even suggest, greater sacrifices for Christ by your missionaries, for I believe that as a whole no more self-denying body of men can be found. I greatly rejoice, with you, that so many churches are "setting up for themselves," doing their own work. I know from experience, as a lay-member of a young church, self-sustaining from the start, that the more Christians *give*, the more they pray, the more they enjoy, the more they grow, and the more useful they become. Let me say most earnestly, to every member of an aided church who may read this, Do make an effort to go alone. It will strengthen you, and give you all more joy in the God of our salvation; while the noble old Home Missionary Society will thus be able to stretch out its cords of love, and drive another stake. Try it!

A CONSTANT READER.

Sunday Schools and Home Missions.

A missionary of the American Sunday School Union, in Missouri, writes: "Yesterday a Home Missionary gave me cheering intelligence. During the last four years he has organized twenty-five Sunday schools, seven of which have already grown into churches. Said he, 'My Sabbath school work in this field is the most hopeful feature of all. I always organize on the union plan, and find that God blesses these labors more than my regular ministrations to adults.'" These Sunday schools are the only place where the jarring and discordant elements in church and State can be harmonized. There men meet laying aside, to a great extent, the bitter animosities of the past, and join in sweet songs of praise to the Prince of Peace. Many a father is there led to sacrifice his prejudices for the sake of his children, and I am often reminded of that sweet promise, 'The lion shall lie down with the lamb, and

a little child shall lead them.' The people of God in these destitute regions are beginning to feel the importance of this great work; many of the youth are giving their hearts to Jesus, and the prejudice against the conversion of children is giving way. B.

Hints to Preachers.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not bawl and scream. Empty vessels ring the loudest. Thunder is harmless; lightning kills.—*The Christian*.

APPOINTMENTS IN JUNE, 1871.

Not in Commission last year.

Rev. Myron Wells, to go to Washington Territory.
Rev. James W. Brier, Cherokee, Cal.
Rev. Micah S. Crowell, Sonoma and vicinity, Cal.
Rev. James J. A. T. Dixon, Irvington and vicinity, Neb.
Rev. Chester C. Humphrey, Camp Creek, Neb.
Rev. Albert M. Richardson, Lawrence, Kan.
Rev. O. A. Starr, Montevideo, Granite Falls and Lac Qui Parle, Minn.
Rev. Robert Evans, Flint Creek, Iowa.
Rev. Warren Cochran, Kilbourn City, Wis.
Rev. Hiram Foote, Broadhead and Albany, Wis.
Rev. Selah W. Noyes, Hopkins, Mich.
Rev. Seth A. Arnold, Wauponsie Grove and vicinity, Ill.
Rev. David S. Jones, Alexandria and vicinity, Ohio.

Re-commissioned.

Rev. Algernon M. Goodnough, South Vallejo, Cal.
Rev. Thomas H. Rouse, San Mateo, Cal.
Rev. Thomas N. Skinner, Milford, Neb.
Rev. S. A. Hall, Parker, Kan.
Rev. Palmer Little, Spring Valley, Minn.
Rev. Alva D. Roe, Afton and Lakeland, Minn.
Rev. Charles M. Bingham, Monroe and Odley, Iowa.
Rev. Lyman D. Boynton, Parkersburgh, Iowa.
Rev. Allen Clark, Wilton, Iowa.

Rev. Alpheus Graves, Bradford, Iowa.
Rev. Leroy S. Hand, Wayne and Crawfordville, Iowa.
Rev. Stephen D. Helms, Lima and Fayette, Iowa.
Rev. George G. Foage, Logan, Iowa.
Rev. H. Henry Sallenbach, Lansing Ridge and Lansing, Iowa.
Rev. William J. Smith, Alden, Iowa.
Rev. Chauncey Taylor, Algona and two out-stations, Iowa.
Rev. Reed Wilkinson, Rome, Iowa.
Rev. John W. Windsor, Keosauqua, Iowa.
Rev. David Wirt, Newell and Storm Lake, Iowa.
Rev. Thomas L. Brown, Rio and Wyocena, Wis.
Rev. Horatio M. Case, Allen's Grove, Wis.
Rev. Orlando Clarke, Lansing and De Soto, Wis.
Rev. Horace H. Hinman, Ironton, Oak Hill, Silver Creek, Loganville and vicinity, Wis.
Rev. John Keep, Stockbridge, Wis.
Rev. James W. Perkins, New Chester and vicinity, Wis.
Rev. Robert Qualife, Hartland and Pewaukee, Wis.
Rev. Horace A. Wentz, Bloomer and Cook's Valley, Wis.
Rev. Ellsuz Andrus, Pentwater, Mich.
Rev. William H. Barclay, Easton, Orleans and Keene, Mich.
Rev. Charles Doolittle, Eastmanville and Lamont, Mich.
Rev. Nathaniel K. Everts, Corinth and Paris, Mich.
Rev. Lewis M. Hunt, Jackson, Mich.

Rev. Hazael Lucas, Mount Morris and Genesee, Mich.
 Rev. Edward N. Raymond, Middleville, Mich.
 Rev. William P. Russell, Memphis, Mich.
 Rev. Levi P. Spelman, Portland, Mich.
 Rev. James F. Taylor, Saugatuck, Mich.
 Rev. Franklin W. Adams, Lathrop, Mo.
 Rev. George W. Williams, West Hartford and vicinity, Mo.
 Rev. Lewis P. Atwood, De Kalb, Ill.
 Rev. Smith B. Goodenow, Como, Ill.

Rev. Darius Gore, La Harpe, Ill.
 Rev. Joseph S. Graves, Roscoe, Ill.
 Rev. Henry Jacobs, Wayne and Wayne Station, Ill.
 Rev. Charles Machin, Hillsdale, Joalyn, Rock River Junction, Enterprise and Erie, Ill.
 Rev. Alexander K. Thain, Turner Junction, Ill.
 Rev. David J. Baldwin, Kokomo, Ind.
 Rev. Lewis Wilson, Montgomery and Hart Township, Ind.
 Rev. Walter E. C. Wright, Philadelphia, Pa.

RECEIPTS IN JUNE, 1871.

MAINE—

Freeport, Mrs. Sarah A. Hobart, \$10 00
 Portland, Eben Steele, 100 00
 Topsham, Cong. Ch., by Rev. R. D. Os-
 good, 11 30

NEW HAMPSHIRE—

Received by L. D. Stevens,
 Treas. N. H. M. Soc.,
 Moulis, Cong. Ch. and Soc., to
 const. Mrs. L. G. Laird,
 Miss H. L. Hardy, and Miss
 H. A. Hills L. M., \$90 00
 Kensington, Cong. Ch., \$13.40;
 Rev. J. Chapman, \$6.00, 20 00
 Oxford West, Cong. Ch. and
 Soc., to const. Rev. A. W.
 Newcomb a L. M., 30 00
 Peism, Cong. Ch. and Soc., 43 23
 Troy, Cong. Ch. and Soc., 13 55
 ————— 195 78
 Pelham, A Friend, 5 00

VERMONT—

Vermont Dom. Miss. Soc., by C. W.
 Storrs, Treas., 225 00
 Grafton, Legacy of Miss Lucy Barrett,
 by G. A. Barrett, Ex., 1,000 00

MASSACHUSETTS—

Mass. Home Missionary Society, by S.
 T. Farwell, Treas., 5,000 00
 Beverly, Legacy of Miss Clarissa Friend,
 by Francis Jeunesse, Ex., 1,000 00
 Boston, On account of Legacy of Mrs.
 Mary A. Hubbard, by J. M. Pinkerton,
 Ex., 30 00
 Hampshire Missionary Society,
 by S. Williams, Treas.:
 Granby, Cong. Ch., \$95 00
 Hadley, First Cong. Ch., 43 02
 North Hadley, Cong. Ch., 17 00
 Other sources, 100 00
 ————— 264 02

Lanesboro, Mrs. Caroline Hard,
 Lowell, High Street Cong. Ch., by S. A.
 Chase, 17 85
 Newburyport, A Friend, 20 00
 North Andover, On account of Legacy
 of Sally Foster, by Isaac Foster, Ex.,
 to const. Mrs. Frances B. Foster, J.
 F. Kimball and H. T. Chandler L.
 M., 101 67
 Northampton, Legacy of Miss Lucy M.
 Burnet, by C. B. Kinsley, Ex., to
 const. Miss M. P. Jones, Miss Mary
 S. Jones and Mrs. Lucy A. Lefler L.
 M., 100 00
 A Friend, 50 00
 South Deerfield, Alfred Jones,
 South Hadley, Mt. Holyoke Fem. Sem.,
 Teachers and Pupils, by Miss J. E.
 Ward, to const. Miss Mary Ellis, Miss
 Elizabeth Blanchard, Miss Anna C.
 Edwards, Miss Mary C. Townsend,
 Miss Sarah H. Melvin, Miss Louise F.
 Cowles, Miss Susan Bowen and Miss
 Sarah Bowen L. M., 225 73
 Uxbridge, On account of Legacy of Sa-

rah Jaquith, by A. Chapin, Ex., \$73 00
 West Stockbridge, On account of Le-
 gacy of B. Cone, by H. W. Taft and
 G. J. Tucker, Trustees, 625 00

CONNECTICUT—

Bethlehem, A Friend, 20 00
 Granby, Cong. Ch. and Soc., by J. C.
 Bartholomew, 20 00
 Green's Farms, Sabbath School of the
 Cong. Ch., by E. J. Taylor, Supt., 25 00
 Hartford, On account of Legacy of Mrs.
 Mary A. Warburton, by N. Shipman
 and H. A. Perkins, Exs., 4,000 00
 Killingworth, Cong. Home Missionary
 Society, by J. Buell, Treas., 20 45
 "H.", 2 00
 Lakeville, Mrs. M. A. Holley, by Rev.
 A. C. Friesell, 10 00
 Meriden, First Cong. Ch., by Rev. W.
 L. Gaylord, to const. him a L. D., 121 00
 New Hartford, A Friend, by H. W.
 Brown, Treas., 20 00
 New Haven, Legacy of Jared Platt, by
 E. E. Rice, Ex., 500 00
 Horse Street Cong. Ch. and Soc., by F.
 T. Jarman, 116 00
 New London, A Lady of the First Ch.,
 Norwalk, First Cong. Ch., by Dea. Ira
 Gregory, Treas., of wh. \$80 from Rev.
 S. B. S. Bissell, to const. Morris Jes-
 sep Bissell a L. M., 121 00
 Norwich, Mrs. O. Gager, 5 00
 Old Saybrook, Ladies' Home Miss. Soc.,
 by Mrs. Mabel Shipman, Sec., to
 const. Mrs. G. F. Ward a L. M., 66 00
 Vernon, Cong. Ch. and Soc., by E.
 Pearl, 51 00
 West Killingly, John D. Bigelow, to
 const. Miss Mary E. Day a L. M., 20 00
 Wolcott, Cong. Ch., by S. L. Hotchkiss,
 Treas., 13 00

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Antwerp, Cong. Ch., by Rev. J. A. Can-
 field, 23 00
 Auburn, Helen E. Hunt, to const. De-
 vid H. Cook a L. M., 20 00
 Batavia, A Friend, 5 00
 Camden, Bennett Cobb, 6 00
 Catskill, A Friend, 10 00
 Flushing, First Cong. Ch., by S. F.
 Gooding, 73
 Homer, Cong. Ch. and Soc., \$127; La-
 dies' Soc., \$90, by G. W. Bradford, 227 00
 Lisle, Cong. Ch. and Soc., by C. Coy,
 Treas., to const. W. D. Lord a L. M., 20 00
 Moravia, First Cong. Ch. and Soc., by
 Rev. K. Benedict, 16 00
 New York City, Broadway Tabernacle
 Ch., Charles Abernethy, to const. him
 a L. D., and Mrs. Sarah M. Abernethy
 a L. M. (prev. ack., \$3,083.46), 120 00
 Legacy of Jeffrey Rose, by A. Under-
 hill, Atty. for Executrix, \$50; A
 Friend, \$5, 55 00
 Niagara City, First Cong. Ch., by Rev.
 A. B. Wood, 16 13

Northville, Sabbath School of the Cong. Ch., by Miss R. M. Downes, Treas.,	15 00
Port Lynden, Cong. Ch., by Rev. G. A. Miller,	8 50
Potdam Junction, First Cong. Ch., by Rev. G. Hardy,	20 00

NEW JERSEY—

Jersey City, Miss M. A. Huntington,	50
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PENNSYLVANIA—

Gibson, Miss Augusta Stevens,	8 50
Indiana, Cong. Ch., by Rev. B. F. Parsons,	85 00
Ran. G. S.,	8 00
West Spring Creek, First Cong. Ch., by Rev. S. Rowland,	20 00

OHIO—

Received by Rev. L. Kelsey:	
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Andover West, Cong. Ch., by Rev. W. Palmer,	4 70
Charlestown, Dea. Hinman,	50
Cleveland Heights, Cong. Ch., by Rev. T. K. Noble,	30 00
Collamer, Cong. Ch., by Rev. C. W. Torrey,	64 00
Columbus, Cong. Ch., by Mr. Ford, Treas.,	118 89
Cuyahoga Falls, Cong. Ch., by C. Clark,	26 85
Fitchville, Cong. Ch., by Rev. C. S. Cady,	6 10
Huntsburg, Cong. Ch., by Rev. H. C. Haydn,	7 00
Madison, Cong. Ch., by W. Hendry, \$34.83; P. T. Sarford, \$1; Rebecca A. Brewster, \$2; G. Brewster, \$1; S. D. Brewster, \$1; Maria Tilden, \$1; S. A. Rand, \$1,	41 82
Morgan, Cong. Ch., by Rev. H. Geer,	16 75
New London, (Paddy's Run), Cong. Ch., by Rev. J. C. Thompson,	46 20
Oberlin, Second Cong. Ch., by E. F. Johnson,	8 80
Parkman, Cong. Ch., by Rev. W. Potter,	12 00
Pierpont, Cong. Ch., by Rev. H. Geer,	5 25
Strongsville, Cong. Ch., by Rev. L. Smith,	10 99
Wayne, Cong. Ch., by Rev. R. F. Markham,	40 00
Williamsfield Center, Cong. Ch.,	7 50
Williamsfield West, Cong. Ch.,	17 20

Cleveland, Legacy of B. Northrop, by W. R. Ronalds, Esq.,	95 00
Toledo, First Cong. Ch., Edson Allen and wife,	15 00

INDIANA—

Liber, Cong. Ch., by Rev. H. Hoddle,	18 50
Michigan City, Mrs. H. Williams, \$12; J. C. Haddock, \$2, by Rev. W. B. Williams,	14 00

ILLINOIS—

Bowen, Mrs. E. B. Spencer, by Rev. D. B. Kella,	10 00
Chicago, First Cong. Ch., to const. W. H. Law, Mrs. E. D. Moore, W. E. Clark, M. D., and Mrs. E. M. Goodwin L. Ma.; also by A Friend, to const. Miss Nellie E. Pettibone and Mrs. S. E. Morris L. Ma.,	277 70
Dix, Cong. Ch., by Rev. G. Schlosser,	6 50
Harvard, First Cong. Ch., by Rev. G. B. Rowley,	12 00
Lyman, First Cong. Ch., by Rev. L. Wilson,	20 00

Malta, First Cong. Ch., by Rev. C. H. Wheeler,	25
Poplar Grove, First Cong. Ch., by Rev. L. Wheaton,	12 50
Princeton, Cong. Ch., to const. R. Corey and Rev. R. B. Howard L. Ma.,	73 20
Rockton, First Cong. Ch., by Rev. J. G. Sablin,	19 50

MISSOURI—

Memphis and Union Grove, Cong. Chs., by Rev. A. M. Thome,	15 00
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MICHIGAN—

Received by Rev. W. B. Williams:	
Allegan, Cong. Ch.,	\$11 05
Alpena, Cong. Ch., coll. in part,	50 00
Bridgeport, D. F. Foster,	5 00
Olivet, Cong. Ch., coll. in part,	48 00
Big Prairie and Croton, Cong. Chs., by Rev. R. Furness,	7 00
Dorr, Cong. Ch., by Rev. C. N. Conlter,	13 50
Kalamo, Cong. Ch., by Rev. J. F. Bouington,	7 50
Pentwater, First Cong. Ch., by Rev. E. Andrus,	23 00
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Wayne, An Aged Friend,	2 00

WISCONSIN—

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Beloit, First Cong. Ch., by Dea. Hanaford, Treas.,	\$151 80
Rev. D. Clary,	13 00
Bethel, Welsh Cong. Ch., by Rev. J. D. Davies,	7 00
Bloomington, Cong. Ch., by L. M. Bingham,	14 25
Clinton, Cong. Ch., by Rev. D. M. Breckenridge,	16 00
Monroe, Cong. Ch., by Rev. H. A. Miner,	20 00
Whitewater, Cong. Ch., by G. C. Marsh,	12 35
Beaver Dam, On account of Legacy of Dr. John W. Kimball, by A. Clark, Ex.,	233 51
Bird's Creek, Cong. Ch., \$6.25; Knapp's Creek, Cong. Ch., \$3.53, by Rev. A. Pinkerton,	80 71
Chippewa Falls, Cong. Ch., by Rev. G. W. Wainwright,	9 80
Green Bay, Presb. Ch., by W. I. Crandall, Treas.,	5 00
Menomonee, First Cong. Ch., by Rev. J. C. Sherwin, to const. John H. Knapp & L. M.,	65 00
Mt. Zion, First Cong. Ch., \$5.20; Potomac, Cong. Ch., \$8.50; Waterloo, Cong. Ch., \$1.30, by Rev. N. Mayne,	50 00
Muscoda, Cong. Ch., Rev. J. Jameson,	15 00

IOWA—

Received by Rev. J. W. Pickett:	
Council Bluffs, Rev. B. Talbot,	5 00
Taber, Cong. Ch.,	16 43
Civil Bend, First Cong. Ch., by Rev. W. C. Foster,	21 43
Decorah, Mrs. M. Veitz, by Rev. C. F. Veitz,	63 25
Dyersville, Plymouth Cong. Ch., by Rev. C. Hancock,	5 00
Fairfield, Cong. Ch., by D. Webster,	8 00
Garnaville, Cong. Ch., by Rev. B. A. Dean,	10 00
Lakeville, First Cong. Ch., by Rev. J. H. Upton,	16 10
Linsing Ridge, German Evan. Cong. Ch., by Rev. H. H. Sallenbach,	4 50
Marshalltown, Cong. Ch., by I. Lang,	10 00
Maquoketa, First Cong. Ch., by Rev. J. T. Cook,	27 60
	23 60

MINNESOTA—

Beaver, Cong. Ch., \$1.75; Plainview, Cong. Ch., \$13.75; Smithfield, Cong. Ch., \$4.50, by Rev. H. Willard,	\$30 00
Cannon Falls, Cong. Ch., \$8.50; Douglass, Cong. Ch., \$3.85; Granville, Cong. Ch., \$4.76, by Rev. E. W. Merrill,	17 11
East Prairieville, Cong. Ch., \$11.30; Morton, Cong. Ch., \$5.10; Richland, Cong. Ch., \$6.65, by Rev. L. C. Gilbert,	22 96
Minneapolis, Plymouth Cong. Ch., by C. M. Cushman, Treas.,	76 56
St. Anthony, Cong. Ch., by W. W. Paten, Treas., to const. Luther G. Johnson a L. M.,	36 00
Sauk Center, First Cong. Ch., by Rev. A. J. Pike,	7 00

KANSAS—

Arvonia, First Cong. Ch., by Rev. J. M. Bowers,	10 38
Welsh Cong. Ch., by Rev. T. G. Jones,	8 00
Emporia, Second Welsh Cong. Ch., by Rev. H. Rees,	30 00
Grasshopper Falls, First Cong. Ch., by Rev. H. Jones,	35 00

NEBRASKA—

Fremont, Cong. Ch., by Rev. O. W. Merrill,	12 00
Weeping Water, First Cong. Ch., by Rev. S. Barrows,	7 25

DAKOTA TERRITORY—

Elk Point, Cong. Ch., \$7.65; Richland, Cong. Ch., \$5.10; Vermillion, Cong. Ch., \$7.35, by Rev. S. Sheldon,	20 10
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CALIFORNIA—

Clayton, First Cong. Ch., by Rev. M. Harker,	14 00
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OREGON—

Forest Grove, Cong. Ch., mon. con., by Rev. S. H. Marsh, D. D.,	3 00
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HOME MISSIONARY,

\$17,928 76

Donations of Clothing, etc.

New Haven, Conn., Ladies' Home Miss. Soc. of the First Ch., by Miss H. A. Tucker, Sec., a box and three communion sets,	\$396 25
New York City, Miss P. T. Magie, a trunk,	185 00

Receipts of the Massachusetts Home Missionary Society, in June, STEPHEN T. FARWELL, Treas.

Amesbury, Rev. W. F. Bacon,	\$5 00
Belchertown, Cong. Ch. and Soc., bal. of coll.,	5 00
Boston, Phillips Ch., Mary Lincoln,	10 00
Highlands, Vine Street Ch., mon. con.,	22 00
Braintree, First Ch. and Soc., quarterly coll.,	40 00
Brighton, Cong. Ch. and Soc.,	83 08
Brimfield, Cong. Ch. and Soc.,	56 50
Cambridge, Ladies' Soc. of Shepard Ch.,	50 00
Charlton, Cong. Ch. and Soc.,	23 74
Coll. at meeting of Conference, by S. M. Lane, Treas.,	8 80
Curtisville, Cong. Ch. and Soc.,	12 30
Dorchester, F. W. J.,	900 00
Second Church, Sab. School Class,	8 33
Hamden Benev. Assoc'n, Charles Marsh, Treas., from the estate of E. M. Alexander,	100 00
Orleans, Cong. Ch. and Soc.,	25 00
Peabody, A Friend,	1 00
Peterham, Cong. Ch. and Soc.,	17 00

Pittsfield, N. H., John L. Thorndike,	\$75 00
Princeton, Cong. Ch. and Soc.,	36 00
Saxonville, Cong. Ch. and Soc.,	16 11
San Francisco, Cal., S. Pillsbury,	1 60
Stoughton, Female Benev. Soc., by Mrs. P. W. Hodges, Treas.,	7 27
Weymouth, Union Ch. and Soc.,	68 21

\$1,565 48

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Birmingham, Cong. Ch., by G. W. Shelton, to const. Dea. J. R. Hawley, S. Gardner, E. S. Smith and Jacob Brewster L. M.,	\$151 61
Bristol, General Association,	83 66
Brookfield, Cong. Ch., by B. M. Starr, to const. Harvey Roe a L. M.,	52 10
Colchester, Miss Eliza M. Day, to const. Mrs. Ann E. Abby, of Portland, a L. M.,	30 00
East Lyme, Cong. Ch., by G. Griswold,	8 10
East Woodstock, Cong. Ch., by G. A. Paine,	80 77
Goshen, Cong. Ch., by Rev. W. T. Doubleday,	45 00
Greenville, Cong. Ch., by F. W. Carey, Treas., to const. David Gilmore a L. M.,	46 55
Hartford, Central Cong. Ch., by A. S. R. Treas.,	410 00
Pearl Street Ch., of wh. \$50, from Thomas Smith, in full to const. Rev. W. L. Gage a L. D.,	298 50
South Cong. Ch., by W. Blatchley, Treas.,	150 00
Kensington, Cong. Ch., by H. M. Coles,	53 00
Manchester, F. Woodbridge, Int.,	61 25
New Haven, College Street Ch., by E. Benjamin, to const. Mrs. Josie A. Lloyd a L. M.,	181 86
First Ch., additional, by J. Ritter, Treas.,	55 32
Howard Avenue Cong. Ch., to const. W. C. Scoble a L. M.,	30 50
New Milford, Cong. Ch., by G. W. Whitteley,	190 00
Norfolk, Cong. Ch., by Rev. J. Eldridge, D. D.,	105 00
North Manchester, Second Cong. Ch., by Dr. Scott, to const. W. Campbell, L. L. Buckland, C. M. Griswold and J. S. Williams L. M.,	120 25
Norwich, —,	19 00
Old Lyme, Cong. Ch., by Mrs. J. A. Rowland,	19 00
Rocky Hill, Cong. Ch., by T. D. Williams, in full, to const. Susan C. Robbins and Ella F. Williams L. M.,	54 00
Southington, Cong. Ch., of wh. \$100, from Dea. T. Higgins, to const. C. H. Beadle a L. D.,	265 50
Unionville, Cong. Ch., by E. N. Gibbs,	26 00
Union, Cong. Ch.,	19 76
Waterbury, Cong. Ch., by F. B. Hoadley, Treas.,	269 75
West Haven, Cong. Ch., by F. T. J.,	50 00
Whitneyville, Cong. Ch., by E. B. B.,	21 75
Windsor Locks, Cong. Ch., by J. H. Hayden, to const. Mr. and Mrs. L. P. Martin L. M.,	126 26

\$2,168 79

Receipts in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.

Cherokee Flat, Cong. Ch.,	\$4 00
Grass Valley, Cong. Ch.,	50 00
Nevada City, Cong. Ch.,	6 00
Oakland, First Cong. Ch.,	260 00
Redwood City, Cong. Ch.,	20 00
Reno, Nevada, Cong. Ch.,	14 00
Sacramento, Cong. Ch.,	47 50
San Francisco, First Cong. Ch.,	273 45
Second Cong. Ch.,	12 00
Santa Cruz, Cong. Ch.,	15 00

\$708 95

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely :

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired ; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application* ; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers :

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Mary H. Butcher

THE

Home Missionary.

SEPTEMBER, 1871.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. . . . *Mark xvi. 15.*
How shall they preach except they be SENT? *Rom. x. 15.*

Vol. XLIV.

SEPTEMBER, 1871.

No. 5.

COLORADO AS A HOME MISSIONARY FIELD.

By REV. NATHAN THOMPSON, of Boulder, Colorado.

In looking over the columns of "Religious Intelligence" in our papers, one seldom sees anything from Colorado. The loyal Scotchman had seventeen reasons for not firing the cannon on the approach of His Majesty: "First, your Honor, we hadn't any cannon." Had Colorado had her ministers, even though they had not *canon* power, doubtless they would have been heard from. Her Congregational churches even now number but six; of ministers, she has never had more than four, and at this writing they are reduced one-half. Six churches, half of them emaciated, and two-thirds of them famishing, tell her Congregational status. Central, Empire, Georgetown and Greeley, are now without pastors.

In two respects the settlement of Colorado has made ministerial labor somewhat difficult. Ward, a mining district, eighteen miles west of us and 3,000 feet above us on the mountains, is an illustration. Four years ago capital was there, with men to expend it. It was alive with business. It was confidently expected that the quartz-mills then building would pay their Eastern owners a large dividend in gold. Unquestionably the gold was there, and is there still. It was my privilege to gather good congregations there on Sabbath evenings in '66 and '67. The houses are most of them there still; but the people have deserted them. The quartz-mills are silent. The gold was there, but the method of profitably saving it had not then been demonstrated in Colorado. And so, all through these mountains, are these quartz-mill villages, deserted, save by a few lean men who are "holding on" to their unsold claims, believing in a "big thing yet." And if a merciful Providence shall lengthen out their lives sufficiently, I have no doubt that some of them will get it. Central, Black Hawk, Nevada and Georgetown, are about all the mining towns that have maintained even a fair existence. Many of the others will doubtless be successful by-and-by. But the difficulties have been such that they were abandoned, or nearly so, before the Missionary Societies were warranted in supplying their need. There are even now signs of a revival. Ward, before mentioned, now expects new life.

There is a second respect in which the settlement of Colorado has made ministerial labor difficult. Outside of the mountains, the bottom lands along the creeks are narrow. These creeks are not usually less than seven miles apart—often more. The intervening miles are elevated, rolling plateaus, forming.

the best pasture lands of the country, but not valuable for agriculture till they shall be watered by an extensive system of irrigation, the beginning of which may already be seen this side of Denver, and indeed in the farms that are creeping out along the sides of the other creek valleys. Longmont and Greeley are built upon a system of irrigation. But thus far the settlements on the farming lands have been mostly a line of farms along the creek bottoms, beginning at the mountain base and stretching away eastward. It is easy to see that it makes a vast difference with the social privileges of a thousand people, whether they are living on twenty square miles of land in the form of a square, or whether the land is an oblong strip, one mile wide and twenty miles long. In the one case they easily acquire all the privileges of society, social, educational, and religious. In the other, it is almost impossible to form a church, or build a meeting-house, and not easy to build the needed school-house. This little town is always filled to overflowing, during the winter, by families moving in to get the benefit of our schools during the winter months.

Will these circumstances of settlement continue? We think not. If my reader will take his map, he will see that Colorado is in the latitude of Pennsylvania and the Virginias, and although not quite so wide as they, is enough longer to contain just about the same area, in the central and choicest latitude of the United States. Of the western section I will say nothing; we have hardly begun to think of that yet. The middle section is a section of the Rocky mountains, containing four prominent peaks: Long's, Gray's, Pike's, and Mount Lincoln, each from 14,000 to 15,000 feet high, and is from 100 to 200 miles wide. This is the great gold and silver mining section of the Territory. The beds of iron and coal are in the valley. Central City, in this section, is central only because north and south of it, through the Territory, are mining districts equally valuable, which, instead of having been worked twelve years, so that something is known of their wealth, are only known by name, and can hardly be said to be well explored. Probably it is safe to say that they of the next century will hardly be able to estimate the value of the mines of precious metals in Colorado. One who reads the Denver and Central papers will see the weekly statements of gold and silver shipped from their banks. But these are only two points for this whole region of mines. When north and south, through the breadth of the Territory, mines are opened and worked, as productive as these now developing, these present weekly shipments will be but as "a drop in the bucket" of the gold and silver interests of Colorado. And then there is the lumber interest among the mountains. From these mountain pines comes all our building lumber. And the farming interest among them, hitherto a small matter, is now beginning to receive much attention.

But here let Mr. Bowles speak from his "New West," for he has traversed the mountains more than I have yet been able to do:—"Starting from an elevation, at the end of 'the plains,' of 5,000 to 5,500 feet, these mountains rapidly carry you up to 8,000, 10,000, 13,000, or to 15,000 feet, above the sea level. Peaks 9,000, 10,000 and 12,000 feet high are scattered everywhere; they are the mountains; while those that mount to 13,000 or 14,000 feet are plenty enough to be familiar, and are indeed rarely out of sight. In spite of these great elevations, the traveler carries summer skies as he keeps summer scenes with him at this season, in most of his excursions among the mountains and their peaks in Colorado. We borrow our ideas of mountain travel and

mountain heights from Switzerland and the White mountains of New Hampshire. Among them both, vegetation ceases at 5,000 feet above the sea level, and perpetual snow reigns among the Alps at 7,000 to 8,000 feet, as it would in the White mountains if they went as high. But here in these mountain regions of Western America, vaster than either, the hills themselves only begin to rise from the plains at an elevation of 5,500 feet. And at that height, though the nights are always deliciously cool, the summer days are as warm as they ever are in the valleys of the New England States, if not warmer, and snow enough for sleighing, or to force the cattle to shelter or to other food than the prairie grass, is only a rare chance,—a memory of the oldest, or a dream of the youngest inhabitant. At 6,000 or 7,000 feet in the valleys of the mountains, the small grains and the tenderer vegetables are successfully cultivated, and at 7,500 and 8,500 feet, potatoes and cabbages thrive. The Middle Park ranges from 7,700 to 9,000 feet high, in its level sections, and the South Park from 6,500 to 7,500 feet, while the higher plains and embraced hills of both run up to 10,000 and 11,000 feet. Yet grass grows richly and abundantly throughout both; hay is a great natural crop, and is cured already for all the wants that can be reached. In the lower parts of the South Park, cattle winter out of doors, and the smaller grains and hardier vegetables are grown with great success and profit. Flowers are beautiful and abundant up to 10,000 or 11,000 feet; the largest and best timber grows at 9,000 to 11,000 feet, and trees do not cease till you pass about 11,500 feet, while the real, absolute and perpetual snow line is not reached at all in these mountains. At 12,000 feet it begins to lie in great patches on the shaded sides of the hills, or in deep ravines, and goes on to multiply in such form, as the mountains rise to their greatest height, at 14,000 to 14,500 feet."

I expect to see the agricultural interests carried on very extensively, as I see them already begun, not merely along the creek bottoms, in narrow strips, but widening out upon the uplands, occupying for one interest or another all these prairies; and not merely upon the valleys, but among the mountains. For wherever grass and flowers grow, there the settler will be found with his herds of stock, his gardens of vegetables, and his fields of potatoes and oats. And so the mining sections will be doubly peopled, by those who work the mines and reduce the ores, and by those who till the ground for their sustenance and support. And then the descent of the streams, as they issue from the mountains, is rapid, offering excellent water-power for manufactures. The manufacturing interests of Colorado are hardly begun as yet; but every one who looks at these favorable sites must say that one day the manufacturing interests will be important and valuable in this portion of "our new West."

What State or Territory, then, offers more varied resources for labor and wealth than does Colorado? Her agriculture and horticulture, so far as carried, furnish grains, fruits and vegetables unsurpassed; her mines of gold and silver have already made the reduction of precious ores a new science in the United States—a science whose mysteries are yet in the hands of the inventors; her beds of coal are extensive; her iron is pronounced of the finest quality; limestone, sandstone, and beds of clay for bricks and pottery ware, are ample; her mountains are covered with pine; her creeks invite the manufacturer. And yet, in all things she is in her infancy. Twelve years ago her settlers were crossing 650 miles of unsettled prairie, to make new homes and begin these varied interests. And now that two lines of railway have already

reached us, and Denver is becoming a railway center, her lines already extending to every point of the compass, who can doubt that American enterprises will continue to seize upon and develop these vast material interests; and that Colorado, so much favored by her climate, her soil, and her mineral wealth, will be one of the strongest of our inland States? And then her dry, warm climate, and her pure air are already making her the resort of multitudes from the East, who have there contracted diseases of the throat and lungs. Asthma finds here its perfect relief. Consumption is for a season at least baffled, and life is prolonged, if the patient be not quite restored. Health-seekers from the East are already filling our hotels, and crowding into our private houses. The benefits and the fame of a journey to Europe, are a great thing with many. But a journey across the Continent, to these mountain parks, to these perpetual snows feeding lakes of remarkable beauty, to these canons of magnificent scenery, to this great region of mountains, to this country of magnificent distances, to this bracing air, where the coolness of night at these high elevations invites to sleep that invigorates, and the warmth of the day does not prostrate—this is rapidly becoming the sanitary measure of thousands.

We ministers have thought ourselves too few in number to call for a Home Missionary Superintendent. But I think we have been mistaken: this is just why we have needed one. The peculiarity of our settlement I have already illustrated. A few Congregationalists are here, and a few there; they are scattered all about. Some one is needed to range up and down, through the length and breadth of these settlements, to look after our interests and gather the churches. Our Episcopal and Methodist brethren have their bishops and their presiding elders to do this work for them; and they are doing it. Meanwhile our Congregationalists, in their strong feeling that *all are brethren*, are building up the Presbyterians and others, and the churches of the Apostles and the Pilgrims are suffering loss. I am glad to see these exhibitions of Christian brotherhood. But they should not defeat the polity which is at the foundation of our civil government, which carries out the apostolic doctrine that bishops and elders are only servants to "feed the flock of God," not "as being lords over God's heritage, but being ensamples to the flock," and so the true successors of Peter. Colorado imperatively needs a Superintendent of the American Home Missionary Society. She needs too, and is to need still more than now, consecrated talent from the East, to build up her churches, her schools, all her institutions of piety and education, upon the model, and after the example, of our Fathers and the Apostles.

COLORADO AND HOME MISSIONS.

By REV. GEORGE F. MAGOUN, D.D., President of Iowa College.

A few weeks' tarrying and journeying in this unique mountain Territory, during the last summer, impressed me with the conviction that the time has come for carrying forward our Home Missionary work there far more energetically and extensively. *Colorado is ripe for such a movement as that of the "Iowa Band."* I did not visit all the churches, from lack of time; but one could easily do it within two or three weeks, and see all the grand scenery of that wonderful region besides. The Rev. Reuben Gaylord, former Home Missionary Superintendent in Nebraska, had done it a few weeks before my visit. The Congregational churches are few, much fewer than they should be

and might be. And even those few are supplied but in part with ministers. One of the most important, in the beautiful and promising village of Georgetown, the point of departure for the mountain peaks and the parks, by travelers for health and pleasure—a church supplied with a new and attractive house of worship, had no minister, and had had none for months. And it is impossible, of course, in those mountain regions, to get a temporary supply. The still more important church at Denver, which has recently secured the services of Rev. Thomas E. Bliss, formerly of Memphis, Tenn., had long been vacant; though it was completing a house of worship which was dedicated while I was in the Territory. Some effort was being made to secure Rev. G. D. A. Hebard, of Oskaloosa, Iowa, then on a health-trip through the mountains, and since deceased. Colorado has now—and is likely to have still more largely—immigration from New England and other regions where Congregational Christianity flourishes; and among the incomers there is a goodly proportion of members of Congregational churches. The region and the population are congenial to our Puritan faith and order, and these take root and thrive in Colorado as readily and quickly as anything else. It is a singular circumstance, that, at present, neither Methodism nor Romanism—as almost everywhere else in the old Northwest, and in the new Mountain Interior—leads in pioneering there, but the Episcopal church. This is owing, not to any predisposition of the people for the forms of that denomination, or for any of its shades of doctrine—Low Church, High Church, or Broad Church, Ritualistic or Rationalistic,—nor because the mountaineers have either leisure or taste for the interminable and incomposable controversies that illustrate the boasted “peace” and “unity” of hierarchies; but simply because an industrious and zealous Superintendent of Episcopal Home Missions was sent into the Territory at an early day. Bishop Randall evidently unites great sectarian eagerness with considerable business shrewdness and persistency. One evidence of this is, his obtaining a legislative grant for one of his sectarian projects, after the fashion of the Romanists in New York. Just below the foot-hills, on the great road into the mountains, and outside the village of “Golden City” (the former capital), he has located an Episcopal college (“Jarvis Hall”), and has obtained from the legislature a grant of \$5,000 for a “School of Mines.” Of course, no such sum will create such a school at the present day, in Colorado, or anywhere else; and it is only a basis for future claims on the money of the people to give success to a denominational school by supporting in it a State department. But it illustrates ecclesiastical tactics. Common schools Colorado has not as yet, and at Denver, the city of the Territory, where one might expect to find a beginning, the people are dependent upon Romanist, Episcopal, and Methodist seminaries, or private schools. The last of these, if I remember correctly, had been given up last summer, and the first was not over-prosperous, while the second was pushed with great *elan*, and would be readily taken, in its building and outward signs, for one of the establishments of Catholicism. The “Kansas, Pacific and Denver Railroad” has recently been continued to this village of Golden City, which is some dozen miles from Denver; and if collegiate education were a present want of the Territory, and there were students to fill such an institution, the Episcopal college, with its skillfully secured grant of public money, would be likely to monopolize the higher education of the Territory. I could not learn that the Episcopal congregations were more

flourishing than others, or doing more for spiritual religion, but I found almost everywhere marks of propagandism in the securing of sites for churches of that sort in advance, and other endeavors of a like character. I do not know the number of Episcopal clergymen in Colorado,—the *New York Observer Year-Book*, into which I have just looked for the figures, gives nothing but blanks,—but my impression is that it is considerably larger than the number of Congregational ministers. Colorado has had an Episcopal Home Missionary Superintendent fifteen years, but has none for Congregational Home Missions.

Heretofore the towns of Colorado have been almost exclusively mining towns, Denver forming nearly the single exception—the only one of any considerable population. If I am not mistaken, this will not be so in the future. Dependent as the agriculture and horticulture of the Territory are upon irrigation very largely, the necessity of products for home consumption and the fine quality of the fruits of the earth already grown, together with the unstable and unsatisfactory nature of mining operations everywhere, will add continually and more and more to the farming population and farming interests. It is a treat even to one from the productive and wonderful Central States, to taste the vegetables and grains of Colorado. Fruit it can hardly be said to have; though the orchards and vineyards of Missouri and Illinois on the one hand, and of Utah and California on the other, are abundantly represented in the markets and shops of Denver; but the mountain valleys and intervalles are rich and well-watered. On the plains outside the foothills, farmers boast that they can raise anything *with irrigation*, and ditches run everywhere to supply fields and gardens. Other towns besides Denver, that are not mining towns, are sure to grow up on the plains—at least along the railroads which are now multiplying, and destined to multiply still more. “Greeley” is a recent example of this sort of towns. The dreariness of the eastern third of Colorado will ere long be broken up by these new towns of the plain. And communities of a very different character from the unstable, lawless, coarse, repulsive character of new mining towns will invite Christian ministers and foster Christian churches. The extraordinary beauty and healthfulness of the climate, and the inspiring vicinity of the Snowy Range, with all its grand and singular scenery, will draw multitudes, and the hard-money basis of prosperity caused by the presence of such treasures in the mountains will not fail. The change that is coming from the primitive, rude, venturesome, uncertain mining processes, to the reliable and regular ones which science will speedily inaugurate, will also go far to change much the character of the people. Denver must be the great city, — and a *great* city indeed I think it is destined to be, and a very peculiar city, at least for a time, where the interchanges of mountain and plain, of agriculture and mining, of American and Mexican trade, of the Mississippi and the Pacific, will be carried on upon the largest scale. But the strangeness of its life and commerce will bear a smaller proportion to the whole, ere long; the common business of a great interior center will bear a large proportion to what has hitherto been so peculiar. I have never seen the California cities, but I cannot conceive how they can be more unique and interesting than this city of the plains and the mountains—the Damascus, I had almost called it—though it has no Damascene splendor as yet—of our far Interior. Indians and Mexicans will be comparatively fewer in its streets; saloons and low haunts of vice less nu-

merous among its buildings. About the time of my visit the county fair took place, at which horse-races, a sham fight, and a war-dance by forty Ute Indians were the attractions. It will not long be so. I look to see a more stable and less speculative business, many branches of ordinary trade which now amount to little growing great, common schools and their necessary accompaniments, and the one feeble church of the faith of the Pilgrims in this and other leading towns doubling and multiplying itself. Colorado will have a sturdy, enterprising, vigorous population, one for which earnest Christian ministers will delight to labor. My impression is that the major part of the farmers of the future State will be found in the natural "parks," which are as peculiar to Colorado as are the mountains. When these are occupied and cultivated they will show pictures of rural beauty worth the journey over the Pacific Railroad to see. It does not seem probable that business towns will multiply inside the mountains in these "parks," but large rural villages certainly will; and for healthy churches and healthy pastorships that region will be unsurpassed. Of course there will still be mining towns and churches of miners to care for, but these will constitute but a small portion of that great area of usefulness which this most interesting region will open to our Home Missions. May the Lord put it into the hearts of those looking forward to the ministry of the Word of God, to care for the spiritual wants of what is a grand portion, and seems to be a greatly neglected portion of our heritage. I met numerous descendants of New England families there,—some cradled in Congregationalism, but now connected with other bodies of Christians,—and there is every reason to believe that these will always bear a large proportion to the other elements of population. To one who has seen with his own eyes the noble influence and transforming power of such a group of Christian preachers as the "Iowa Band" upon this great commonwealth of Iowa, it seems more desirable than words can tell, that a COLORADO BAND should offer itself speedily to the American Home Missionary Society, to enter upon that open and inviting field among the mountains.

MISSIONARY INTELLIGENCE.

CALIFORNIA.

*From Rev. J. N. Hubbard, Wheatland,
San Joaquin Co.*
Scattered Sheep.

My work takes me much from home, over a region greatly in need of pastoral labor. I have endeavored to visit every house in my field, inquiring into the spiritual condition of the inmates. As large ranches make few neighbors, I have to go over a good deal of ground and give much time to it. I have preached regularly every other Sabbath at Waterloo, eight miles east of Stockton; a part of the the time a second sermon at Linden, or at a school-house

near there. Linden is twelve miles from here, in nearly the same direction as Waterloo, but on another road, so that the ride is six miles from W. We have a Sabbath school at Waterloo, well attended, but no organized church there yet.

I have preached also regularly, every other Sabbath afternoon, in Wheatland. In the morning of those Sabbaths, I preach once in four weeks at Peters, and once in four weeks at Farmington. Peters is a station on the Stockton and Copperopolis railroad, fourteen miles east of Stockton. A ride of ten miles takes me from Peters

to my appointment in Wheatland. We have our Sabbath school directly after preaching, and meet again in the evening for prayer and study of the Scriptures. I find it a fatiguing day, when I preach at Peters.

The people are suffering much from the failure of the crops, so that I have received little for my services, and sometimes, on coming home, have found my family in actual want. It is a great comfort, however, to find my labors prized by a few praying ones, who, having little themselves, have tried to supply my wants. A lady at Waterloo said she had been praying for a year that God would send them a minister, and she felt that I came in answer to prayer. Another, in Wheatland, said that before I came she was assured God was about to send them a minister, for she felt that her prayer was heard. Not long since, a lady on whom I called said I was the first who had ever visited the family as a Christian minister; that she sometimes felt as though she was in a heathen country; that she had not heard a sermon or a prayer for several months. She welcomed my visit to her house as a dawn of brighter days in the region where she was living.

From Rev. M. S. Crowell, Sonoma, Sonoma Co.

New Enterprise.

After the lapse of nearly two years, it is pleasant to resume correspondence with you.

At the close of my first Sabbath's service here, a meeting for consultation was held; it was unanimously agreed that the need of regular Sabbath worship was great; and a subscription was started, which, with private pledges, soon warranted the friends in assuming \$400 of a minister's salary, and I was invited to take hold of the work.

There being no room at our disposal

in the town, we had a service in a school-house two miles away. About thirty were present, and after the service their talk over the prospects gave the needed impulse to the new movement.

An unused and unfinished room was engaged, about 24 by 32 feet, of good height and well finished, in the new school-house in town; Superintendent Warren came and preached to between fifty and sixty persons; a creed, covenant and constitution were adopted. The next Sabbath our room was furnished with sixty chairs; other seats, however, had to be extemporized. We soon organized a Sabbath school with forty-five members. A council convened, recognized fourteen persons as the new church, and installed the pastor—Rev. Dr. A. L. Stone preaching the sermon. It was an occasion of great interest to the community, giving dignity and character to the enterprise; and accepted as the starting point of a great and permanent influence in this valley. Our finances are by no means discouraging, yet a "lift" from any generous heart would be appreciated—as was that we received from the proceeds of a lecture by the Rev. Dr. Stone.

As a stimulant to the other denominations, the enterprise has already paid its cost. Our Methodist brethren have stirred themselves and renovated, inside and out, their dilapidated "Ames chapel," erected in 1853. The Episcopalians have doubled their services, and it is said that the Romanists have decided to double theirs. There is an increasing respect for religion among the most intelligent classes, as well as an increase of their attendance at church.

Our congregation has averaged seventy-five, and the Sabbath school has averaged sixty. The people are very kind and considerate, full of love and good works, and have made our labors really delightful. If the grace

of God shall be welcomed into the heart, our planting will not be in vain.

WYOMING.

From Rev. J. D. Davis, Cheyenne.

His Second Year.

My second year, now closed, has been a trial year with us. The town has decreased in population, and has now "touched bottom." We are making permanent improvements; have water flowing through all our streets, and thousands of shade-trees set out last spring. Our little homes are being enclosed and adorned. A new cemetery is to be enclosed, and a new house for a graded public school is to be built this summer.

As a church we have felt the strain. Several of our best members have left, and few have come in to take their places. Some have been raised up here, so that we number but two less now than we did a year ago. Our congregation is twice as large as any other in town, and a series of evening discourses to young men are drawing out many who have not attended church.

With the proceeds of an "excursion" (nearly \$200), we have secured "that bell" which we have so long needed. Our church is now finished and furnished, and neither church nor pastor has ever owed a dollar in town, since the enterprise was started. Our prayer meeting has been interesting during the whole year, and for some months has been the only one in town.

You are aware of our proposed "change of base," [to the mission in Japan, under the care of the A. B. C. F. M.], and see the importance of securing a strong man to hold this point.

The Indian Murderer.

You may be interested in my experience with an Indian, convicted of murder and sentenced to be hung. On

my first visit, he seemed very indifferent, would not speak, pretending that he could not understand English. I talked with him by signs, and in a few days he sent word that he wanted to see me again. I carried him a large engraving of "The Crucifixion," and hung it in his cell. He said he wanted to see me every day, and I visited him nearly every day after that. He said the Great Spirit was the sun, moon and stars; every good Indian went to the Great Spirit at death, but the bad Indian went out on the prairie and lived all alone forever. I tried simply to give him an idea of Christ and his work, and to lead him to trust in Christ. He became very much interested, his eyes would fill with tears in talking of Christ, the Great Spirit's son, who had died for him. He gained the intellectual view, and I have some hope that his heart was resting in Jesus. He met death willingly and bravely, saying that he was "going to the Great Spirit."

KANSAS.

From Rev. L. Armby, Mound City, Linn Co.

How He Finds It.

This must be regarded as a somewhat difficult field for Congregationalism. Being near the Missouri border, the early settlers were largely from that State, and constitute a considerable portion of the present population. They of course more naturally attach themselves to other denominations, if they pay any attention to religion. The notorious Col. Jennison lived in this village, and the Col. Montgomery, whose name was so often in the papers, still lives only five miles west of us. It is startling to hear the old residents tell us of the scenes of blood which they witnessed here; and their evil influence upon religion and morality cannot be easily outgrown. Weeds will grow without culture, and various forms

of error have found here a congenial soil. Many have but little faith in the Bible, but a great deal of faith in what they consider the revelations of departed spirits. Some who can see no beauty in Christianity, are strongly attracted by what is called "free religion."

Mound City, like so many other Western towns, has had its disappointments and reverses. It was expected that the Kansas City, Fort Scott and Gulf railroad would pass through the place; and when two years ago it was built six miles east of us, many concluded that the village must die. The county seat has been removed to La Cygne, and the population of this village has diminished during the last two or three years. Still there is a general conviction that Mound City will continue to live and be a permanent trading point. We have a pretty good church building, some excellent people in the church, and with God's favor we hope yet to be a great blessing to the community.

From Rev. W. C. Stewart, Seneca, Nebraska Co.

• Finished and Paid For.

Since my last report, nine persons have been received into the church by letter. The completion of our house of worship has largely increased our congregations, and given more compactness and spirit to our organization. We hope soon to put in the sickle, and gather some of the ripening spiritual harvest. The church building is a beautiful little chapel, 32 by 50 feet, accommodating about 240 persons, and costing with the furniture, organ and lot, over \$4,400. The property is clear of debt. We are greatly indebted, however, under the providence of God, to the Congregational Union and the American Home Missionary Society, for liberal aid in doing what we have done here, in building up and sustaining the cause of Christ. With the exception

of \$500, received from the Union, all the funds for the church edifice were raised here. A lady of the place presented us with a handsome set of pulpit furniture, another gave us a beautiful pulpit Bible, and the young men of the congregation gave the pulpit carpet, and so on. This building enterprise was undertaken upon the conviction that not only the success, but even the existence of the church depended upon it. Accordingly, some of our people have been heavily drawn on, pecuniarily. It is the old story of effort, sacrifice, and glorious success. I am thankful that, in spite of not very rugged health, I have been enabled to bear an active part with the church in these labors. My great anxiety, now, is that that we may reap the spiritual harvest, for which I trust that all, thus far, has been but the preparation.

MINNESOTA.

From Rev. C. C. Salter, Duluth, St. Louis Co.

More of Duluth.

It is unfortunate that Duluth is "a celebrity." Its sudden rise, and the gaze attracted to it, create the expectation that a new church will speedily grow into strength and independence; while in fact, there must be a waiting, for which the Western blood, stimulated by the wonderful upbuilding of the past two years, is poorly educated.

Expenses of living are not small, as no back country has been developed to supply our markets. Rents are exceedingly high, but begin to sober down slightly. The completion of the public works last year left a large amount of unemployed labor restless and depressed. Trade, with no farms to feed it, grew slack, and merchants were sorely driven to pay burdensome rents. Spring brought but little of the impulse that population and trade expected. All this will work good, as a needed schooling and seasoning.

The future is not at all doubtful. Manufactories are starting up. A wealthy Pittsburgh firm is building an iron foundry. Our granite quarry is trembling under the upheaving blasts, and is sending its appropriation of \$50,000 to build a government light-house on Lake Huron. This granite is heavier than the Quincy, and more nearly resembles the dark variety found in the Egyptian tombs. The much disputed canal is opened, and is being guarded against the remonstrating lake by firmly anchored cribs, so that the largest vessel will pass from the lake into the calmer harbor of the bay. The North Pacific will soon need docks for the shipment of the freight that will crowd her iron pathway. Sixty thousand dollars is to be expended this summer in lengthening our breakwater and building a light-house.

No town can compete with Duluth as the wholesale depot for the vast country to be opened by the Queen of Iron Roads. As an instance of the cheapening of freights by the water route, a square Steinway piano reaches our music store, at a charge of eleven dollars, from New York, five dollars less than the tariff to St. Paul, which must include the 160 miles of rail from Duluth. Already our harbor bristles with the spars of commerce. The "Chicora," swift to do evil as a runner for the rebellion, now comes with swift keel from Collingwood hither, on the St. Lawrence and Lake Superior line. We average two steamers daily from Buffalo, Ogdensburgh, Cleveland, Detroit, Chicago, and other lake ports. Our elevator transferred from cars to boats 50,000 bushels of wheat, in one day last week. In a single day forty cars bring their cargo of wheat and flour, some of it coming from as far south as Winona, while 600 tons of freight were sent to St. Paul, and other points in Minnesota and Iowa. Is not this destined to be a noble center of trade and power?

Colonies are already examining the country to the far West. Emigration seems to move not by the "prairie schooner" only, but by the mass, a regiment of humanity, to build a town in a day. Hence, friends of Home Missions be not discouraged! All this future bids us labor in patience.

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From Rev. S. H. Kellogg, Glencoe, McLeod Co.

Found a Revival.

At the suggestion of your Superintendent, I was from home for a while, hunting up two families (brothers), belonging to our Congregational fold, and residing in the western part of McLeod county. Owing to a mis-spelling of the name, I failed to find them, but thereby was led into a work my heart had been set upon for months,—a revival of religion.

Through the blunder in the name of the brothers, I found another family of our fold, preached to them with their gathered neighbors, and left an appointment for four weeks. This was in a new prairie town of some fifty families, the purest "Yankee" of any I have known since leaving New England. At my third appointment, I engaged to come and spend a few days in a continuous meeting; opening afresh the gospel battery on such themes as these: man's lost condition, Jesus a Savior; the new birth; Mary's choice; etc.,—the style of preaching being extemporaneous, copiously illustrated, as for the young. After three such services, four adults rose for prayers, and three of them cast in their lot with the disciples of Christ. Our meetings continued four weeks, except Saturdays, when I returned for my regular appointments.

This work of the Spirit may be regarded as unusual. Here had been no church organization, no regular preaching, no minister of the gospel, no church edifice, no school-house even, where to gather a congregation. Here

the sturdy pioneer began to break the turf seven years ago, and year after year had been joined by others, with their young families, to share in toils and joys. In the summer he sows his wheat, in the autumn and early spring he traps for "rats," mink and badger; in mid-winter he "dens up" with his family, sometimes literally so in a "dug-out" covered with sods, lighted and entered by a single opening. But generally the "dug-out" has now given way to a small frame house and a comfortable straw barn. One of these settlers told me that the past winter he had trapped only about 200 musk-rats, twenty minks, and one or two badgers; while usually he catches 1,000 or 1,200 rats and other furs in proportion. This winter's experience tells of a neighborhood *too much crowded*: settlers are within a mile from him!

In going from house to house, before any public appointment, I learned that almost without exception, these settlers are children of pious parents of various Evangelical denominations at the East. From this fact, and the general prevalence of irreligion and bold sins, I began to feel that I was called of God to proclaim a gospel of salvation for them and the sadly neglected grandchildren.

River Prayer Meeting.

But the Lord had sent other messengers before me. A prayer meeting, of *two*, had been held in Buffalo Creek, under a wagon body, bottom side up, with a yoke of cattle attached. The wagon was upset in fording the river, and the father, his sister, and young daughter, were all turned under. The sister ran for help. The daughter was drowning, and the father was so held by the wagon that he could reach no hand to his struggling child. He prayed for her, and counseled her to trust in Jesus. Then again he prayed, and resolved if spared to let his light shine more brightly as a Christian. Help

came and they were all safe once more. This was the brother to whom Providence guided me, and who is now foremost in every good work. Eight family altars, now, every morning smoke with the sweet incense of prayer, where a few months ago there was not one. Sabbath-breaking and profanity have greatly lessened, and a church of the Puritan faith is to be gathered.

One of the Converts.

A man in middle life, with a family of children, was so profane that when he comes to town and swears not at all, his former acquaintances give him a second look, and inquire if he is not sick. His neighbors think it almost impossible for those lips to pray, that were so profane. The *sacred* use of the names of God is so strange to him, that he trembles to frame them into prayer before others. He says, "My wife was gone, and I undertook to supply her place in prayer with my children. Such a jingle you never heard; it would almost have made you laugh. I pray in my closet and enjoy it, but somehow I can't pray before others. I think I shall sometime, but somehow I can't yet." God seems to have sealed up before others, those lips that were so long polluted with curses. May he yet have mercy, and remove the seals!

Our Eastern friends are doing a great work, in the fast filling West, by their prayers and gifts. I cannot enough thank them, in behalf of their own children who have left their early homes forever. But allow me to say to them, Your children and grandchildren would live and die out here, like the heathen, in ignorance of the gospel and in deplorable, awful sins, were it not for the Home Missionary Society, sending the gospel to save them.

Sad Calamity.

While absent, holding meetings in another place, I returned home late Saturday evening to find my stable burned, together with a promising colt,

calf, saddle and tools. But worse than all, my wife was prostrated with severe burns, having fallen insensible at the door, into the burning straw. Our oldest boy of eleven years was the only assistant in saving his mother. She barely escaped death. Probably in five seconds more, or two only, she would have suffocated with the animals she was seeking to save. For four weeks she was an invalid, and must now always wear visible scars, as mementos of the horrid scene and the torturing agony. Physician and friends were very sympathizing and kind in our distresses.

O why, I have asked, shall one thus suffer, who has been a devoted helper to your missionary at home and abroad, having spent more than half of those four weeks of revival in laboring and praying with mothers and their children, with a blessing ever attending her quiet work? Have I been too restless and impatient under God's ways and times in the conversion of souls? I now feel that the Lord's work is my work, and I will not plan any other.

IOWA.

From Rev. R. Hassell, Kellogg, Jasper County.

Spiritual Successes.

Jasper City is a growing village on the line of the Chicago, Rock Island and Pacific railroad, containing a population of 600, surrounded with a fertile prairie, rapidly filling up. South of the village the country is thickly settled by a population in which is represented almost every diversity of religious belief, and where a great work needs to be done, by the diffusion of pure religious truth and the sanctifying power of the Holy Spirit.

We have held a series of preaching services, meetings for prayer and religious inquiry, filling the house with attentive and serious hearers. These efforts were followed up with visitation from

house to house, and the people, some of whom had been errorists, unbelievers and careless, gave earnest heed to the word which I tried to deliver with plainness, directness and fidelity. The church was humbled, quickened and united. Twenty-eight have entered into covenant with the church within the year, and the prospect is hopeful.

Our church Sabbath school is doing a good work for the children. It has some earnest workers, aiming to impress the heart with saving truth, and to lead the children to Christ. We have three other Sabbath schools under our care, sustained chiefly by members of the church, in outlying districts—one of them very needy and destitute. The parents are from Kentucky, ignorant of the plainest teachings of the Bible, their children growing up in almost heathenish darkness. One little boy told me he had never heard of heaven. Several members of the church have become deeply interested in this school; much prayer is offered for the success of the Word, and I do hope for conversions among them.

One of our number has died, comforted and sustained by the presence of her Savior. The day before her death, I read to her the 84th Psalm and prayed with her. She expressed her joy and gratitude, saying that it reminded her of the days of her childhood, when her father used to pray with her "three times a day." The thought of her pious father's prayers cheered and gladdened her as she entered the dark valley. O that there were more such fathers!

From Rev. C. H. Bissell, Independence, Buchanan Co.

Christian Union.

We have held a series of union meetings, for six full weeks, with the Baptists, Methodists, and Presbyterians. The Episcopalians had no rector, and many of their members were in constant attendance. We had a prayer meeting

every afternoon, and preaching in the evening, the pastors taking turn, holding separate service only upon the Sabbath.

Seldom is witnessed so perfect a union. The pastors labored together like brothers, each vying with the others in efforts to promote harmony; and the members, breathing a like spirit, labored in the common harvest field, forgetful for the time of all denominational lines.

Beside this promotion of brotherly love, the quickening of believers, and the recovery of many backsliders, some 140 persons expressed a religious interest, most of whom obtained a Christian hope. It was throughout a quiet, earnest work, without noise or excitement, but with evident moving of the Spirit of God upon the heart. And, what is remarkable, this is the first general revival in this place, now eighteen years old, and containing 3,000 inhabitants. On the last evening of our union, an appointment was made for a meeting in the several churches on the next Wednesday evening, and the converts were requested, uninfluenced by others, to put themselves under the care of that denomination with which they felt most sympathy. Thus we separated with the same good will in which we had labored together. I have received fifteen into the church, and others will join.

The Enemy.

Since the close of our union services infidelity has been trying its hand at teaching the people. First, the editor of the *Boston Investigator* compared infidelity and Christianity. Then a woman advocated "free divorce;" and her husband has just finished a course of ten lectures on Geology, with the Darwinian accompaniment, by a "sermon" on "Natural Religion, the only liberal and unsectarian faith." Heartily do we rejoice that the Spirit of God came first with his enlightening rays!

WISCONSIN.

From Rev. H. Foote, Brodhead, Green County.

Reminiscences.

It seems like a dream to be again reporting as your missionary, after so long a furlough. It is about 20 years since I gave to the then acting Secretaries my parting hand. May I be pardoned for indulging in a few reminiscences?

I first became your missionary in January, 1842, supplying the Presbyterian church of Racine, then young and feeble, with some 25 members, without a house of worship, and having been without preaching for seven months. My first missionary reports would show better than I can now describe, many early struggles and triumphs, the outlines of which are fresh in my memory, though many details have faded. The erection of a church edifice the first year, the glorious revival which followed, the enlargement of our house of worship in less than one year, and my ministry of more than three years, during which time 110 were added to the church, are all events of the past. Where 28 years ago a little band assembled in an upper room to worship God, now a church of 340 members, with a large congregation, assemble in a commodious sanctuary. Besides this, a large colony went forth years ago and organized the first Congregational church of Racine.

Worn down by toil, I next assisted several feeble churches in the interior, where I could ride more and study less: at Mount Pleasant and Yorkville, at Milton, Mount Zion and Emerald Grove. In the fall of 1846 I was called to take upon my hands another little struggling church in Janesville. Scarcely 25 names were upon their church roll, and those were of persons scattered over an area of ten miles, but two male members residing in town. Here perhaps the chief work of my life was performed, in a pastorate of twelve years.

Five of these years I remained your missionary, until our house of worship was completed, when we parted company, now for the first time to be reunited. Where, in 1846, a little church of 20 or 25 members, with 100 hearers, met in a school-house to listen to your missionary, now a church of 356 meet with a large congregation in their Gothic temple to worship God. In Janesville some of my choicest earthly friends reside; in their beautiful cemetery two of our children repose, while our dear Horatio fills a martyr's grave at the South, with no one to tell us where he sleeps.

In the spring of 1858 I went from scenes of revival at Janesville, to hold a protracted meeting at Brodhead, where I found another little shepherdless church scarcely a year old, which was more than doubled at two communion seasons. The people urged my installation, but after a year's labor I accepted a call from Waukesha, where I enjoyed a pastorate of five years, in which I expended from my private resources about \$1,000, to support my family, and then felt called upon to resign. I afterwards assisted the church in revivals, in building a beautiful house of worship, and in securing their pastor, Rev. C. W. Camp. Then for six years I engaged in agencies, doing meanwhile a large amount of Home Missionary work personally, but more in helping my brethren to fields of labor, and destitute churches to pastors. This brings me to the present year.

My early knowledge of this people, and our mutual affection, helped to bring me here. Coming to visit a sick friend, whose funeral I soon after attended, I found a little band sighing over the desolation of Zion. Meetings commenced, and God heard prayer. For some four weeks we met, afternoons and evenings, inviting all Christians to share in the labors and the blessings of the work. Between 75 and 100 were found anxious for their souls'

salvation, a majority of whom expressed hope in Christ. The meetings were characterized by such union and love, that opposers said they never saw the like in Brodhead. All the churches are spiritually strengthened, and a goodly number will be added to them. The Sabbath schools shared richly in the blessing. Thus upon the threshold of my labors, as twelve years ago, the Lord has appeared to bless us, and praised be his name!

MICHIGAN.

From Rev. E. Andrus, Pentwater, Oceana Co.

Year's Progress.

This last quarter of my year's service here has been full of interest. Thirteen have been added to the church, all adults, ten of them heads of families. Ten came on profession of faith, and six of the number were baptized. By this addition our membership was increased to forty. A year ago I found only two out of a board of nine trustees whose terms of office had not expired; now we have a full board, eight of the nine being professors of religion. All the machinery of society is now in good working order, greatly to my relief. We have added blind to our church edifice, at an expense of \$90, adding much to the appearance of the house and the comfort of the worshipers. We contemplate other improvements in the autumn.

I have accepted the unanimous call of the church to become its permanent pastor; and confidently hope and intend within two years that we shall do without further aid, and pay back into your treasury with a grateful liberality, as the Lord shall prosper us, what you have so freely given in our need. Your Society is the cherished mother and helper of the feeble churches, and its memorial will last forever. In reviewing the year I can say, with thankfulness, that the Lord has been with us in

all our work, and given us success beyond what we had faith to expect. We earnestly hope and pray that the Master will guide us in all the future, keeping us humble before his throne, blessing the word of life as proclaimed, and bringing all this people to a life of love and faith.

Jehu's Work.

The last quarter has brought me personal evidence that the evils of whisky drinking extend quite beyond the drinker. Volunteering in the place of our Superintendent, temporarily disabled, to supply the church of our county town on the Sabbath, it became necessary to go by public conveyance. The driver of the team had "taken" more than we knew, and in imitating Jehu of old overturned the wagon and threw me out, producing a fracture of the arm, and seriously rupturing the muscles of the right elbow. I suffered severely, but have been able to supply my pulpit since my return, with my arm in a sling, unable to wear a coat until yesterday, and I now write with difficulty and pain. But I have no desire to make a martyr of myself, and only speak of it as one of the painful experiences of the quarter.

From Rev. P. H. Hollister, Hancock,
Houghton Co.

Bereaved.

We have been visited with affliction. Early in the year, when the lake was covered with ice, one of the members of our Sabbath school, a bright lad of twelve years, son of a member of the church, was drowned while skating. Later in the season, the wife of one of our deacons, a sweet and lovely Christian, was called to her rest. And then the fatal messenger came to *our own door*. The family circle of two boys and two girls, which seemed so complete, was broken. We were compelled to yield up the little one, the darling of the household; and although we know

that the Lord doeth all things well, yet we find this our first affliction hard to bear.

Just before our little Constance was attacked with the fatal fever, patient hands had carefully and thoroughly renewed her wardrobe, and now we have thought that we should be glad to send it all, except the few articles which we shall cherish as mementos, to some brother missionary, to whose little girl of three years the clothing may be of real service.

MISSOURI.

From Rev. W. H. Warren, Ellendale,
St. Louis Co.

All Together.

If you read the recent notice of Plymouth Church in *The Advance*, I fear that you will picture our condition in too glowing colors. The author of that notice is not known to me, nor to any member of our church; but the fact that friends watching us from the outside so express themselves, shows that they think we are trying to do something; and what others think of us may be more significant than what we think of ourselves.

One triumph of the past quarter I must speak of. My right-hand helper suggested to the ladies that they start a sewing circle—an almost unheard-of thing here—and make children's clothing, fancy articles, etc., which perhaps might be disposed of at a festival, and so accomplish a double object: bring the ladies together, and raise funds towards the current expenses of the church. Several took hold in earnest. Friends in the East also interested themselves in us, and sent a box of articles which were of great service. We held our festival on two evenings. There was no raffling, no chance games of any kind—which was something new here on such occasions. Every one took hold with a will and did his best. We thought that we might possibly clear

\$100, but much to our surprise, we found that we had \$250 above expenses. The festival was a great success pecuniarily, but its chief value was in showing us that, though few in numbers, *when united, we can do something*; that there is an element of power here which the people did not know of. We are endeavoring to turn that power directly into the service of Christ.

ILLINOIS.

From Rev. J. T. Hanning, Utica, La Salle Co.

Disheartening Calamity.

I need not remind you that 18 months ago I came here, and found neither church, church edifice, nor a church-going people; and that in that short time we have organized a church, which now has twenty-five members, most of them recent converts, and have built a beautiful church edifice, at a cost of over \$6,000.

June 18th was as beautiful a Sabbath day as God ever gave. The people, who less than two years ago, were living in open violation of that day, without God and without hope, might have been seen in our house of worship—more than 200 of them—pleased with the beautiful edifice, which by self-sacrifice and persevering effort they had built—certainly a fine structure, a credit to the town, and an honor to any people. In the mysterious providence of God, that was the last Sabbath we were to meet there. The beautiful church, with its comely spire, 100 feet high, its handsomely stained glass windows, and its many attractions, is now a heap of ruins.

On the morning of the 20th of June a tornado passed through the Illinois river valley, and we are among the many called to suffer. This is a heavy blow. For the building, men had given of their means "till they felt it." There

was a noble spirit of self-sacrifice from the beginning to the end of the work, even on the part of some not professing Christians. The severe ordeal through which we have passed cannot but produce despondency. It has more or less of a discouraging effect upon my own mind. The future, which looked so bright and pleasing, is now dark. One ray of comfort comes to me in this hour of sorrow, and that is the unanimity with which my people say, "We must rebuild the house." But that will take money, and I know that however willing they may be to give, they have not the means to do it. They gave, before, more than they could well afford. As an example of many: there is one man who, I know, has nothing, not even the little house he lives in, and who has seven children, yet gave \$100 toward the building.

I have letters from several churches tendering their sympathy and assistance, and I presume there are many others who have not heard of our loss who would do something; but that will call for travel on my part, which cannot be done without money, and that I have not. I have lived, ever since I came here, "from hand to mouth," in hope that soon better times would come. It seemed to me that I saw them coming. I looked forward to our being self-supporting when the year closed. But this hope is now blasted. I shall look to God for wisdom to direct, and trust that I shall never shrink from duty when it is pointed out to me.

Ours was the only church in the village, save the Roman Catholic. In a population of over 1,000 people there is certainly great need of an evangelical church. We have procured a hall, in which we continue to have service. May the Lord in his providence so direct that this sore trial shall work for the spiritual good of this people, and for the upbuilding of his kingdom!

MISCELLANEOUS.

A Veteran Missionary Gone.

By Rev. DEXTER CLARY, of Beloit, Wis.

The Home Missionary for February contains an article headed "The Veteran's Overcoat." That overcoat had been worn many years in the service of the Master, by the Rev. IRA MANLEY, and its place needed to be supplied by a new one; but very soon after that article appeared, it was laid aside with all that pertained to earth, and its wearer was "clothed upon" with unfading garments. He died on the 5th of February, at Keene, Essex Co., New York, aged ninety-one years. A life so long, and so much devoted to the service of Christ and to the good of men, deserves a tribute of grateful remembrance.

Mr. Manley was a native of Vermont, born in 1780, of pious parents, who gave him an early Christian education. While quite young, he evinced a desire for mental culture, and after due preparation he entered Middlebury College, whence he graduated with honor to himself and credit to his instructors. His attention was first turned to the profession of law, which he studied three years with Judge Skinner, when he was admitted to the bar. His convictions, however, soon led him to choose the gospel ministry as his life work, and he pursued a course of theological study with the very distinguished and well known colored clergyman, Rev. Lemuel Haynes, D.D. When duly prepared, he entered upon his chosen employment, and preached the gospel for sixty years. After full forty years of faithful and successful work, chiefly as a Home Missionary in the Eastern States, he came to Wisconsin in 1849, and settled at Markesan, Marquette county. All was new in and around there, and he was sustained largely by

the Home Missionary Society. The people of his charge were new settlers and of very limited means, but he encountered manfully the embarrassments incident to his work, and with great fidelity and acceptance pursued his labors until the infirmities of age compelled him to relinquish his pastoral charge. Yet even then he evinced the spirit of love to God and to men, by going from house to house as he was able, conversing, praying and distributing tracts to young and old, and pointing them to the way of life and peace eternal.

During these last years of his life and labor, Mr. Manley received no salary and asked for no compensation, although he had almost nothing of this world's goods; but he trusted in God. At one time he wrote to the Agent of Home Missions, stating very modestly his wants, and very soon he received a large donation of money and clothing, including that same "overcoat."

Being left alone after the death of his excellent wife, for long years the companion of his labors and the sharer of his privations, he made his home with his children, until released from the "earthly house of this tabernacle," that he might dwell forever in that "building of God, eternal in the heavens."

God had given him fair abilities, a good education, and great length of days, and it was befitting that, having devoted all to the service of his Master, he should be able, at the last, to say, "I have fought a good fight;" "I have finished the work which thou gavest me to do." Such a man and such a life are a blessing to the world, and the example left is worthy of all imitation. "Mark the perfect man and behold the upright, for the end of that man is peace."

How Women Built a Church.

By Rev. JOSEPH E. ROY, D. D., Chicago, Ill.

It was at Wauponsee Grove, in Illinois, six miles from the post-office of the neighborhood, at Morris. It was at a place where not even a cross-roads or a blacksmith's shop marked the center of the community. It was in a region where the year before the crops had been cut off by an excess of rain, and the last year by the lack of it. It was among a people, where, within sound a church bell, if there had been one, a man had been murdered for money, and the murderer was executed without the process of law, and where a fratricide had been committed, for which the guilty one is now in prison. It was for a church developed under Home Missionary auspices, and of whose seven male members four were in debt for their farms, and the other three had no income tax to pay the last year, and but little before the law was changed.

In the spring of the last year a notice was read in the school-house, on the Sabbath, inviting the ladies to come together to devise measures for building a house of worship. Seven responded, all of New England origin. They organized the Ladies' Memorial Association, for the purpose of building a memorial church. Their plan was, not only to earn what they could by their needles, in weekly meetings and by festivals, but to secure labor on the house, and to get the farmers to pledge the product of a certain portion of land. Forty bushels of Norway oats were procured, and these were sowed by twenty-five farmers upon forty acres of land. The children, having received a box of garden seeds from the East, went to raising vegetables for the good cause. Livelily went the three sewing machines, from week to week, as they were carried from one house to another, and not less rapidly moved the fingers that wrought upon hand work.

The Association appointed commit-

tees of men to superintend the hauling of stone (eleven miles), to oversee the carpenter work, to "boss" the mason work, to locate the building, and lay off the foundation. Not little was the lack of faith and the indifference of most of the men, some of whom feared that the women were "contracting debt," which *they* would have to pay. But feminine pluck was too much for masculine inertia.

Of course the Congregational Union was allowed a share in this enterprise. A few personal friends at the East put in their friendship's offering; friends in the mother church at Morris, "to encourage the ladies," put in \$100 or so. Merchants were solicited for material to work up into garments. The records of the Association, which, kept in the best style, I found to be entertaining reading, report that prayer was offered on the ground when the location was fixed and the foundation laid out. Indeed, a burden of prayer seems to have been borne by some of the ladies all the way through.

But, alas, the consecrated oats and vegetables were nearly cut off by the drought. Instead of the 2,000 bushels expected, less than 300 were harvested, to be sold for as many dollars, and the children's expectations realized only ten or fifteen dollars. Here then the men put to their shoulders in a subscription of \$800. One "boss" carpenter directed the volunteers, and a "boss" painter, shriveled by rheumatism, was brought from the poor-house to give direction and assistance in the graining and finer work. Upon this job, in the roughness of the last spring, one lady, who paints in oil upon canvas, worked *twenty-three days* by the side of her husband (a farmer), who in all put in 125 days' work!

In June the house, which had cost over \$3,000, was dedicated free from debt, a beautiful sanctuary, 30 by 50 feet, with a symmetrical spire and green

blinds, with modern upholstery in the pulpit, with tasteful lamps and carpets, with a front yard enclosed in pickets and set with evergreens and grass, and with a gilt inscription upon the front: "Memorial Church. 1871." On the fourth of July the same Association got up a celebration, to which fifty teams brought a multitude of people, who entered into the occasion with joy, and bought their dinners to pay for the new cabinet organ, which the ladies had already put within their sanctuary. Great was the happiness of those women on that day. Their Association is to be continued for yet other work.

Massachusetts Home Missionary Society.

The 72d Annual Meeting of this steadfast Auxiliary was held in East Hampton, Mass., June 21, 1871. The President, Rev. W. A. STEARNS, D.D., presided, and opened the meeting with prayer and remarks. An abstract of the Annual Report was presented by the Secretary, Rev. HENRY B. HOOKER, D.D., and a Report upon Home Evangelization, by Rev. DANIEL P. NOYES. Addresses were made by Rev. Drs. ALEX. H. CLAPP and WM. IVES BUDINGTON.

Sixty missionaries have been aided within the year, ministering to about 3,350 members of mission churches and more than 10,000 people, who would else have been without gospel privileges. They have cared for more than 4,200 children and youth in Sabbath schools, and have welcomed 100 converts into the fold of Christ. Two churches have become self-supporting, two church edifices have been built, and two pastors have been installed. Nineteen changes in the ministerial relation have hindered the best welfare of the mission churches.

The Receipts, from all sources, including balance from previous year, were \$55,917; being \$5,293 more in contri-

butions, and \$7,429 less in legacies than the receipts of the 71st year. The whole amount given in the State for Home Missions, was \$87,459—exceeding by \$8,472, the receipts of any former year. The Expenditures in Massachusetts were \$18,842; sent to the National Society, \$34,700, besides \$34,410 contributed to the National Society directly.

All who know anything of the history of this most efficient, and now venerable Institution, will give cordial assent to these claims put forth for it, by the Secretary in the Annual Report:

"If a history of usefulness, extending over near three-quarters of a century, gives a special claim to regard, that claim can be made for the Massachusetts Home Missionary Society, for it has just reached the 72d year of its life. If aims and objects, the noblest that can be pursued by men, give dignity and honor to an institution, those are found in the work of this Society, for it has sought the good of men on the highest possible scale, even their everlasting welfare. If there be ground for special regard for an enterprise, in the fact that its growth in the public confidence has raised its income from \$1,000 in the first year, to \$56,000 in the last, we have that ground in this institution. If a benevolent organization has exercised so much sympathy, and put forth so much strength, that within a single State it has raised near 200 churches to self-support and independence, and has sent more than \$1,000,000 to do the same kind of work in other and distant parts of the land—if such an organization hath honor, it can be affirmed of that now before us. If there be just claim for regard in that, for the past year, it has aided in sustaining 60 Christian ministers in waste places of the State, and essentially aided more than 600 in the vast regions of the West, we can make that claim.

"If, at the mature age of 72, with a history of ceaseless activity, it is so far from being exhausted and imbecile and ready to die, that it has a larger income, and acts upon a more extended sphere than ever—if, in its old age, it has yet the fire of youth and vigor of ripened manhood, and is stronger, every way, to-day, than ever—if all this gives honor, and is a ground of confidence, we can claim it for this Home Missionary Society. If an institution, as the strongest auxiliary of the American Home Missionary Society, has aided in sending the blessed light and consolation of the gospel into hundreds

of thousands of families of the land, otherwise destitute of them, making its influence felt in thirty States and Territories, and from the Eastern to the Western Sea, seeking and effecting the reconciliation of hundreds of thousands of people to their Maker—if such an institution is worthy of our deepest sympathy, then is that one thus worthy whose anniversary we celebrate to-day. If any human organization which has sustained and invigorated with its whole power, the three great agencies of the highest national prosperity,—intelligence, liberty and religion,—and sustains them as nothing else can,—if such an institution claims the sympathy of the patriot and the Christian, that claim we make for the institution now before us."

After Years of Service.

In view of all my past experience in the Home Missionary work, its trials as well as its sweet labors, I can sincerely say that, if I were just graduating again from the Seminary, as I was in 1850, I would like to give myself to your Society again, to send me just where they had most need of my services. I love its blessed work none the less; I trust I appreciate its importance a great deal more. No one who has stood upon the frontier and seen the *intimate* connection between the work of your Society, for the last half century, and the triumph of our country in its mighty struggle with oppression, can fail of being most profoundly impressed with the importance of that work. Every lover of his country, as well as every lover of the souls of men, must pray, from his inmost soul, God bless the American Home Missionary Society!

But aside from all that, the sweets of that blessed service, can only be known by being tasted. It has its trials, it is true; but if it had not, it would lose half its sweetness. We truly appreciate only that which costs us something.—
Rev. Charles Secombe.

Lemmon, a student in Chicago Theological Seminary, commissioned for labor in Mondovi, Wis., during his four months' summer vacation.

A letter from Rev. F. B. Doe, Supt., says, "It is my painful duty to inform you that your missionary in Mondovi has closed thus early his earthly labors, after less than two weeks' sickness with typhoid fever. His brain was so active that the disease could not be controlled. Brief as was his ministry, he had greatly endeared himself to that people."

Is there not, in our churches, some young man willing to prepare himself to take the place of this fallen sentinel on the walls of Zion,—content with a ministry as long as the longest, or brief as this, since on both alike follows the *eternal* recompense?

CHURCHES IN KANSAS. — The Minutes of the General Association, for 1871, report 78 Congregational churches in Kansas, of which seven are self-supporting, and eleven are without pastors. The number of ministers is 72, of whom 54 are in active pastoral duty. Members of churches, 2,724—a gain of 564 in the year. Sabbath school scholars, 4,306; infants baptized, 765. Three churches have been dropped, and 20 organized.

The Association heartily renewed its former pledges of co-operation with this Society, and voted that its members would do their utmost to make the contributions equal, at least, one dollar for each church member. (For the year reported, the churches contributed to the Society about \$1,400—a gain of \$600 on the previous year.) "We must heartily co-operate with the Home Missionary Society," say the Missionary Committee, "both in larger contributions, and in bringing our older churches more rapidly toward the point of self-support, so that the money of the Society may go, as largely as possible, toward opening our newer fields.

A BRIEF MINISTRY. — Among the "Appointments" in this number will be found the name of Rev. William

The time has come for our Western churches to make a vigorous advance in the maintenance of their own work. The older Western States ought to be self-supporting to-day. In Kansas our border moves westward so rapidly, and our churches multiply so fast, that it will be many years before our contributions can equal our demands. But we must take our older churches off as fast as possible, and swell our contributions to the highest attainable point. Kansas must be the 'banner State' in this work."

APPOINTMENTS IN JULY, 1871.

Not in Commission last year.

Rev. John L. Jones, Copperopolis, Murphy's, Douglas Flat, Salt Spring Valley and Telegraph City, Cal.
 Rev. Orville A. Ross, Lincoln and Roseville, Cal.
 Rev. Ludwig Wolfson, To go to Minnesota.
 Rev. William A. Patten, Fort Dodge, Iowa.
 Rev. William Lemmon, Mondovi, Wis.
 Rev. Albert A. Young, Sharon, Wis.
 Rev. John Van Antwerp, Canandaigua, Mich.
 Rev. Charles C. Harrah, Brookfield, Mo.
 Rev. John W. Baird, Crescent City, Ill.
 Rev. Nathaniel P. Coltrin, Sandoval and Collins, Ill.
 Rev. William W. Curtis, East Lisbon, Ill.
 Rev. Alpa L. P. Loomis, Downer's Grove, Ill.
 Rev. Samuel Manning, Canfield, Ohio.
 Rev. John A. Ball, Harpersfield, N. Y.
 Rev. Charles L. Mitchell, Little Valley, N. Y.
 Rev. David K. Pangborn, South Canton, N. Y.

Re-commissioned.

Rev. Jacob H. Strong, Soquel, Cal.
 Rev. Lyman W. Winslow, Hydesville and Rohrer-ville, Cal.
 Rev. Lewis Bridgman, Clay County, Dakota.
 Rev. Stewart Sheldou, Vermillion and Bonhomme, Dakota.
 Rev. Joseph Ward, Yankton, Dakota.
 Rev. John M. Cheesman, Osawkie, Huber and Round Mound school-houses, Kan.
 Rev. Luman C. Gilbert, East Prairieville and Mer-ton, Minn.
 Rev. Alfred C. Lathrop, Grove Lake, Glenwood and vicinity, Minn.
 Rev. Charles C. Salter, Duluth, Minn.
 Rev. Jesse G. D. Stearns, Clear Water, Minn.
 Rev. John L. Atkinson, Earlville and Almorat, Iowa.
 Rev. E. G. Carpenter, Corning and Cromwell, Iowa.

Rev. Charles Hancock, Stacyville, Iowa.
 Rev. James D. Mason, Nora Springs, Shell Rock Falls and Plymouth, Iowa.
 Rev. Josiah W. Peet, Fontenelle and three out-stations, Iowa.
 Rev. Chauncey D. Wright, Avoca and Anita, Iowa.
 Rev. Benjamin S. Baxter, Hale, Burnside and Hale school-house, Wis.
 Rev. James Jameson, Muscoda and Avoca, Wis.
 Rev. James M. Mitchell, Sterling and Wheatland, Wis.
 Rev. John N. Powell, Plymouth and Glenbeulah, Wis.
 Rev. William M. Richards, Princeton, Wis.
 Rev. John G. Taylor, Augusta, Wis.
 Rev. Henry D. Lowing, Neosho, Seneca, Pool's Prairie, Newtonia and other out-stations, Mo.
 Rev. Charles E. Marsh, Summer Hill, Ill.
 Rev. Edward P. Whiting, Bowensburg and West Point, Ill.
 Rev. Henry Hoddle, Liber and Portland, Ind.
 Rev. L. R. Royce, Elkhart, Ind.
 Rev. Henry B. Swift, Bloomfield and Salsberry, Ind.
 Rev. Heman Geer, Monroe, Ohio.
 Rev. John M. Thomas, Ironton and East Ironton, Ohio.
 Rev. John Vetter, Plain, Ohio.
 Rev. Samuel Rowland, West Spring Creek and Spring Creek Station, Pa.
 Rev. Merit S. Platt, Franklinville, Newfield and North Vineland, N. J.
 Rev. Charles W. Burt, Union Center, N. Y.
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.
 Rev. William Macnab, West Newark, N. Y.
 Rev. Edward N. Ruddock, Parma and Greece, N. Y.
 Rev. Thomas Watson, Wilmington, Upper Jay and Keene, N. Y.

RECEIPTS IN JULY, 1871.

MAINE—

Maine, "Erro,"

\$10 00

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N. H.

M. Soc.:

Concord, A Friend,

\$20 00

Felham, Mrs. H. C. Wyman,

20 00

40 00

Acworth, Legacy of Mrs. Lucy McClure,

by W. Hayward, Ex.,

\$200 00

Concord, On account of Legacy of Mrs.

Ann G. Merrill, by L. D. Stevens and

C. Howe, Exs.,

350 88

VERMONT—

Brattleboro, A. Van Doorn,

5 00

Grafton, A. Friend.	\$30 00	lagher, Jr., A. C. Ives, C. L. Smith.	
Middlebury, Bertha, \$6; J. W. B., \$2.	8 00	L. O. Smith and H. S. Vail L. Ms.,	\$160 93
West Addison, K. S. Merrill,	5 00		
MASSACHUSETTS—			
Mass. Home Miss. Soc., by S. T. Far-		MARYLAND—	
well, Treas.,	2,000 00	Baltimore, R. M. W.,	10 00
Cambridgeport, Avails of a Bequest,	619 00	OHIO—	
North Brookfield, First Cong. Ch. and		Alliance, Cong. Ch., by T. Eynon,	25 00
Soc. mon. con., by J. E. Porter, Treas.,	12 00	Berea, First Cong. Ch., by Rev. H. A.	
Salem, Legacy of Priscilla Goodhue, by		Johnson,	13 44
Mary T. Goodhue, Exx.,	200 00	Chagrin Falls, Cong. Ch., by Rev. G.	
Springfield, "Unabridged,"	1,500 00	W. Walker,	36 10
		East Cleveland, Cong. Ch., by H. Ford,	18 12
		Hampden, Cong. Ch., Rev. W. Potter,	10 00
		Richfield, N. Hammond,	10 00
		Rootstown, First Cong. Ch., by F. M.	
		Sanford, Tr.,	21 50
CONNECTICUT—			
Bridgeport, <i>Olvet Cong. Ch.</i> , by Rev.		Tallmadge, <i>Tallmadge Benev. Assoc.</i> ,	
D. B. Dodge,	8 15	by L. H. Ashmun, Treas., to const.	
Sabbath School of the South Cong.		Mrs. B. Norris a L. M., with \$50 from	
Ch., by Edward Sterling, Supt.,	75 00	Elijah Lyman, to const. Mrs. O. S.	
Cromwell, Cong. Ch., by John Ste-		Treat a L. M.,	83 55
vens,	72 00	Mrs. A. Scott,	10 00
Lebanon, First Cong. Ch., by O. E. Pet-	62 50	Windham, Cong. Ch., by T. Wales,	
titis,		Treas.,	32 75
Middletown, Ladies of the A. H. M.			
Soc. of the First Cong. Ch., by Miss		ILLINOIS—	
C. M. Bacon, to const. Mrs. Sarah J.		Amboy, Cong. Ch., by Dea. W. B. An-	
Ashton a L. M.,	30 00	drus,	94 31
Ralph Dunning, by Rev. C. A. Board-		Atkinson, Cong. Ch., by Rev. H. L.	
man, \$25; Lucia C. Birdseye, \$20.	45 00	Howard,	31 38
New Britain, South Cong. Ch. and Soc.,		Bristol, Cong. Ch.,	8 25
by C. Peck, Treas., to const. E. H.		Elmwood, Cong. Ch., by Rev. W. G.	
Preston, E. A. Boardman, W. F. Bo-		Pierce,	70 00
land, Miss Annie L. Smith, Miss C.		Lawn Ridge, Cong. Ch.,	16 30
B. North, Miss Mary E. Porter, Miss		Lombard, First Church of Christ, to	
S. Sophia Brown L. Ms., of wh. \$100		const. Mrs. J. F. Cladin a L. M.,	30 00
from L. Woodruff, to const. him a		Makanda, Cong. Ch., \$6.50; South Pass,	
L. D.,	949 27	Cong. Ch., \$10, by Rev. F. Wheeler,	16 50
New Canaan, Cong. Ch. and Soc., by		Oak Park, Cong. Ch., ann. coll., \$207.93;	
Dea. S. Hickok,	67 12	mon. con., \$50.75, to const. Rev. S. J.	
New Milford, Miss Gratia M. Merwin,		Humphrey and J. W. Scoville, L. De.,	258 68
to const. Mrs. G. Northrop a L. M.,	30 00	Ottawa, First Cong. Ch., by J. G. Nat-	
Norwalk, Miss M. Darling,	3 00	tinger,	51 07
Plainville, Cong. Ch. and Parish, by T.		Plymouth, Mrs. Mary Holton,	4 00
H. Darrow, to const. E. Hills, Lydia			
Dixon, P. F. Pierce, C. C. Recor and		MISSOURI—	
Jane Frisbie L. Ms.,	150 00	Cameron, First Cong. Ch., by Rev. W.	
Rockville, Second Cong. Ch., by H. L.		A. Waterman,	7 30
James,	286 00	Carthage, Cong. Ch., by Rev. H. B.	
Salem, Cong. Ch., \$13.10; Rev. J. E.		Fry,	11 00
Elderkin, \$6.90, in full, to const. Rev.		Elleardville, Plymouth Cong. Ch., by	
J. E. Elderkin a L. M.,	20 00	Rev. W. H. Warren,	20 00
Washington, Cong. Ch., by C. L. Hic-	132 00	Syracuse, Cong. Ch., by Rev. F. G. Sher-	
kox, Treas.,	121 00	rill,	3 00
West Killingly, Cong. Ch., by G. Daniel-		MICHIGAN—	
son, Treas.,		Canandaigua, Cong. Ch., by Rev. J. Van	
Windsor Locks, On account of Legacy of		Antwerp,	16 00
Mrs. E. H. Bartlett, by J. H. Hayden,	42 59	Concord, Presb. Ch., \$4.60; Leland	
Adm.,		Cong. Ch., \$13.40, by Rev. G. Thomp-	
Woodbury, R. J. Allen, to const. Mrs.	30 00	son.	18 00
Rath N. Benedict a L. M.,		Laingsburg, Cong. Ch., by Rev. W.	
		Mulder,	18 00
NEW YORK—		Muskegon, Cong. Ch., by Rev. L. War-	
Astoria, E. J. Woolsey,	500 00	ren, to const. Rev. A. D. Stowell	
Brooklyn, E. D., New England Cong.		a L. D.,	72 50
Ch., by J. W. Skinner, Treas.,	12 00	Newaygo, First Cong. Ch., by Rev. M.	
Carlisle, James Boughton,	50	S. Angell,	5 00
Gainesville, Cong. Ch., by Rev. P.		Northport, First Cong. Ch., by Rev. E.	
Camp,	5 00	E. Kirkland,	10 50
Gasport, Mary A. Spencer,	5 00	Romeo, Miss T. S. Clarke, to const. her	
Java, A. Friend,	10 00	a L. M.,	30 00
Millerton, Cong. Ch., by Rev. G. R. Fer-	30 00	Utica, Cong. Ch., bal. of coll., by Rev.	
guson,		W. Platt,	2 00
New York City, Sabbath School of New		WISCONSIN—	
England Cong. Ch., to const. J. E.		Aurora and Pine River, Cong. Chs.,	
Alden a L. M.,	30 40	by Rev. D. A. Campbell,	11 61
North Hammond, Chippewa St. Cong.		Elk Grove, Cong. Ch., by Rev. A. W.	
Ch. and Soc., by Rev. S. Young,	30 00	Curtis,	10 15
North Walton, Rev. S. N. Robinson,	3 00	Markesan, Cong. Ch., by Rev. J. H.	
Maratoga Springs, E. J. C.,	5 00	Cameron,	5 00
Wadhams' Mills, Cong. Ch., by Rev.		Menasha, Cong. Ch., by Rev. F. B. Doe,	33 05
W. H. Wolcott,	25 00	Sun Prairie, Cong. Ch., mon. con., by	
		H. E. Boardman,	5 50
NEW JERSEY—		Wauwatosa, Cong. Ch., by J. A. War-	
Bloomfield, Mrs. Huldah Coe,	12 00	ren, to const. Dea. J. De Graff a L.	
PENNSYLVANIA—		M.,	44 35
Philadelphia, Central Cong. Ch. and			
Soc., by J. Edwards, of which \$100			
from Dea. J. Smith, to const. W. Gal-			

IOWA—

Ames, First Cong. Ch., by Rev. A. A. Baker,	
Amity, First Cong. Ch., by Rev. D. R. Barker,	
Atlantic, Cong. Ch., by Rev. E. S. Hill,	
Cass, Cong. Ch., by Rev. W. H. Barrows,	
Concord and Durango, Cong. Chs., by Rev. W. Spell,	
Dubuque, Ger. Cong. Ch., by Rev. H. Ficke,	
Keokuk, Cong. Ch., by L. C. Ingersoll,	
Lewie, Cong. Ch., bal. of coll., by Rev. B. F. Haviland,	
Mitchell, D. S. Mapes,	
Monona, Cong. Ch., by Rev. J. M. Smith,	
Ogden Station, First Ch., by Rev. G. W. Palmer,	
Postville, Cong. Ch., by Rev. G. F. Bronson,	
Seneca, Cong. Ch., by Rev. O. Littlefield,	
Yankee Settlement, Cong. Ch., by Rev. L. P. Mathews,	

MINNESOTA—

Monticello, Cong. Ch., by Rev. O. M. Smith,	
Princeton, Cong. Ch., by Rev. C. A. Hampton,	
St. Cloud, First Cong. Ch., by Rev. H. Mills,	

KANSAS—

Ellsworth, Cong. Ch., by Rev. E. Baker,	
Fort Scott, First Cong. Ch., by Rev. J. C. Plumb,	
Junction City, First Cong. Ch., by Rev. I. Jacobus,	
Olathe, First Cong. Ch., by Rev. F. T. Ingalls,	
Oswego, First Cong. Ch., by Rev. J. F. Morgan,	
Ottawa, First Cong. Ch., by Rev. J. Chew,	

NEBRASKA—

Blair, Cong. Ch., by Rev. M. Tingley,	
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DAKOTA TER.—

Yankton, First Cong. Ch., by Rev. J. Ward,	
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CALIFORNIA—

Eureka, First Cong. Ch., by Rev. J. T. Wills,	
Oakland, Second Cong. Ch., by Rev. D. B. Gray,	
Pescadero, First Cong. Ch., by Rev. G. R. Ellis,	
Santa Barbara, First Cong. Ch., by Rev. E. M. Betts,	
Woodland, First Cong. Ch., by Rev. S. R. Rosboro,	

HOME MISSIONARY,

\$9,542 85

Donations of Clothing, etc.

Brooklyn, N. Y., Church of the Pilgrims, by Mrs. L. W. Allen, a box, four barrels and cash,	\$1,400 00
Hancock, N. H., Ladies' Sew. Circle, by Charlotte L. Tuttle, Sec., a box,	64 35
New Haven, Conn., Rev. S. W. Barnum, two copies of Comprehensive Dictionary of the Bible,	12 00
New York City, Mr. J. R. Hilla, a bundle,	
Sheffield, Mass., Ladies of the Cong. Ch., by Mrs. O. A. Pelton, a barrel,	

Receipts of the Massachusetts Home Missionary Society, in July, STEPHEN T. FARWELL, Treas.

Abington, Rev. A. Burpee,	\$2 00
Amherst, First Cong. Ch.,	102 42

Andover, West Parish, ann. coll., \$186.25; mon. con., \$16.95,	\$203 20
A Friend,	5 00
Blandford, Cong. Ch. and Soc.,	20 00
Boston Highlands, Vine St. Church, mon. con.,	30 00
Cambridgeport, Prospect St. Church,	300 00
East Taunton, Cong. Ch. and Soc.,	16 00
Falmouth, A Friend,	2 00
Granby, Mrs. Erastus Clark,	60 00
Hampden Benev. Association, C. Marsh, Tr.,	400 00
Hanover, First Cong. Ch. and Soc.,	5 00
Harpoet, Turkey, Dr. Geo. C. Reynolds,	15 00
Haverhill West, Cong. Ch. and Soc.,	24 00
London, Eng., Miss E. H. Ropes,	10 00
Maine, A Friend,	5 00
Marion, Cong. Ch. and Soc.,	15 00
Medfield, Mrs. Harding,	1 00
Natick, Cong. Ch. and Soc., to const. Eben Whitney, Mrs. Caroline Brigham and Mrs. Irene Atwood L. Ms.,	100 00
Newbury, First Ch. and Soc.,	29 50
Newburyport, North Cong. Ch. and Soc.,	78 97
Neponset, Cong. Ch. and Soc.,	19 09
North Scituate, Cong. Ch. and Soc.,	20 00
Randolph, <i>First Ch. and Parish</i> ,	104 35
Atherton Wales, for support of a Western Missionary,	100 00
Salisbury and Amesbury, Union Ch. and Soc.,	4 85
Sherborn, Second Cong. Ch. and Soc.,	17 50
Spencer, Cong. Ch. and Soc.,	183 27
Wayland, Sabbath School,	4 21
Wellesley, Cong. Ch. and Soc.,	109 63
West Barnstable, Ch. and Soc.,	13 00
Whitinsville, Cong. Ch. and Soc., to const. Rev. and Mrs. John R. Thurston L. Ms.,	1,641 68
Wrentham, Cong. Ch. and Soc.,	40 00
W. L., Massachusetts,	50 00
	\$2,729 67

Receipts of the Connecticut Home Missionary Society, in July, E. W. PARSONS, Treas.

Bridgeport, Olivet Ch., by Rev. D. B. Dodge,	\$14 30
Bristol, Ladies' Assoc., by L. Beckwith,	90 00
Bolton, Cong. Ch., by Israel Hills,	11 94
Canton Center, Cong. Ch., by G. Barber,	68 51
Colchester, Bequest of Mrs. Martha Gillett, by R. Gillett, Ex.	150 00
Farmington, Cong. Ch., by R. H. Gay, of which \$100 from H. D. Hawley, to const. Mary O. Richards of Plainville, a L. D.,	315 65
Hartford, <i>Asylum Hill Ch.</i> , by J. L. C.,	427 35
<i>Pearl Street Ch.</i> , by J. B. E.,	55 50
Milton, Cong. Ch., by B. Gilbert,	90 30
Morris, Cong. Ch., by H. R. Colt,	35 00
New Haven, <i>College Street Ch.</i> , by E. Benjamin, in full, to const. D. W. Buckingham, H. A. Harrington, R. P. Cowles, F. A. Bassett and Carlos Smith L. Ms.,	32 00
<i>Third Cong. Ch.</i> , by F. T. J.,	55 11
Norfolk, Cong. Ch. bal. of coll., by Rev. J. Eldridge, D.D.,	5 00
North Greenwich, Cong. Ch., to const. Mrs. Odie C. Knapp a L. M., by S. Husted, Treas.,	49 05
North Guilford, Cong. Ch., by F. T. J.,	30 00
Norwich, Mohegan Cong. Ch., by Rev. C. F. Mazzy,	1 84
Orange, Cong. Ch., by F. T. J.,	23 45
Prospect, Cong. Ch., by Rev. C. Pike,	14 60
Saybrook, Second Church, by W. Dennison,	16 90
Wallingford, Cong. Ch., by Rev. E. R. Gilbert,	79 00
Waterbury, Second Cong. Ch., by D. F. Maltby,	367 65
West Winsted, Second Cong. Ch., by J. Hinsdale,	129 70
	\$3,127 85

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

NOTICE TO MISSIONARIES.

The Secretaries deeply regret to say that the Treasury is empty, and it is impossible for them to issue drafts with customary promptness.

Remittances will be made as fast as funds are received, and it is hoped that none will be delayed so long as to cause serious inconvenience.

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people.

THE Home Missionary.

OCTOBER, 1871.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear on the *outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to *enlarge* the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLIV.

OCTOBER, 1871.

No. 6.

EASTERN INVESTMENTS IN THE WEST.

By REV. HENRY B. HOOKER, D.D., of Boston, Mass.

THE capitalists of New England have forecast the future shrewdly, wisely judging that the infant kingdoms of the West would soon be giants, and therefore the capital employed in their development would, in due time, give the amplest harvests of gain. Hence hundreds of millions of New England capital are invested in Western railroads, manufactures, lands and mining operations. And these merchant princes and other capitalists are keen to observe that the best of all safeguards of their investments is the moral atmosphere created by the gospel. Well do they know that mortgages, and bonds, and stocks, are all the safer for being within sound of the church-going bell, and that all pecuniary obligations have the greatest certainty of fulfillment where conscience is enlightened, and the powerful sanctions of the Word of God are pressed upon the minds of men. So that, were there no higher reasons, men are wise in promoting the influence of gospel institutions, even to the remotest regions of the land.

But our missionary work has higher ground, and there are investments of another sort made by the East in the West, which are suited to give us the strongest motives for the diffusion of the gospel there.

1. Not the least in the catalogue are the sons and daughters that represent us in the West. Such a tribute has been paid by almost every town in New England. The tide of emigration, taking with it hundreds of thousands of our people, has swept along the shores of the great inland seas, along all the tributaries of the "father of waters," surging around and over the Rocky mountains, causing prairie and wilderness to resound with the hum of industry, till a boundary has been reached on the shores of the Western sea. "Not less than three millions of people in the seven Northwestern States are of Puritan descent." And if money investments incline us to throw around the exiles the salutary influences of the gospel, much more when our sons and daughters are in the scale, and the loved ones from our own firesides solicit our care. And our heartfelt sympathy with them is all the more intensified, as we consider that the perils to moral character have been multiplied, as they have gone where few or none of the institutions of the gospel have been planted. They have gone out from us but are still of us, and we of them, and no token of our still abounding love is more suitable, or more welcome and valuable to them, than those Christian institutions we establish among them by our Home Missionary work.

2. We claim to have capital in the West, in the persons of vast numbers of eminently useful citizens we have sent there. The descendants of the Puritans stand among the foremost in the land in regard to intelligence, enterprise, commercial and mechanical skill and industry, and in a high tone of morality. It has not been in vain in these respects, that the sound of sanctuary services has been heard these two hundred and fifty years, among the valleys and on the mountain tops of New England. Under gospel influences, even where there has not been a renewal of the heart, there have been the enlightened conscience, clear discernment and just judgment in regard to right and wrong, and a faithful and honorable application of the great principles of morality to all the business affairs of life. "The principles of New England," says De Tocqueville, "spread at first into neighboring States, then to distant States, and at length imbued the whole confederation."

Now we claim that a large portion of the emigrants from New England have been those who, in themselves, were the most valuable materials for building up society, and for the securing of its highest and best prosperity. And hence we find, that wherever New England men have gone in all the great West, they have proved the most substantial and valuable members of society. They are fitted by early training and correct principles for, and do find their way into, the most important and responsible employments and offices in the community, and exert a leading influence in the enterprises relating to religious and moral institutions, education and government. Better than all pecuniary investments are such men in our growing States, and vast are the obligations of the West to the East, for emigrants of such a character.

3. A large capital of Christian character we claim to have invested in the West. "The merchandise thereof is better than silver, and the gain thereof than fine gold." And we have given men and women of this character, in great numbers, to the rising Western communities. We have robbed our churches to do this service. Many a Christian church in New England, has sent forth the very choicest of its saints, the bone and muscle of its own moral power. Sad have been these bereavements, and greatly has strength at home been weakened. But in sorrow there has been joy that Eastern losses should be Western gains, and there has been thankfulness to God that our sterile soil could produce such moral verdure; could ripen harvests of such value, and that sons and daughters of such a character could be sent forth to enlarge, elsewhere, the kingdom of God.

And it stands to reason, that if men of wealth should look after their pecuniary investments, our churches should look after the nobler investment of Christian character. As we knew that the sheep and lambs that went from these Eastern folds, went forth to great exposures and perils, to the rude scenes of new settlements and frontier life, so we hastened to send after them, as far as we have been able, the religious influences which had been their safeguard in their former homes.

Those long gone found soon following them the precious institutions of the gospel, and those that now go, thanks to our Home Missionary institutions, find at hand the Christian shepherds who welcome the new comers, and lead them into green pastures, and beside the still waters.

4. We might name, too, the immense amount of missionary labor, among our investments in the West. For nearly half a century have our sympathies and efforts gone in that direction. If we had but thirty-three laborers there in 1836,

in 1870 we had five hundred and fifty-six. . These men have been scattered over the vast field, going in the forefront of the great advancing army of emigration, encountering every species of obstacle and difficulty incident to a new country and unsettled society, but bravely facing every storm, submitting to numberless privations, yet cheerfully, and without faltering, holding on in their work, cultivating wide fields, living on scanty and poorly paid salaries, instant in season and out of season, and worthy of all honor as laborious and faithful servants of God. How many of them have found untimely graves in the soil they won for Christ as soldiers of the cross.

Now all this toil, all these tears, anxieties, sacrifices of those noble-hearted men and women, we count as investments of ours in the Western field, ten thousand times more precious than silver and gold. Our hearts go in sympathy and love where we have performed so great a work, and we press on the work so nobly and auspiciously done, so as to reap its advantages for the still wider triumph of the gospel.

5. We place in this account the money we have invested in Home Missionary work in the West. Some of the earliest missionaries of the Massachusetts Home Missionary Society were commissioned to go "West," which at that early day meant any where in that direction out of the State. As new States and Territories were organized, and emigration flowed into the new and distant regions, missionaries were multiplied in number, and in proportion to the enlargement of the work, were the hearts of Christian people enlarged, till up to the present year, more than a million of dollars have been given by Massachusetts Congregational churches, for the evangelization of the West. In these investments great numbers of Christians have shared, from the humble donor of the widow's mite, to the large but not more noble gifts of merchant princes.

6. And what investments of faith and hope have not been made in our Western Home Missionary work?

Eastern Christians have looked with wonder at the providences of God, as they have respected that great field. Its vast area, its fertility of soil, its navigable inland seas and rivers, its boundless mineral resources, the rapid increase of population, the wonderful growth of towns and cities, the organization of new States and Territories, the immense development of every element of national prosperity, all this has attracted the intense contemplation of Eastern friends of Zion, and given the assurance that the civil and moral power of the nation must ere long have its seat in the valley of the great father of waters.

Seeing all this, the friends of missions have felt, with growing interest, the obligation of giving the gospel its widest power in the West. And with all our investments of men and money, we could not have helped making the largest investments of faith and hope. Believing that the gospel has great power in giving right impulses to growing communities, power to mould them into its own likeness, and thus to secure all the elements of best national progress; believing this, we have sought "to sow beside all waters," in faith and hope that the desert should blossom as the rose, and the land should have "the smell of a field which the Lord hath blessed."

And so great has been the realization of early faith and hope in regard to the triumphs of the gospel, so great has been the power it has gained, that the future of this wide region of our country looms up before us as a vast garden of the Lord, and invites our confidence that it is to become the scene of some of the noblest triumphs of God's kingdom in the world.

And with such investments in the great West, of money, of sons and daugh-

ters, of useful citizens, of Christian churches, of missionary labor, and of faith and hope, in view of all this, we as Eastern lovers of Zion, are pressed with the obligation which cannot be too deeply felt, to make all the Western regions of the land—yea, the land itself—a part of the great spiritual empire of him whose kingdom “is an everlasting kingdom, and whose dominion shall endure throughout all generations.”

What Christian American can deny, and who should not be exhilarated by the thought, that the American people have been charged with responsibilities not exceeded by those of any other nation. The great elements of the highest national prosperity seem to have been assigned to this land, as a grand theater for their fullest development, and have been actually bringing forth here their most precious fruits. In the power they have exerted, they have placed us in an eminent position among the nations. Their happy influences have been felt in all the scenes and varieties of social life—in the establishment and in all the working of one of the wisest of human governments—in the development and improvement of the exhaustless resources of the country, and in binding together in one harmonious whole a great people—a people embracing greater diversities of race, nationality and sentiment, than any other nation. And knowing, as we now do, the priceless value of the great elements of national prosperity, we are under the strongest obligations to put all this power for good to the highest test, by pervading all the land with its blessed influence.

The progress made in population, from the handful of the Mayflower to the now more than forty millions, and the extension of our domain to the Western sea, and the wonderful growth of all that is vital in the national life, make our outlook in the future full of wonder and hope, not unmingled with most sober thought.

We are bound to see that all the agencies of moral and religious growth shall go down in unbroken life and power, to bless the millions of the future. As wise and holy men laid the foundations of our own present prosperity, setting in motion the influences for good which have given us such harvests of blessings, so we stand in a similar relation to the America of the future. And as the glorious gospel of the blessed God embodies all the vital forces which have given us what we so richly enjoy, so we are bound by every solemn and delightful obligation, to give that gospel all possible power in the land, that the coming millions of the future shall inherit its priceless blessings.

Hence the great Home Missionary work never stood on higher ground with all wise and intelligent men, or raised a louder voice for the sympathy and aid of all lovers of their country. A nobler ambition never has inspired, nor can inspire us, as Christian Americans. The work of our country's thorough evangelization is great enough to summon every power and energy of our natures, and good enough to give us the consciousness that, in its execution, we are in harmony with all the holy in the universe, and with the infinite mind of God.

MISSIONARY INTELLIGENCE.

OREGON.

*From Rev. W. R. Butcher, Albany,
Linn Co.*

A Pleasant Quarter.

The quarter just closed, with nothing in the history of the church to mark it as different from others, has yet been in some respects pleasanter than any other spent here. Our Association met in Astoria, at the mouth of the Columbia. It was well attended, many of the delegates and ministers bringing their wives and little ones, in expectation of finding a sniff of sea air with more of life in it than that of the closer valley where most of us dwell.

The good people of Astoria left nothing to be desired in the way of entertainment, and we were glad to install brother Tenney over so pleasant a people. Our health is better since our return, and with an excursion to the mountains, which we are trying to arrange, we hope to fight off the fever and ague, this fall, without the use of quinine.

Reaching home from Astoria in the evening, we found our house lighted up and filled with welcoming friends. They soon left, and on going to our room we found there fifty-four dollars in "very hard cash," besides some bundles which our guests had carelessly dropped. This pleasant affair was managed almost entirely by young friends outside of the church.

CALIFORNIA.

*From Rev. A. M. Goodnough, South
Vallejo, Solano Co.*

In Good Spirits.

This quarter has been one of peace and prosperity, and I think of steady and healthful progress. Our prayer meetings furnish just the tonic needed to brace us for manly moral conflict, and fit us to endure the demoralizing

effects of our general spiritual atmosphere in California. An efficient worker in Sabbath schools has lately settled among us, and by general consent he has been made superintendent. There has been no special revival, but we are sure our sowing is not in vain in the Lord, and that fruit in due season will appear. A more united, generous-minded, appreciative people than ours cannot be found. Our ministry thus far has been a feast of joy, because of their constant tokens of love and good-will. We are so far toward building a "house unto the Lord" as to settle upon plans and building committee. The proposed cost of the building is from \$4,000 to \$5,000. The designs are by a first-class architect, and are *universally* acceptable to the people. The best that modern wisdom knows, we think we have adopted, and the result is a prospective building, which for the money will not only be commodious (seating 260), but tasteful. The best methods of heating, ventilation, lighting, etc., have all been carefully studied. It is to be somewhat after the New England style—a white church, with a graceful spire forming an entrance in part, and giving place to a loud-tongued preacher in the steeple. I trust the Lord will prosper us, not only in the erection of this building made with hands, but in building here a spiritual temple.

From Rev. E. M. Betts, Santa Barbara, Santa Barbara Co.

Another Year.

Here closes another year of work under the direction of your Society. Though quite as hopeful, it has been a different work from that of last year. Then our church had a new pastor, the excitement of building a house of worship, and of prosecuting church work in an old Mexican community. That novelty has worn off, and our later work has had more of the basis of principle.

Now, persons come to prayer meeting and take classes in Sabbath school, out of love for the work, and not because it is a new thing. Yet we have more than maintained our ground, and gained in regularity of labor. Our prosperity for the future will largely depend on an increase of population. The Mexican part of the people is beyond our reach; the American part, though not large, is constantly increasing, and is mostly identified in some way with the cause.

One living on the frontier is in a position to appreciate the work of the Home Missionary Society. There are communities entirely destitute of Christian work, where there may be Christians, but as they have no leader or are destitute of means, nothing is done. In other places Christian work has been commenced with good results, but from unavoidable hindrances it cannot be carried on without outside help. One living on the ground *sees and feels* the vital importance of the work the Home Missionary Society does, when it aids one of these needy and promising fields in its formative period.

The Association of Southern California met in our church last week, and for four days engaged in profitable exercises. There was a general attendance and a faithful performance of the parts assigned. The presence and hearty sympathy of a Secretary from New York will not soon be forgotten. We shall all feel hereafter that the Society's help for Southern California is based on an intelligent personal observation.

From Rev. J. T. Wills, Eureka, Humboldt Co.

Prospered.

I am thankful to say that, after two years of very hard work and hard fighting against various prejudices, we have been greatly prospered. Reviewing the conflicts and triumphs of these two years I am forced to say, "What hath God wrought!" "Give thanks unto the

Lord, who hath redeemed us from our enemies!" The Spiritists cease to operate; the infidels are silent; and another church that opened fire upon us, having burned all its powder, we hear nothing more from them. We are left uninjured, and even strengthened abundantly above all we could ask or think. We began with four members, and now we number twenty-five, with five or six ready to join at our next communion. The Sabbath school began with 25, and now numbers 100. Our congregations were never so large as now; the church has been repaired, at a cost of \$500; and a parsonage built and furnished, costing \$2,000, upon which is a debt of about \$400, to be paid before January next. We hope never again, after the close of the present year, to ask for missionary aid, and intend at our next meeting to return thanks for the help received from your noble Society, and to help it to help others, by our monthly concert, prayer meetings and annual collections.

NEBRASKA.

From Rev. M. Tingley, Blair, Washington Co.

In the Patience of Hope.

With no ordinary sense of gratitude I received the commission which assures me means to get through the year, when I trust we shall not be quite so dependent.

This strip of Nebraska does not this year seem to attract the current of emigration, now pouring into the South Platte region, and into the newer section of the State, northwest of us. Consequently, money being scarce, improvements in the way of building and otherwise are going on quite moderately. I believe however that this depression of temporal interests will prove favorable to the higher interests of Christ's kingdom. There seems to me, already apparent, a deeper sense of divine things on the part of some, than we have hitherto seen.

I am now preaching at five different points, at each of which a Sabbath school is sustained—the principal ones being in this place and Fort Calhoun. The field thus occupied is a large one, and scattered over it are eager hearers of the Word. The prospect is that the church here will receive a good proportion of its membership from the surrounding country. Out of six that joined us at our last communion season, only one was from the town. We are hampered not a little in various ways, in this day of small things, but we shall work on hopefully. I can testify to a warmer interest on my part in the people, and a stronger desire that the salvation of the Lord may appear among them.

From Rev. T. Bell, Palmyra, Otsego Co.

House and People.

We have nearly finished our church building, which many say is a neater looking house than any in Lincoln, the capital of the State. It will seat about 160 persons. We shall not be able to plaster it until after harvest, as our funds are exhausted. The people around here are very poor, some of them still living in dug-outs, underground, and yet some of these have given us \$10 and upwards towards the church. They seem free to help, but lack the means. Time, however, will improve this, as we have a beautiful country around us, and Palmyra is likely to be a large town some day. The Methodists, Free Will Baptists and Unitarians have already organized churches, but none of them have yet attempted to build. The last named body is largely composed of Spiritists, and have now no regular meetings. There is need of the working strength of all evangelical Christians. Poverty brings its sorrows, and sometimes its sins, which have to be met, and we hope to be able to do our part. We have need of patience and prayer, and the help of your Society.

Wants Books.

My chief personal trouble is the *want of books*. When I left England, I sold my library, and have never had the means to replace it. If any friends should place books at your disposal, even if they have been ever so well thumbed, they would be most acceptable to me. We have as yet no public library in the neighborhood, and I am very short of reading matter.

KANSAS.

From Rev. John Scotford, Neosho Falls, Woodson Co.

His Work.

Good health has carried me through abundant labors for a man of 63 years, with a measure of comfort. Since I entered this field, I have not lost a single Sabbath. I need a vacation, but there are so many calls for labor that I can find no time for it, even if I had the money. Money is so scarce that we are obliged to defer building our chapel till the pressure is lighter.

Since my last, I have visited the new town of Kalida, that has just sprung up near the geographic center of this county, where I found three families sympathizing with us, who desire to be organized into a Congregational church, when the proper time shall come. They wish to be taken into my work, and as it is but five miles from one of my preaching places, I shall give them what time I can.

The Way to Do It.

A word as to the general aspects of the missionary work in this region. These Western communities are just in the formative state. They come together from different localities, with diverse tastes and social habits. They are largely composed of persons just in the prime of life. Those who follow them up and look after their spiritual welfare, who sympathize with them in their poverty and privations, who visit them in their homes, and preach Christ to

them—even though their ministry is imperfect—are the men who will draw them to their own way of thinking, and to their own denominational standard. Itinerants have followed up the tide of emigration in all these Western States, have spread themselves into every neighborhood, and so have secured a strong hold upon the sympathies of the people. If Puritan ideas and principles are to have their share in moulding the religious character and habits of these communities, it will be by following the emigrant to his home, seeking his spiritual welfare. To make our ministry felt upon the masses, we too must “itinerate,” preaching here and there as providential openings offer. Happily our church polity has that elasticity that adapts it to either a settled or itinerating ministry; and it requires with us but that amount of zeal for the Master and the salvation of souls, that some have for denominational conquests, to make our ministry a grand success. The two things needed are, the *men* and the *money*. But they must be men who come here, not to get rich, but to *work for the Master*. For such the Master will provide: “Their bread shall be given them and their waters shall be sure;” and so shall a starry crown, when called from their earthly toils.

*From Rev. J. D. Liggett, Leavenworth, th,
Leavenworth Co.*

Laying Foundations.

I have the honor and pleasure again to be a Missionary. I would rather lay foundations; it is my preferred work. The number of my children, their age—such that they must be educated now or never—make it impossible for me to do such work under the ordinary circumstances. But the circumstances of the organization of this Second Church were such (my home being here), that I thought the Master called me to it.

There are always so many things attending all new church enterprises, so

far as I have any knowledge of them, that are difficult and discouraging, that we poor mortals grow weak and faint at times. So far my work has been mostly of the preliminary kind, building a house of worship, getting it furnished, raising money, organizing a church, a Sabbath school, a choir, etc. In a word, all things had to be made new. What thought, what anxiety, what patience, what disappointments, what perplexities, what deliverances, what wear of body and mind, what tests of faith, what daily wrestlings of hope and fear! Only he who has gone through it, can have any conception of them. When final success comes, these things are soon forgotten; and if they were recorded, would be but partially understood or appreciated by the Christian church even. Their record is above, and their reward is beyond this life.

MINNESOTA.

*From Rev. A. J. Pike, Sauk Center,
Stearns Co.*

The Coming Tide.

We are hoping that the North Pacific Company will build a branch railroad through this place, thus increasing the population and giving land a more fixed value. There is already a very large amount of emigration to the county above us. For several weeks past, there has been almost a continuous line of “prairie schooners” passing through the village, with men, women, children and cattle. As many as sixty-eight emigrant wagons have passed in a single day, going north to the lands near the main line of the North Pacific railroad.

That large county will be settled up this year, and as most of the people will be at a distance from any prominent points, they will go perhaps two or three years without hearing a Christian sermon or attending a Sabbath school. Experience shows that professed Christians, thus left alone for two or three

years, are very apt to fall into neglectful or positively bad habits, from which it is hard to arouse them. When the missionary goes to a new place he often finds those who have been church-members very slow to resume the Christian stand, being ashamed of the lives they have been leading. Could not the "right man" be sent into that region, with a horse and buggy, to hunt up the wandering sheep, and keep them encouraged by occasional visits, till permanent religious work could be established? A large proportion of these emigrants are Scandinavians, yet among them are many Americans, and some from New England.

*From Rev. W. A. Cutler, Little Falls,
Morrison Co.*

Wants to see "Great Faith."

If the rich Christians at the East knew the great need there is of a house for an evangelical church here, are there not some who would gladly lend a helping hand? This is the county seat, and the principal town for a circle of 85 miles, and waits but the coming railroad to be a large business center. There are two churches, with houses, each claiming to be "the only true church," whose ministers claim the right of private judgment, saying that men should believe what the church bids, and yield implicitly to her authority. Of course other servants of Jesus must worship in the school-house.

Our poor labor hard, but the barren, sandy soil, under the hot rays of the summer sun, gives but a very scanty living. A place could hardly be more in need of a constant Christian influence against intemperance, infidelity, Sabbath breaking, etc. A neat and comfortable house of worship can be built here for \$1,200. The people will raise \$400, and probably more; we rely on the Congregational Union for \$400; and now is there not somewhere a Christian, like the one of whom the Jews said,

"He loveth our nation, and hath built us a synagogue," and of whom Jesus said, "I have not found so great faith, no, not in Israel?" Where shall we raise the other \$400? May the Lord raise us up a benefactor, whom we will call "Great Faith."

From a Missionary in Southern Minnesota.

Hard Times.

"Hard times" is now the word; every one is "hard up." It is impossible to get money to pay running expenses. Your missionary feels the pressure, perhaps, more sensibly than most, although we have not wanted yet for our daily bread. But I have been obliged to put my ponies and pigs on half rations, for some weeks past; and this morning, I have been obliged to turn my horse out upon the commons, having neither hay nor grain, and nothing to buy with. I have already made a number of little debts, which begin to trouble me like the nightmare. I have also pledged \$25 out of my next draft (now due), towards the new church, and the building committee want it. I had much rather be strictly governed by Dr. Franklin's rule—not to spend my money before I get it—but I felt it a duty to appropriate a portion of my last draft, to the purchase of a piece of land, as a foothold upon the soil, against the time of need. It makes us now a garden. I can expect but very little from the church people till after harvest. They have nothing to spare. I think they have 'the will,' but they lack 'the way.'

IOWA.

From Rev. D. Lane, Belle Plaine, Benton Co.

Iowa College.

The trustees of Iowa College held their annual meeting in connection with the commencement exercises, and I have just returned from it. There were

nine graduates in the classical department, two in the scientific, and seven in the ladies' course. Every year gives us additional encouragement. I hope there will be no rest of the friends of the institution, until it shall bear the same relation to Iowa that old Yale does to Connecticut.

The nine graduates were all professors of religion, and five or six of them will probably be ministers. There has always been a good religious influence in the college, and many students have been converted during their connection with it. The under-graduates have sustained a daily prayer meeting in the institution from its beginning, even as a preparatory school, and hope that it will be continued as long as the college shall exist. On the Sabbath afternoon preceding Commencement, there is always a "*farewell prayer meeting*," led by the president, the time being mainly occupied by the graduating class, and former graduates. To the *religious* friends of the institution, this meeting is one of great interest, indicating, and to some extent determining, the spiritual condition of the college and its influence on the outside world.

One of the most pleasing thoughts connected with our colleges, is their *annually accumulating influence*. Young as is Iowa College, the influence of its graduates is now felt in the ministry in Maine, Massachusetts, Tennessee, and other States, besides our own. One of the graduates is in a foreign land, and one who has just received his diploma, contemplates a mission to China. How can wealthy philanthropists make better investments, for all coming time, than in the interests of institutions like these? During the past year, we have raised in this State some \$28,000, in behalf of the college, mostly in the form of individual notes. We need at this moment, that the college may meet the wants of our State, already numbering 1,200,000 inhabitants, not less than \$200,000. The rich man or men who should provide

for the college such a sum, would live in the grateful hearts of succeeding generations—perhaps I may say, to the end of time.

From Rev. H. Adams, Fairfield, Linn Co.

Happy in his Place and Work.

My coming to this field was clearly providential, though entirely unexpected by me. The township is one of the best in the State for agricultural purposes. There is an excellent church, of between 60 and 70 members; the larger portion scattered from one to five miles from town. The people have good farms, good fences, young groves and orchards, but not as yet barns, nor good carriages in which to come to meeting. A year or two of favorable crops and fair prices will place them in much easier circumstances. There are, mostly from New York and New England, many excellent families, who come to meeting, even if they ride in lumber wagons.

The ladies of our congregation, young and old, possess more than ordinary intelligence. Many of each class have enjoyed the advantages of a regular course of study, at South Hadley, Burlington, Vt., our State University, or some other good school.

So you see that Providence has placed us in a good field. We have a beautiful meeting house, good brethren, a good congregation. Things are looking up, and we are happy in our work.

From Rev. C. H. Bissell, Independence, Buchanan Co.

Work for Vacation.

Having expressed to Dr. Guernsey a willingness to engage in missionary work during my few weeks of summer vacation, he sent me to Lemars, a village of about 800 inhabitants, in Plymouth county, 25 miles east from Sioux City, and less than a year old. It is having a rapid growth, which will be

increased by the junction next season of the railroad now building from St. Paul to Sioux City. I found here eleven families of Catholics, with a small church building, and a Methodist class, with most of its members in the country around the village. The Congregational element embraced about twelve families; the Episcopalians five, with a few Baptists and others.

I preached three Sabbaths, morning and evening, in a hall, to an audience of 100 and upwards; and in the afternoon at a district six miles south, where I found quite a settlement of Eastern people. We organized a little church of ten members, and an ecclesiastical society. The community were deeply interested in the movement. A good man there now would hold nearly the entire community. Dr. Guernsey is looking for "the right man." A subscription is started for the purchase of a cabinet organ. Our Sabbath school at Independence will give them a pulpit Bible, and I have written to a Connecticut Sabbath school to furnish a communion set.

Though preaching three times each Sabbath, teaching in Sunday school, lecturing every Wednesday evening, and visiting continually, I return from my vacation refreshed, a gainer in flesh, strength and love for my work. Would that from the over-stocked East more ministers would preach to inviting fields of labor on these sunny prairies!

WISCONSIN.

From Rev. J. W. Perkins, New Chester, Adams Co.

A Veteran's Review.

I came here under your general commission for Wisconsin, and preached my first sermon in a small log dwelling house on the first Lord's day of July, 1857, and have continued to preach and perform other ministerial duties in this place and vicinity, from that day until now, with an interval of nine months,

when we were visiting our old home and friends in New England.

There had been neither a Congregational church nor minister in this county when I came. A Congregational church was organized here in January, 1858, with five members, including the missionary and wife. But a small part of the land was occupied; the people were few, far between, and poor. There was a small Congregational element from New England, and a smaller Presbyterian element from New York, but the religious sympathies and habits of the masses were with other denominations.

The ground surveyed, a church organized, and plans formed, we expected that settlements would rapidly multiply and that the church before many years would become self-sustaining. But the people have not yet come to us, and our expectations have not been largely realized. Yet your appropriations have not been lost; your missionary has not labored in vain. The visible fruits are something; it may be that the invisible and the future will prove to be abundant and glorious. My residence has been a central point, from which I have gone forth to other points, half the time, or one-fourth, or less, as duty called and health permitted, to preach the gospel, attend funerals, give advice, gather believers into churches, and perform other ministerial duties. These points of labor have been from four to twenty miles apart.

Meanwhile, the little church in New Chester has gradually increased from five to thirty-two, having had within it forty members. Two other Congregational churches have been gathered, and are increasing in membership and influence, one being at the county seat. Two other churches have been nurtured, encouraged and increased in membership; a meeting house has been built here; much truth has been diffused in the community by means of Bible classes, Sunday schools, religious periodicals for

adults and children, etc., and the church has been trained to the habit of systematic contributions to religious objects.

This church has furnished a minister for Minnesota, who died there after a short service. Another man in the vigor of life, whose father had been a faithful Congregational minister in Illinois, we found a wanderer from the fold, on one of our prairies, with an exhorter's license in his pocket from another denomination. We took him and his excellent wife into our hearts and into our church; we nurtured and cherished him, elected him our deacon, and gave directions to his aspirations for the work of the ministry. In due time he was ordained, and is now your acceptable and successful missionary to the churches in Friendship, Easton and Quincy. Two of his daughters have since come to Christ and united with us—one of them a teacher.

A friend and relative of very retired habits came out from Springfield, Ohio, to spend a short season, and here for the first time publicly professed his attachment to Christ, and united with this church. He returned to Springfield, thence removed to Washington, D. C., and after a few years' testimony for Jesus, fell peacefully asleep in his arms.

Another dear friend who had from childhood been mostly under the influence of a kind of Unitarian Universalism, was among my first hearers here. After a time she became sensible of her need of an almighty Redeemer, and by faith embraced him. She subsequently removed to Iowa, and there died in Jesus.

While these fruits of labor have been presenting themselves, and churches of our faith and polity have been springing up and growing in this community, two large older churches, of another denomination, have become extinct; also a church of another order still, and four "classes" of yet another name.

During these years of service for the Master and the church, the wife of my

youth has been by my side with her prayers, encouraging words and efficient aid. With scarcely any vacation but that referred to, we have here labored on together to honor our Savior and save souls, amid many discouragements, and under the weight of advancing age, until we have reached *three-score and thirteen years*; one still preaching, and the other a teacher in the Sabbath school. The Holy Spirit has never come down on this people in a plentiful shower, but in gentle drops.

We will try to be humble and thankful; to praise God and live nearer to Christ; to preach with more fidelity and simplicity. Will you pray for us?

MICHIGAN.

From Rev. P. H. Hollister, Hancock, Houghton Co.

Outside.

Our church edifice having been completed and paid for, fencing, trees, and other improvements about the grounds seemed necessary. Some felt that it was too heavy a burden to take up this year; but two of the more able and liberal gave me the means and bade me "fix it up to suit myself." The work involved care, and labor with my own hands; but we have now our church and parsonage inclosed in the same lot, large enough for a fine garden and yard. And when I see groups of the rough miners by the fence, talking about the flowers, and our neighbors going into the woods for trees to plant in their own yards, I begin to think that the planting of trees and flowers is not the least successful part of my work.

Inside.

I am happy to report real progress in the church. Two leading men, one the principal of a school, and the other our village physician, have been hopefully converted to Christ and have come into the church. At our last communion the doctor was baptized, "he and all his." The marked and happy change

in him is a most convincing demonstration of the power and the truth of the gospel. We received at the same time a little girl of twelve years, the eldest of a family recently brought within God's great covenant. I am encouraged and happy, praying and hoping that the work may go on with increasing power.

From Rev. G. Thompson, Leland, Leelanaw Co.

Toils and Trials.

We have been much occupied in building our new church, which is now raised, and the sheathing mostly on. We intend to push it as fast as strength and means will allow. I have already given my personal note for borrowed money to keep the work going, besides cash and labor; and we still expect to lift and work. But we hope and pray that God will incline his stewards in other places to help us.

Most people admire the appearance of our church, and I think it will be for the glory of God and the advancement of the cause. We hope to dedicate it in January, free from debt. The Lord grant it! The responsibility of direction, employing men, providing material and paying bills, besides working with my hands, is not small; but I trust that "as my days, my strength may be."

The past year has been one of trial. Four of our members have been safely gathered into the fold above—three of my best female members, and our sweet little Flora, nine years old. Yet another—one of my adopted orphans—has been long sick, and we fear cannot live. These deaths have so broken up families that others have left; yet we mean to hold on, not doubting that the Lord will appear for our help.

MISSOURI.

From Rev. W. A. Waterman, Cameron, Clinton Co.

Graduated in Four Years.

As I write my thoughts run back to

our arrival in Cameron, four years ago this day. What thoughts, what feelings, what bright visions passed before our minds, within a few hours of our arrival! These form one side—the bright side—of a picture that now hangs in the gallery of my heart. Over against it are thoughts profounder, emotions deeper,—shades as dark as those hopes were bright and promising. Four years! Is it possible? It seems like a dream, that the first volume of this church's history is closed, and one book of your missionary's life is complete.

We here begin anew, proposing to relieve the Society of the burden of our church, and trying henceforth to "work out our own salvation," though I am not without some "fear and trembling." I am sorry that with our dependence, the intimate relation hitherto sustained to you must now be severed. There are many things we shall miss; but most of all we dread that sense of loneliness that must come. Hitherto I have known that thousands of Christian hearts were beating in sympathy with us; that thousands of prayers for our success went up like sweet incense before the Lord, and I have been strengthened thereby. And so I dread to say, goodbye. I hope we shall never let go hands, but that soon, in one unbroken chain, we shall stretch from the Atlantic to the Pacific, and in the name of our great Captain declare this to be "Immanuel's land."

Our record shows the names of 120 as having been connected with this church. We have lost 20, and now have 100 with whom to commence another volume of our history. We do know that but for your Society we should not now have a church in Cameron. I trust we appreciate our obligations, and shall be enabled to return with usury what you have furnished us. With thanks for your liberality, we now relinquish our dependence, and say, God bless you!

From Rev. G. W. Williams, West Hartford, Ralls Co.

The Freedmen.

I have given up most of my out-stations, to care for our Sunday school here for the ex-slaves. You would enjoy looking in upon our school, now numbering more than 80 scholars, from six to sixty years of age, coming to our place of worship from all directions, and some from ten miles' distance. They come by families, all anxious to learn; and they *do* learn. At the start, you would have seen us with old bits of papers, hymn books, old books of any kind we could get, teaching them the alphabet. Now after two months, with one hour's instruction each week, many of them can read correctly in the First Reader.

For this good work we have been persecuted, but we are not discouraged. This is the only place in this county, that I know of, where these poor people are taught. God has favored, and I am sure will continue to favor and bless the work.

ILLINOIS.

From Rev. F. Bascom, D. D., Hinsdale, Du Page Co.

Practical Christian Union.

A change in our arrangements places our whole enterprise upon a new footing, and much enlarges my field of labor. The Baptists in this place separated from the Congregationalists, during a former ministry. With a spirit of enterprise that outran their ability, they built a house of worship, procured an organ, etc., so burdening them with a debt, the interest on which they found themselves unable to carry, while also supporting a minister. They therefore proposed to our people to come and worship with them in their house, on the following conditions: the pastor's salary, and incidental expenses, with interest on the debt not to exceed \$600 a

year, are to be raised by the annual rent of the pews. Should there be a deficit, this is to be made up in such way as may be decided by the "mutual committee." I am to be the pastor till the close of my present engagement; when the committee above named, consisting of the trustees and deacons of both churches, are to choose a supply of the pulpit for another year. Our prayer meetings, Sabbath schools and sociables are to be united, while our church organizations are to remain distinct, as before. Our communion seasons are to be held on the first Sabbath of alternate months; theirs at a distinct service in the afternoon, when they will of course have a Baptist minister to officiate, and I shall accommodate them by exchange, or in any way they prefer. Our benevolent contributions are to be equally divided between Baptist and Congregational objects. This union is to continue two years, unless some unforeseen difficulty shall render it expedient to separate. At present all seem satisfied with it. It is expected that this arrangement will strengthen the congregation financially, so that it will not be necessary to ask for aid from your Society, after my present commission shall have expired.

The increase of my congregation has almost doubled the number of families to be visited; but this is a labor of love, which I enjoy.

From Rev. P. F. Warner, Alledo, Mercer Co.

Sudden Independence.

In my last report I wrote you of weakness and almost despair. Our membership had been reduced by removals to twenty, and our financial strength was nearly all carried away. It appeared that the church must enter upon the third year of its existence, very much crippled, either with no stated preaching, or with preaching but a portion of the time.

I rejoice that by the favor of God, I am able to make a brighter report to-day. We have received an addition to our membership of *twenty* persons, with more expecting to follow. We *have more than regained our financial strength*, and at a recent meeting of the church it was unanimously resolved "to become self-supporting at once; to return thanks to the American Home Missionary Society for its generous aid during the two years of our existence; and to pledge ourselves to gratefully remember it annually, forever." At the same time, the church raised the salary of the pastor to \$1,000.

This accession comes largely from the Methodist and Presbyterian churches of this place, of persons long known to be in sympathy with us, but kept hitherto from joining us, by early circumstances connected with the organization. Others are brought in as liberal supporters, who have had no church connection or special affiliations, men who desire a church home and church associations for their families. This movement took me, as well as the church and the whole community, by surprise, though I had looked for it to occur at some time. It came sooner and larger than my faith. We feel that it is all of God's gracious providence, and to him we give the glory.

Although my connection with the Society, as its missionary, ceases with this report, I need not say that it will always have a warm place in my heart.

VIRGINIA.

From Rev. Richard Tolman, Hampton, Elizabeth City Co.

"All ye are Brethren."

As the endeavor to gather a prosperous church here under the auspices of another denomination had failed, it was predicted that the present enterprise

would soon come to naught. Accordingly, in anticipation of our abandoning the field at the end of the year, a recent attempt was made to establish a church of that order, in sympathy with the state of things *as it was*; a church that would admit the colored man, if at all, only by the back door, and into the back pew, excluding him from that equality in the church, which he *has* attained in the State. But when it was found that we did not surrender; that as we had begun, so we meant to continue; that we *would not* shut out the colored man, nor ignominiously thrust him into the rear, but were inflexibly determined that he should be treated as other men, as made in the same divine image, and redeemed by the same precious blood, the opposing scheme had to be given up. There is no turning back the shadow on the dial, no reversing the wheels of God's providence. We are confirmed in the faith that the churches, instead of being fashioned after the old style of caste, are to be built on a new, nobler, divine plan; that as there is "no wisdom, nor understanding, nor counsel against the Lord," we can work successfully only as we work with him. While I would make due allowance for antecedent and attendant circumstances, and would, in the apostolic sense of the words, be "made all things to all men, that I might by all means save some," yet I cannot but think that our only proper course, now and here, is to insist strenuously on *fraternity and equality for all in Christ's house*.

We would be thankful for any indications that the prejudices against our work are yielding, and that the current of public sentiment is setting more strongly in our favor, encouraging the hope that the time is coming when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

MISCELLANEOUS.

THE TREASURY EMPTY.

With the September number of *The Home Missionary* went out the following unusual "Notice to Missionaries":

"The Secretaries deeply regret to say that the Treasury is empty, and it is impossible for them to issue drafts with customary promptness.

"Remittances will be made as fast as funds are received, and it is hoped that none will be delayed so long as to cause serious inconvenience."

To this notice the Secretaries would now ask the immediate attention of the patrons and friends of the Society. The receipts of the first five months of the financial year are \$66,961.49. This, though \$6,800 more than the income of the corresponding months of 1870, falls far below the amount earned by the missionaries; and the Treasurer had not (as he had the last year), even the small balance of \$21,000 to fall back upon during the dry summer season.

THE PAYMENTS, CONSEQUENTLY, ARE NEARLY TWO MONTHS IN ARREARS.

Every mail brings letters of inquiry after delayed drafts. To many missionaries the Society's drafts bring almost the only *money* they receive; and experience has taught them to rely on their prompt coming. The failure to keep promises made in the strength of that confidence, is a sorer trial to these brethren than any personal deprivation can be.

Brethren in the ministry and the churches! Shall this whole land be Immanuel's? The gradual enlargement of the Society's work, for the last few years, does not yet keep pace with the

calls of God's providence and Spirit. Three months of personal observation, just given by one of the Secretaries, in the new Territories and on the Pacific Coast, bring fresh proof that this is the golden opportunity for moulding the character and destiny of those vast realms, soon to be peopled by millions. But this cannot be done with an empty Treasury, nor by hearts desponding under inability to pay in your name for service already rendered.

For weeks we have with painful anxiety awaited your return from summer dispersions, that we might lay before you this appeal.

Will you cheer the failing spirits of hundreds who represent you on many a hard field, by an *immediate* response!—and that, not on the ordinary scale of giving, but so freely as to warrant the Executive Committee in planning with a wise liberality for the work you have entrusted to them.

Field Superintendent.

For the wise and efficient prosecution of the work of this Society, the Executive Committee have need of trustworthy information, as to the relative claims of applicants, their ability; the character of missionaries, their methods of work, prospects of success, etc. In the older fields, this can be had from the Superintendents, missionary committees, neighboring pastors, friends (and sometimes opposers) of the work. But of places more remote, especially in the new Territories, information *that can safely be relied on as a basis for the appointment of men and the appropriation of money*, is not easily obtained without the personal visit of an experi-

enced observer. Emergencies not unfrequently arise, also, calling for advice and assistance which cannot well be given by correspondence; calls which cannot be readily or inexpensively met by one of the Secretaries.

For such services the Executive Committee have several times called upon the Superintendent for Northern and Central Illinois, whose Southern tour of exploration will be remembered by the readers of *The Home Missionary* for March, 1866.

The increasing demand for such services in the newly opened Territories and elsewhere, has led the Executive Committee to appoint the Rev. Dr. JOSEPH E. ROY to the office of Field Superintendent—an office for which he is believed to have, by nature and experience, a peculiar fitness.

Dr. Roy's address will still be Chicago. His relations to his particular district, and to the other Superintendents, will in no respects be changed; while he will hereafter be *officially* at the call of the Committee, for such duties as have here been indicated. We bespeak for him the continued confidence and co-operation of all friends of the Society and its work.

Home Missions in New England.

[Some friends of Home Missions, whose hearts yearn for "The great West," are a little jealous of expenditures for the same work in destitute parts of the field whence this Society reaps its richest harvest of men and money.

To such friends we commend the following statements, corroborating the testimony of our most generous givers and hardest workers, that even favored New England is not by any means beyond the need of Home Missionary work. The statements are from the 47th Annual Report of the American Sunday School Union,—Rev. H. C. TRUMBULL, Secretary for New England:]

A Sunday school Missionary in Vermont reports:

"In two of the towns where I organized schools, there were neat and commodious church structures, but these were used chiefly as town halls, and for funerals. During the past forty years or more, there had been no settled ministry. Preaching was seldom heard. Sabbath school instruction they had none. Consequently, the Sabbath was disregarded, and intemperance was prevalent. The churches were closed, while the taverns were crowded. In these two villages, with a population of say 1,800 people, there were found only five professing Christians, and several of these were aged or infirm."

Rev. O. C. Dickerson, who was for some years a faithful laborer under the Home Missionary Society, in Iowa, found moral wastes in New England that startled him, notwithstanding his Western experience. Writing, in the latter part of the winter, of a new visit to a portion of this field, he said:

"I thought last November, when visiting these settlements and organizing these schools in Vermont, I never had seen religious destitution so great. If I had been challenged, 'Son of man, can these dry bones live?' I could only have answered, 'O Lord God, thou knowest.'"

Of another Vermont region, he wrote

"A large and interesting group of towns in this county present strikingly similar wants. They were towns of note and no little respectability a few years since. Now they are weakened and depopulated by emigration to the cities and the factory towns along the railroads. . . . In M—, where once were nearly 1,500 people, now little more than 600 are left. Where was a Congregational church noted for its strength, now of long time there has been neither Sabbath, sermon, nor Sunday school. A Methodist church in West M— has been pulled down. Now no church of any name holds stated worship in the town, I believe. I visited some fifty families, walking through all the principal settlements in the limits of the town,—a winding path of some fifty miles."

Secretary Trumbull's comment on these specimen facts is, "And the work done has only shown more clearly than ever the need of yet more work in the same direction."

The Supply of Ministers.

By Rev. W. B. WILLIAMS.

[From a paper read before the General Conference of Michigan.]

The annual report for 1870 showed 176 Congregational churches in the

State, 48 of them without ministers. Of the 48 vacant churches, nine, from different causes, will probably become extinct, leaving 34 to be supplied. About 66 are self-supporting. Forty of these pay a salary of \$1,000 and upward. About 20 of them pay \$800 to \$900, and a few secure ministers for less than \$800, without help from the Home Missionary Society. There are five or six churches which are able to pay salaries of \$1,000 and upward, whose pulpits are now vacant. They need not, however, long remain so, for there are three or four applications for every such church, when located in a railroad town, as all these churches are. There are five vacancies in churches which pay salaries of from \$800 to \$900. But as nearly all these are on the line of some railroad, the obstacles in the way of procuring pastors for them will not be very serious. Hence there need be no very great concern in regard to a supply of ministers for the ten or twelve vacancies in self-supporting churches.

Railroads, in these latter days, are indeed a "means of grace." But the time has not yet come, even in Michigan, when every church can be located near one. And so the earnest inquiry comes up from the feeble churches: "What is to become of us, who are so unfortunate as to live at a distance from a railroad?"

Dismissing from our minds, then, all anxiety in regard to vacancies in the strong churches, there still remain some 21 feeble churches to be provided for. As the same man can often supply two or three, there is an unsupplied demand for about *fourteen* ministers.

In view of the depleted Treasury of the Home Missionary Society, and the many urgent calls for help, we have, of late, seldom felt authorized to make up a salary of over \$700. During the last year, the average salary of a Home Missionary in this department has been only \$605, which is more than the average of salaries paid last year in Ver-

mont or Maine. Year before last, the average salary was \$661, which was more than the average during the same period in Maine, New Hampshire, Vermont, and Iowa, and a little less than in Massachusetts and Illinois.

We have several ministers without charge, who feel "called to preach," but unfortunately the people seem not called to hear them. Some are men of good education, and literary ability, and their discourses are sound, well arranged, and expressed in good language, but their style savors of the earlier years of the century, and there is a lack of unction in their delivery.

Then, too, there are a few men of small talent and limited education, but of unquestioned piety, who wish to do good. When these persons apply for a license to preach, brethren, in the kindness of their hearts, grant it, saying as they do so, "In some community where the people are not very intelligent, and are hungry for preaching, they may do good."

This difficulty, however, arises: Nearly every community of this kind is already supplied by our friends of another denomination, who can extemporize a score of such preachers at a day's notice. And so it comes to pass, that by throwing another man of the same sort into the field, we only divide and distract. The preaching thus furnished does not differ in any perceptible degree, either in quality or quantity, from that already enjoyed, and therefore does not answer the demand. Our policy is to organize churches only where there is a reasonable prospect that they will become self-supporting at no distant day; and there are more openings of this kind than we can possibly occupy. A community of intelligence enough to demand a Congregational church, is too far advanced for preachers of this class. Hence, when a brother applies for approbation to preach, it may safely be assumed that if there is no prospect that he would be useful in some church

within the bounds of the local Conference, there is probably none within the State.

And here, in passing, it should be said, that there are many men who are but indifferent preachers who would still do a good work if they devoted more time to *pastoral labor*. Our churches are largely suffering for want of it. This work pays well, by yielding better sermons, endearing the pastor to his people, increasing his influence over them for good, and prolonging his pastorate.

With increasing strength and intelligence in our churches, the demand for an educated ministry becomes more imperative.

The exigencies of the times demand that we encourage many of our young men to turn their thoughts to a preparation for the ministry. A sister denomination, with similar necessities, proposes to render aid to the young men who need it in preparing for the ministry, by allowing them \$120 a year while in their preparatory course, \$160 while in College, and \$200 while pursuing their Theological studies. *Shall we do the same?* The expense of aiding a young man through his entire nine years' course, at this rate will be \$1,400; nearly enough to bring an average home missionary church up to the point of self-support, by granting it \$150 a year, for ten years.

Habits of rigid economy are of immense importance to ministers of the gospel. The period of life that is consumed by young men in study is one in which they are least inclined to practice economy. During a nine years' course of study, many young men lose their deep religious interest, and turn aside to other pursuits. In view of these facts, we would urge that during the long vacation in College, and in the Seminary, the young men who are studying for the ministry be employed, so far as their health will admit, in supplying our feeble churches. This arrangement will

be economical for the churches; it will make the young men more economical, independent, and self-reliant; give them a more practical knowledge of the work, and keep their hearts in close sympathy with what is to be their great life work. There is an interval of twenty weeks between the close of the lecture term in April, at Chicago, and the beginning of the term in September. If now, the Trustees at Oberlin will consent to make the winter vacation of their Theological Department twenty weeks in length, many of our feeble churches can be supplied in the summer by students from Chicago, and in the winter from Oberlin, and thus the present necessities of these feeble churches could be met with apparent advantage to all the parties concerned.

Vermont Domestic Missionary Society.

The fifty-third annual meeting was held in Springfield, June 21, 1871, Hon. JULIUS CONVERSE in the chair. J. W. HICKOK, Esq., was re-elected President; Rev. C. S. SMITH, Secretary; and C. W. STORRS, Esq., Treasurer.

The annual report was read by the Secretary, and addresses were made by Rev. L. H. COBB and others.

The receipts during the year reported were \$11,954.77,—nearly \$3,000 more than those of the previous year,—the increase being due chiefly to legacies.

The "Cent Societies" contributed \$524.52. The amount contributed directly to the National Society was \$1,716.57,—making the total gifts for Home Missionary work, from the State, \$14,112.42. The disbursements within the State were \$9,928.20.

The number of missionaries employed within the year was 74, of whom 44 belonged to the 'ordinary,' and 30 to the 'itinerant' department,—supplying 40 churches, and 22 "itinerant fields." Of hopeful conversions 78 were reported; 85 were admitted to the aided

churches on profession of faith, and 58 by letter,—a net gain of 56 members.

Of the sympathy due from the strong churches to the weaker, the Secretary well says:

"When one member of our families is feeble, all the other members minister to her wants, and that too though the feebleness continues through many years. We are careful not only to supply her bodily wants, but to surround her with pleasant influences, and speak words of good cheer, so that if possible we may win back health, inspire hope and brighten her pathway. Should not the stronger churches of the family of Christ be equally thoughtful of, and as lovingly attentive to their feeble sisters, showing a tender solicitude for their spiritual health, and the lengthening of their days? We cannot estimate the good that would result from continued fraternal effort, on the part of the strong churches, to seek out and encourage their weak neighbors. In some localities it can be done almost exclusively by laymen, by some of the seventy whom Christ now sends out, two by two as of old, into all the towns and villages whither he himself will go. It is true it will require some study, self denial, labor, and perhaps bodily and mental exhaustion to ride off some miles and take the charge of a religious meeting. But these are inseparable from all work in this world, and shall we take account of them, when connected with labor for Christ and his church, while we accept them so cheerfully, in the way of our ordinary business? Shall weariness, induced by voluntary work for our Savior, be pleaded as a sufficient reason for abandoning such work, when we readily submit to it, in matters of personal profit and pleasure? There is much missionary work, in the waste places in the State, that *can* be done, and done *only* by the neighboring stronger churches. And not until the individual churches awake to a sense of their responsibility in this matter, and go forth to hunt up the neglected, cheer the desponding, strengthen the weak and raise the fallen, can we hope for a great improvement in the religious condition of our State."

The Report concludes as follows:

"It should be our settled purpose, from which nothing should divert us, to make the gospel a living presence in all the needy and now destitute communities in the State. Amid the eager pursuit of wealth, the lethargy of worldliness, and the sin and strife of selfish interest, we should give voice to the truth of God in every neighborhood in our State, to convince men of sin, of righteousness and

judgment, and to point them to the only Savior from sin. The gospel is needed in the destitute fields as much as anywhere. Everywhere, the poor, the broken-hearted, the sick and the dying need its consolations. The young just commencing life's perilous voyage, the strong man wrestling with temptations whose name is legion, and which are stronger than he, the old man fast approaching the confines of the life to come—how much do all need the light, and love, and power of God, which come into the soul only through the gospel, to guide and rescue them!

"Shall not we, who are commissioned of God to care for the spiritual welfare of all in our own State, be more earnest and faithful in prosecuting our Home Missionary work?"

Decease of Rev. S. B. Johnson.

[As this number is going to press, the following sad intelligence reaches us in a hurried note from Rev. J. G. Merrill, Superintendent for Kansas:]

"It is my painful duty to inform you that one of our noble band of missionaries—Rev. S. B. JOHNSON, of Winfield, Cowley county—is gone. The deacon of his church (a college friend of mine), writes: 'His death has fallen like a pall over the entire people. No one knew him but to respect him; no one saw him but to say, "There is a good man." He had won his way to the heart of every one with whom he came in contact: genial, enterprising, and especially kind and tender to those in trouble and affliction, all, whether Christians or not, regarded him as a personal friend. He was foremost in every good word and work. The Temperance movement in the county, the Bible Society, the Agricultural Association, the town Library and Reading Room Association, and every such enterprise, found in him an earnest advocate and wise counselor, while in matters connected with the church and religion he was most zealous. We miss him everywhere, and are like sheep without a shepherd.'

"I would add that Mr. Johnson has not found his superior in our ministerial force in the State, in accomplishing

substantial work for the kingdom of Christ at Winfield."

More Hints to Preachers.

Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him the next time. Ventilate your meeting-room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat sentences, saying, "As I said *before*," if you said it before, say something else after. Do not end sentences, passages of Scripture or quotations with "and so forth," say what you mean and stop. Leave out all words you cannot define.

Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he.—*The Christian.*

Congregational Statistics.

VERMONT.—According to the minutes of the General Convention, the number of Congregational churches in Vermont is 201, with 18,264 members, of whom 3,317 are "absent;" admissions in the last year, 971; removals, 838—gain, 133. Baptisms: adult, 894; infant, 238. Members of Sabbath schools, 20,608; average congregations, 21,782; revivals of religion reported, 16; benevolent contributions reported, \$45,104.50; es-

timated value of church property, \$1,121,092. Of the churches, 114 are self-sustaining; 154 are supplied with ministers. One church has been organized; seven ministers ordained or installed, seven dismissed, and seven have died.

The roll of ministers gives 220 names—of pastors and acting pastors, 150; without charge, 45; professors and teachers, 9; foreign missionaries, 4. Of 134 pastors, the average salary is \$905; that of 54, is \$1,000 a year, or more.

INDIANA.—The minutes of the General Association for 1871 (14th year), report 4 district associations; 31 churches—with pastors, 5; acting pastors, 17; vacant, 9. Church members, 1,361—of whom are absent, 118; males, 492, females, 869. Added within the year, 171; removed, 87—gain, 84. Baptisms: 21 adult, 17 infant. In Sabbath schools, 2,006—not including union schools. Ministers, 26; of whom 5 are pastors, and 13 acting pastors; ordained and installed, 5; none dismissed and none died.

MICHIGAN.—The minutes of the General Conference give the following statistics: Congregational churches in the State, 178; of which 40 are without stated preaching; 66 are self-supporting, 40 pay salaries of \$1,000 and upwards. There are 156 ministers, of whom 46 are "without charge." Church-members, 11,984—4,258 males, and 7,726 females. Admissions within the year, 1,271; removals, 707—a gain of 564. Baptisms: 374 adult, 236 infant; in Sabbath schools, 16,881. Reported contributions to benevolent causes, \$13,839—of which to the American Home Missionary Society, \$2,582: memorial offerings, etc., \$69,181; raised for parish purposes, \$166,631.

ILLINOIS.—From the minutes of the General Association for 1871, we gather the following statistics: local associations, 12; churches, 248, of which 51 are "unsupplied." Church-members

6,796 males, 11,716 females—18,683; (absent, 2,186). Admissions, 2,882; removals, 1,865—year's gain, 1,017. Baptisms: 498 adult, 881 infant. Members of Sabbath schools, 22,222. Number of ministers, 222, of whom are without charge, 86; deceased within the year, 5. Contributions to the American Home Missionary Society, \$6,056.68; raised for benevolent causes and church expenses, \$511,157.

OREGON.—The number of Congregational churches is nine; the eldest (that in Oregon City), was organized in 1844; the youngest (that in East Portland), in 1871. One is without a minister, and sends no report. The membership of the others is 462; admissions within the year, 80; removals, 18; members of Sabbath schools, 845; average attendance on public worship, 740.

The church in Portland (Rev. Dr. Atkinson), has built, free of debt, a house of worship, costing about \$16,000, and that in Astoria has paid off a debt of \$1,700. All these churches have received the aid of the American Home Missionary Society.

AN "OLD" CHURCH.—Rev. C. S. Cady, writing from Oberlin, says of the Congregational church in Fitchville, Ohio, now under his pastoral care: "It is largely made up of old people; having twelve members whose aggregate age is about 950 years—averaging nearly 80—besides quite a number who are over 70 years old. I should like to know if there is a church anywhere in the East or West, that has so large a number of aged people, in a membership of sixty."

APPOINTMENTS IN AUGUST, 1871.

Not in Commission last year.

Rev. T. R. Bradshaw, Clayton and Pacheco, Cal.
 Rev. G. F. G. Morgan, San Juan, Cal.
 Rev. Bela N. Seymour, Haywood and vicinity, Cal.
 Rev. Josiah Strong, Cheyenne, Wyo.
 Rev. George Davies, Nursery Hill, Warner school-house and vicinity, Neb.
 Rev. Hiram A. Brundidge, Cottonwood Falls, Kan.
 Rev. Danforth L. Eaton, Croton and Big Prairie, Mich.
 Rev. Otis B. Waters, Benzonia, Mich.
 Rev. William G. Dickinson, St. Catherine and Rehoboth, Mo.
 Rev. Henry H. Dodd, Linn Creek, Cambria, Iberia and Richland, Mo.
 Rev. Henry D. Platt, Lincoln, Ill.
 Rev. Henry D. Porter, Clifton, Ill.
 Rev. Burdett Hart, Vineland, N. J.

Re-commissioned.

Rev. John F. Damon, Seattle and Port Madison, Wash. Ter.
 Rev. David B. Gray, Oakland, Cal.
 Rev. Jerome D. Davis, Cheyenne, Wyo.
 Rev. Lewis Bridgman, Richland and Elk Point, Dak.
 Rev. Thomas Bell, Palmyra and two out-stations, Neb.
 Rev. Alva A. Hurd, Emporia, Kan.
 Rev. Leicester J. Sawyer, Burlingame, Kan.

Rev. Lewis E. Sikes, Vienna and two out-stations, Kan.
 Rev. Newton H. Bell, Owatonna, Minn.
 Rev. Oliver P. Champlin, Fairmount, Chain Lake Center and Waverly, Minn.
 Rev. George B. Nutting, Lansing and Brownsdale, Minn.
 Rev. Judson G. Spencer, Nashua, Iowa.
 Rev. Orson P. Clinton, Hortonville and two out-stations, Wis.
 Rev. William H. Cross, Tomah, Wis.
 Rev. Francis J. Douglass, Bloomfield, Wis., and Richmond, Ill.
 Rev. James H. McChesney, Quincy, Easton and Friendship, Wis.
 Rev. J. Wing Allen, Leslie, Mich.
 Rev. Edwin Booth, Sebawa, Mich.
 Rev. Elam Branch, Alamo, Mich.
 Rev. Edmund Dyer, Dundee and London, Mich.
 Rev. John W. Fitzmaurice, Bridgeport, Mich.
 Rev. N. Dimic Glidden, Grand Ledge and Wacousta, Mich.
 Rev. Reuben Hatch, Traverse City, Mich.
 Rev. William Irons, Rockford, Mich.
 Rev. William H. Osborn, Augusta, Mich.
 Rev. George Thompson, Leland and vicinity, Mich.
 Rev. James A. Adams, Marshfield, Mo.
 Rev. George A. Paddock, Lebanon, Mo.
 Rev. Alfred A. Whitmore, Laclede, Mo.
 Rev. Levi Wheaton, Poplar Grove, Ill.
 Rev. Edgar Perkins, Phoenix, N. Y.
 Rev. Abel S. Wood, Niagara City, N. Y.

RECEIPTS IN AUGUST, 1871.

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N.
 H. M. Soc.:
 Concord, First Cong. Ch. and
 Soc., to const. Joseph B.

Walker a L. D.,	\$100 00
Kensington, Cong. Ch. and	
Soc.,	20 00
Mason, A Friend, \$1; Carrie	
Tarbell, \$5,	6 00
	<hr/> 126 00

Deerfield, Cong. Ch., \$13.40; Rev. J. Chapman, \$5.60,	20 00
[Acknowledged in June as from Kensington.]	
Hancock, Ladies' Sewing Circle, by Charlotte L. Tuttle, Sec.,	4 00
Pelham, On account of Legacy of Abiah Cutter, by D. Atwood, Ex.,	823 80
VERMONT—	
Westminster, Jacob Chapin,	10 00
MASSACHUSETTS—	
Mass. Home Miss. Soc., by B. T. Farwell, Treas.,	5,000 00
Amherst, Legacy of Mrs. Harriet H. Leland, by H. L. Hubbell, Adm.,	250 00
Hampshire Miss. Soc., by E. Williams, Treas.,	
East Hampton, First Parish,	57 89
Northampton, First Parish,	255 98
	313 82
Lawrence, E. P. P.,	15 00
Massachusetts, Three Friends,	2,000 00
North Andover, Legacy of Mrs. Mary H. Lord, by W. T. Smith, Ex., to const. Albert D. Smith and J. Everts Clancey L. Da.; Mary L. Clancey, Isabella G. Clancey, Harriet M. Clancey, Sarah L. Smith, Mrs. H. M. Bigelow and William T. Smith L. Ms.,	254 50
Pepperell, Ladies' Benev. Soc., by Rev. H. Parker,	5 00
Springfield, M. C.,	500 00
RHODE ISLAND—	
Kingston, Cong. Ch., by Rev. J. H. Wells,	19 00
Providence, Free Evan. Cong. Ch., by N. J. Shepley, Treas., to const. Rev. E. O. Bartlett a L. M.,	80 00
Tiverton, Cong. Ch. and Soc., by Rev. A. L. Whitman,	20 00
CONNECTICUT—	
Clinton, Cong. Ch., by W. Hull, Treas., in full, to const. Mrs. Silas Wellman a L. M.,	20 25
Lebanon, Exeter Cong. Ch. and Soc., by Rev. J. Avery,	40 00
New Britain, Legacy of Mrs. Cynthia S. Ely, by C. Nichols, Ex.,	50 00
New Haven, W. C. Conant,	50 00
New Preston, Cong. Ch., Miss E. M. Averill,	67 00
Stonington, Mrs. J. Pomeroy,	5 00
West Chester, Cong. Ch., \$35.50; Sabbath School, \$11, by S. Brown, Treas., to const. John V. Bissell a L. M.,	46 50
Windsor Locks, On account of Legacy of Mrs. E. H. Bartlett, by J. H. Hayden, Adm.,	50 00
Woodbridge, Cong. Ch. and Soc., by W. M. Beecher, Treas., to const. W. W. Peck, Miss A. N. Thomas and J. J. Baldwin L. Ms.,	111 00
Woodbury, North Cong. Ch., by A. W. Mitchell,	21 25
NEW YORK—	
Anastertitz, Rev. David S. Mitchell and wife,	15 00
Barryville and Lumberland, Sabbath School of the Cong. Ch., by Rev. F. Kyte,	5 00
Canandaigua, First Cong. Ch. and Soc., by E. G. Tyler, to const. Rev. F. B. Allen a L. D.,	353 43
Fort Covington, Miss Adelia Bliss,	1 00
Hancock, First Cong. Ch., by Rev. I. D. Cornwell,	20 00
Kiantone, Cong. Ch. and Soc., by Rev. E. C. Hall,	8 80
Malone, Alanson Purdy,	5 00
Orisco, Ladies' Home Miss. Soc. of the Cong. Ch., by S. N. Cowles, Treas. to const. Mrs. Hannah Roberts a L. M.,	80 00

Peekskill, Rev. H. N. Wells,	2 50
Rochester, Mrs. Sally Gillett, by T. G. Jerome,	20 00
South Canton, Cong. Ch., by Rev. D. K. Pangborn,	7 00
Tug Hill and Turin, Cong. Chs., by Rev. O. P. Jones,	5 00
Walton, First Cong. Ch., by G. W. Fitch, Treas.,	43 61
West Winfield, Seth Bonfoy,	5 00
Woodhaven, First Cong. Ch., by Rev. W. James,	11 88
Woodville, Cong. Ch. and Soc., by J. B. Preston,	20 66
NEW JERSEY—	
New Brunswick, John Patterson,	1 25
PENNSYLVANIA—	
Pittston, Mrs. H. D. Strong,	20 00
OHIO—	
Received by Rev. L. Kelsey:	
Ashabula, Cong. Ch., by H. Fassett,	30 32
Atwater, Cong. Ch., by H. E. Brush, to const. Jared Stratton a L. M.,	43 20
Cleveland Heights, Cong. Ch., by Rev. T. K. Noble,	16 00
Four Corners, Cong. Ch., by C. B. Cook,	2 55
Painesville, Cong. Ch., by C. R. Stone,	98 08
Twinsburg, Cong. Ch., by Rev. A. Sharpe,	15 00
West Farmington, Cong. Ch., by Rev. J. C. Burnell,	14 00
	214 25
Albany, Cong. Ch., \$7.41; Jerome, Cong. Ch., \$7.55; Providence, Cong. Ch., \$4.55, by Rev. A. N. Hamlin,	19 51
Claridon, Sabbath School of the Cong. Ch., by H. W. Ensign, Treas.,	30 00
Mantua, Cong. Ch., by Rev. D. W. Sharts,	5 00
Olive Green, Cong. Ch., by Rev. S. D. Kelsey,	16 50
Sullivan, Cong. Ch., by Rev. C. C. Baldwin,	12 00
Weymouth, First Cong. Ch., by Rev. W. H. Brinkerhoff,	10 00
Wooster, Cong. Ch., by Rev. R. Wilkison,	5 00
ILLINOIS—	
Brickton, Cong. Ch., \$18; Des Plaines, Cong. Ch., \$7, by Rev. J. H. Laird,	25 00
Chesterfield, Cong. Ch., by Rev. E. Loomis,	63 00
Chicago, South Cong. Ch.,	17 20
Plymouth Cong. Ch., to const. Mrs. Rev. William A. Bartlett a L. M.,	52 03
Concord, Cong. Ch., by Rev. L. F. Joy,	47 50
Crescent, Cong. Ch., by Rev. M. M. Pinkerton,	2 75
Ellison, Cong. Ch., by Rev. A. L. Penoyer,	10 00
Forest Hill, Cong. Ch., \$52.50; Saunamin, Cong. Ch., \$13; Owego, Cong. Ch., \$7, by Rev. W. E. Catlin,	72 50
Galva, Cong. Ch., bal. of coll.,	5 00
Libertyville, Mrs. Paulina Norton, a dying gift, by J. B. Norton,	20 00
Lodi, S. Hawley, \$2; E. Root, \$1; M. Beverly, \$1,	4 00
Morris, Cong. Ch., to const. Hon. J. N. Reading a L. M.,	20 00
MISSOURI—	
Greenwood, Cong. Ch., by Rev. B. G. Page,	8 00
Lagrange, German Evan. Cong. Ch., by Rev. J. Schaefer,	6 25
Meadville, Cong. Ch., by Rev. L. Carleton,	2 00

MICHIGAN—

Romeo, Cong. Ch., bal. of coll., by W. Loud, Treas., to const. Miss Abbie E. Muzzy and Miss Mary E. Smith L. Ms.,

80 00

WISCONSIN—

Received by Rev. D. Clary:
Beloit, Second Cong. Ch., by Rev. H. P. Higley, \$45 00
Bristol, Cong. Ch., by Rev. T. Gillespie, 16 15
East Troy, Cong. Ch., by Rev. H. Fowle, 94 15
Geneva, Presb. Ch., by Mr. Curtis, Treas., 22 00
Milton, Cong. Ch., by J. O. Plumb, Treas., 6 27
Milwaukee, Plymouth Cong. Ch., by S. Hayden, Treas., 58 19
Plattville, Cong. Ch., by Rev. J. E. Pond, 18 47

Received by Rev. F. B. Doe:
Ripon, Cong. Ch., \$72 25
Trempealeau, Cong. Ch., 10 00

Berlin, Union Cong. Ch., by Miss L. White, Treas.,
Freedom, Cong. Ch., \$5; Osborn, Cong. Ch., \$6.50, by Rev. H. McLeod,
Kenosha, First Cong. Ch., by L. G. Merrill, Treas.,
Osseo, Cong. Ch., by Rev. S. H. Thompson,
Princeton, Cong. Ch., by Rev. W. M. Richards,
Viroqua, First Cong. Ch., by Rev. S. E. Lathrop,
Wautoma, Cong. Ch., by Rev. J. W. Donaldson,
Wilmot, Cong. Ch., \$10; Salem, Cong. Ch., \$6.25, by Rev. R. R. Snow,

IOWA—

Davenport, German Evan. Cong. Ch., by Rev. J. F. Graf,
Grove Hill, German Cong. Ch., by Rev. P. Weidmann,
Lebanon, Cong. Ch., by Rev. J. M. Smith,
Otho, Cong. Ch., by Rev. G. Bent,
Polk City, Cong. Ch., by Rev. A. Parker,
Webster, Cong. Ch., by Rev. G. R. Ransom,

MINNESOTA—

Alexandria, Cong. Ch., by Rev. R. Everts,
Anoka, First Cong. Ch., by Rev. A. K. Packard,
Claremont and Wasioja, Cong. Chs., by Rev. C. Shedd,
East P. Airyville, First Cong. Ch., bal. of coll., by Rev. L. C. Gilbert,
Mazepa, First Cong. Ch., by Rev. E. P. Dada,
Rochester, Charles Dunning,
St. Charles and Saratoga, Cong. Chs., by Rev. G. H. Miles,

KANSAS—

Burlington, First Cong. Ch., by Rev. J. D. Parker,
Eureka, Cong. Ch., by Rev. L. H. Platt,
Geneva, First Cong. Ch., by Rev. C. Gray,
Louisville, First Cong. Ch., by Rev. J. F. Guyton,
Oswatomie, First Cong. Ch., by Rev. S. L. Adair,
Ridgeway, First Cong. Ch., by Rev. J. W. Fox,
White Cloud, First Cong. Ch., by Rev. E. W. Shaw,

CALIFORNIA—

Los Angeles, First Cong. Ch., by Rev. I. W. Atherton, 10 00
San Buenaventura, First Cong. Ch., by Rev. W. C. Merritt, 18 00

OREGON—

Oregon City, First Cong. Ch., by Rev. E. Gerry, 12
Portland, First Cong. Ch., \$12; Rev. G. H. Atkinson, D.D., \$18, by Rev. Dr. Atkinson, 26 00

HOME MISSIONARY, 10 50
\$11,955 20

Donations of Clothing, etc.

Bradford, Mass., Ladies' Soc. of Cong. Ch., by Mrs. A. M. Munroe, \$111 00
Griswold, Conn., A Friend, a bundle,
Hinsdale, Mass., Ladies' Benev. Soc., by Mrs. C. J. Kittredge, a barrel, 90 00
Leominster, Mass., Ladies' Benev. Soc., a barrel, 100 00
Pepperell, Mass., Ladies' Benev. Soc., by Rev. H. Parker, a barrel, 120 00
Putnam, Conn., A few Members of the Second Cong. Ch., by D. B. Plimpton, a box, 35 00
West Hartford, Conn., A few Ladies, by Mrs. Laura W. Selden, Sec., a barrel, 35 00

Receipts of the Massachusetts Home Missionary Society, in August, STEPHEN T. FARWELL, Treasurer.

Andover, South Ch. and Soc., \$585 85
Arlington, Orthodox Cong. Ch. and Soc., 594 85
Bennington, N. H., Hannah S. Parker, 3 00
Boston Highlands, Pine St. Ch., mon. con., 20 00
Brookline, Harvard Ch., additional, 30 00
Canton, Cong. Ch. and Soc., 26 75
Falmouth, Mrs. A. Lewis, 25 00
Grafton, A Friend, 200 00
Hatchville, Cong. Ch. and Soc., 7 25
Newbury, Ladies' Home Miss. Soc. of the First Ch., 20 00
Rowley, Cong. Ch. and Soc., 43 20
South Natick, Elliot Ch., 45 75
South Royalton, 10 00
Sudbury, Cong. Ch. and Soc., 12 24
West Boxford, Sabbath School, 7 67
West Tisbury, Cong. Ch. and Soc., 7 00
Wrentham, Julia Hawes, 10 00
\$1,000 00

Receipts of the Connecticut Home Missionary Society in August, E. W. PARSONS, Treas.

Bethlehem, Cong. Ch., by H. R. C., to const. Edwin E. Prentiss a L. M., \$40 00
Bridgeport, First Cong. Ch., by S. Woodin, 179 75
Chester, Cong. Ch., by Rev. W. D. Morton, 20 50
East Hartford, Cong. Ch., by E. Williams, 250 00
Franklin, Cong. Ch., by W. B. Hyde, 74 45
Gilead, Cong. Ch., by Rev. A. W. Clark, to const. E. O. Allen a L. M., 45 00
Hebron, Cong. Ch., by J. H. Jagger, 15 15
Middle Haddam, Second Cong. Ch., by S. North, Treas., 8 75
North Branford, Cong. Ch., by Rev. E. L. Clark, 80 00
North Coventry, Cong. Ch., by N. Root, to const. S. T. Loomis a L. M., 27 75
Ridgebury, Rev. A. Alvord, 5 00
Rockville, First Cong. Ch., by J. N. Stickney, to const. Miss A. V. Root, J. R. Stickney, P. Talcott, J. H. Kite, Adde M. Johnson and Dwight Loomis L. Ms., 165 00
Unionville, First Cong. Ch., by E. N. Gibbs, 9 25
\$1,072 51

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name in *full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by its trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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 REV. ALEX. H. CLAPP, D.D., } *Secretaries for Correspondence.*

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

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In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE Home Missionary.

NOVEMBER 1871.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

MISSIONARY BOXES.

Boxes of clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it is not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages* and *sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, and *the place from which it comes* should *ALWAYS* appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark* xvi. 15.

How shall they preach except they be SENT? . *Rom.* x. 15.

Vol. XLIV.

NOVEMBER, 1871.

No. 7.

A VISIT TO THE OUTPOSTS.

DURING the last summer, the more distant Home Missionary fields were visited, for the first time, by one of the Secretaries of the American Home Missionary Society, and he begs leave to report, briefly, to its constituents, some of the results of his observations and inquiries. The following is a rapid survey of the operations of the Society in the States and Territories that lie west of the Missouri river, and of the present condition and claims of that region as a missionary field.

KANSAS.

Home Missions in Kansas have shared in the many and strange vicissitudes through which that State has passed. This Society was the first to raise there the gospel standard, and by its missionaries the first churches were gathered. But these infant settlements were soon involved in civil war. The country was laid waste, villages were pillaged or burned, and the missionaries, as the avowed champions of freedom, were the marks for the assaults of its foes. One barely escaped with his life from his burning dwelling. Others sought safety in concealment or flight. Others still, armed with carnal weapons, hazarded their lives in the camp and the field. The war was followed by successive years of business depression. The crops failed, in consequence of drought, or were devoured by grasshoppers, and the people were pinched with famine. Then followed the Rebellion, which not only arrested the stream of immigration, but paralyzed the productive energies of the State; for Kansas sent a larger portion of its male population to fight the battles of the country than any other State in the Union.

These events, of course, impoverished the people and rendered the planting and training of churches a slow and expensive work. At the close of the war about twenty Congregational churches had been organized, containing about 800 members. From that time, the material development of the State was very rapid. The Kansas Pacific Railroad was pushed forward vigorously through the center of the State, to the base of the Rocky Mountains, thus bringing it into easy communication with the markets of the East and the mining Territories. Other roads, parallel and transverse to this, have since been constructed, one of which already extends far into the Indian Territory, rendering all parts of Eastern Kansas easy of access, and opening to settlement a vast area of the most beautiful and fertile prairie, which, but for these means of communica-

tion, must have remained for generations an unbroken solitude. All along these thoroughfares, and far in advance, as well as on either side of them, flows a mighty tide of immigration. Of course, the demand for laborers to occupy the rapidly forming centers, throughout all this region, is very urgent. The seed-time is short, and while we sleep the enemy sows tares. Nor is there any field, in our estimation, more important or more inviting. Many of the settlers here are from the East—intelligent, enterprising, attached to the system of belief and church order which this Society propagates, and ready to welcome and co-operate heartily with the laborers whom it sends forth. Accordingly, the Executive Committee have felt warranted, notwithstanding the pecuniary embarrassment of the Society, in extending their operations in this State more than in most others. The number of laborers sustained here, last year, was sixty—exceeding by fifty per cent. the number under commission during the preceding year; and about twenty churches were gathered in missionary fields. Yet facts were presented at the last meeting of the General Association which showed that this large advance was by no means commensurate with the exigencies of the field, and that an equal or greater increase in the number of laborers will be annually required for years to come.

NEBRASKA.

Many of the foregoing statements are equally applicable to Nebraska. Its settlement commenced at about the same time as that of Kansas; but the stirring scenes that were enacted in the latter turned public attention to it, while Nebraska was comparatively neglected, and its agricultural advantages were but little understood. To the few settlements which were commenced on the banks of the Missouri and the Platte, this Society early turned its attention. Under its commission the first missionary to the Territory entered upon his labors, and by him the first church was gathered at Omaha, in 1856. But little progress was made, however, either in the material or religious development of this region, till the construction of the Union Pacific Railroad was commenced in 1865. That great thoroughfare, connected at its eastern terminus with three other railroads, crossing the State of Iowa, opened a channel into the interior of Nebraska for that swelling flood of emigration which at the close of the war began to move towards the prairies of the West; and the recent commencement of half a dozen other railroads within the State, has vastly augmented the mighty tide. In the year 1870, about 1,000,000 acres of prairie were sold by the government and railroad companies, and not less than 20,000 homes were actually occupied by their owners. During the first four months of the present season, 35,000 people, it is ascertained, found homes within the State.

But these settlers, with few exceptions, are extremely poor. A large portion of them occupy "homesteads"—the country's free gift to its emigrant children,—and this, in many cases, is their entire earthly estate. It is affecting to see these pioneer families, in their lowly cabins, or burrowing in semi-subterranean "dug-outs" on the prairie—struggling, amid manifold privations and hardships, to construct a home out of the rawest material. At the time when they most need the privileges of the gospel, they can do little to procure them, and their appeal for sympathy and aid makes a powerful appeal to every Christian heart. To that appeal the Executive Committee have listened, and have done and are doing for their relief all that the limited resources of the Society per-

mit. They doubled the number of missionaries in the State during the last year. This, however, made the number only eighteen. If it were doubled again, the present year, it would not be beyond the evident demands of God's Providence and Spirit. But with the present means at the disposal of the Committee, this is impossible.

COLORADO. WYOMING. UTAH. NEVADA.

This Society has occupied only a few points in these Territories. Several years ago it planted a church in Denver, Colorado, and one in each of the four most promising mining towns of that Territory. These churches have been supported at a large expense, and only two of them are now self-sustaining. Much labor has been expended at other points in the mountains, which, though not without profit to the people, has not resulted in the formation of churches. Rev. Mr. Thompson, of Boulder, who has labored longer in the Territory than any other Congregational minister, states in *The Home Missionary* for September, that only four mining towns have maintained even a fair existence, and he describes at length the peculiar difficulties which have attended the missionary work in that region. They have been such that suitable laborers, in adequate numbers, could not be obtained, and most of those who have been sent thither have soon abandoned the field. The sad consequence is, that four of the six Congregational churches are now without ministers. This state of things it has not been in the power of this Society to prevent.

There are now signs of promise both in the mining and the agricultural districts. Several colonies have been recently planted near the base of the mountains between Denver and Cheyenne. As their prosperity depends entirely upon the success of the system of *irrigation* adopted, we look upon them as doubtful experiments. Should the hopes of the colonists be realized, other enterprises of a similar character will be undertaken, and promising missionary fields, on these high plains, will demand our attention. A railroad is now in process of construction from Denver southward toward Santa Fe, which will open Southern Colorado to secular enterprise and missionary culture.

The other mountain Territories, in their physical and missionary aspects, resemble Colorado. They consist, chiefly, of rocky mountain and sandy desert, with here and there an elevated plain or narrow valley affording pasturage for cattle, but not capable of sustaining a dense population. At present, most of the inhabitants are following their herds over these plains, or are gathered into mining camps and the small, rough villages that depend upon mining interests for their support. Such communities, if communities they can be called, are composed of the most heterogeneous elements, and are subject to frequent and great fluctuations. Most of the people do not regard themselves as permanent residents, and are indisposed to make large investments for the support of permanent institutions of any sort. It is evident that they need the gospel, and equally evident that it will take root slowly in such a soil.

It should be borne in mind, moreover, that, in this region, the railroad stations whose names appear in guide-books and time-tables, do not imply the existence of surrounding villages, or even of a scattered population. Nine-tenths of them are merely the homes of a few railroad operatives; and, being surrounded by barren mountains or alkaline deserts, will remain what they now are. Some which, during the construction of the railroad, contained hun-

dreds and even thousands of people, now contain a greater number of graves than of living men. Others, which seemed to have a basis for permanent growth, have not quite fulfilled their early promise. Three years ago, Cheyenne contained 5,000 people, and was the most important town on the railroad, between Omaha and Sacramento, a distance of 1,775 miles. It is the capital of Wyoming Territory, and an important military station. It is situated at the junction of the two branches of the trans-continental railway, and at the gateway to the mountains; and seemed to have a basis for a steady and permanent growth. Yet it has shrunk to one-third its former size, and the church which was early planted there by this Society, though supplied with an able and faithful minister, has shared in its decline. These statements will show why it is that this Society has accomplished so little in this region. It will not, however, abandon such centers of influence, on account of these difficulties, nor be deterred from occupying others of a like character, as its means will permit.

There are indications that Utah will soon be open again to the labors of this Society. Five years ago, the missionary by whose labors the first Protestant church was gathered in that Territory, was driven from the field by threats of assassination; the superintendent of his Sabbath school was murdered in cold blood, and the Sabbath school and church were scattered. Since that time, Brigham Young has been compelled to accept the Pacific railway, the opening of the silver mines in the mountains, and freedom of speech and of the press. This is the dawn of a new era for Utah. Already Salt Lake City and the mountain canyons swarm with Gentile miners and tradesmen; a powerful party of social reformers has been organized under competent leaders; the chains of this abominable delusion are loosened, and its day of doom is hastening on. It is for the churches of the East to determine what system of belief shall take its place.

CALIFORNIA.

California is passing a crisis in its industrial affairs by which all religious enterprises are seriously affected. The almost entire failure of "placer mining" has compelled thousands to resort to other places and other pursuits for a livelihood. Consequently, many of the most important business centers in the mining region have dwindled to insignificance. Valleys and hillsides that once swarmed with eager hunters for gold are now silent as the grave; and towns that counted their population by thousands now claim hardly as many hundreds. No sadder sight greets the eye of the traveler in the mountains than that of once fertile valleys entirely denuded of soil and trees; villages, once bustling and prosperous, going to decay; long lines of cottages and shops deserted and closed, but revealing their emptiness through their broken windows; and sanctuaries where hundreds once gathered for worship now desolate and forsaken. Of course the churches that were planted in these communities have declined, and a few have become extinct. But the seed that was sown here by missionary hands, twenty years ago, is not lost. Though scattered, it is bearing fruit, an hundred fold, in other fields; for thousands who delved in the gulches and worshiped God in the sanctuaries of the mountains, are gaining richer treasures for themselves and are doing better service for him on the plains below.

It was not till placer mining began to fail, that the agricultural resources of California were discovered, and the peculiar methods required for their development were devised. The results already realized have proved that the

wealth of the State is in its soil, rather than in its mines. The value of its industrial products in 1869 was estimated at \$192,000,000. Of this amount \$90,000,000, or 45 per cent., was derived from agriculture, and \$27,000,000, or 15 per cent., from mining; and the excess of the former product, as compared with the latter, is rapidly increasing from year to year. The last two seasons of severe drought have, indeed, given a temporary check to this branch of industry, and occasioned not a little embarrassment. But such seasons are exceptional and rare, and it is still confidently believed that California is destined soon to rank as one of the foremost agricultural States in the Union. The completion of the trans-continental railway and the progress of an extensive railway system within the State, have greatly enhanced the value of all products of the soil, and given a new impulse to agricultural pursuits. The foreign trade of the State is also becoming important. The products of Australia, India, Japan and China already begin to seek New York and Liverpool through the Golden Gate. While the writer was in San Francisco, in July last, a steamer discharged there the most valuable cargo, it is said, that had ever entered an American port. It consisted, in part, of 1,000 bales of silk and 24,000 chests of tea. And in a single week since that time, 180 car-loads of teas have passed over the railway from San Francisco to the interior and the Atlantic coast. Yet these are but the first fruits of the coming harvest.

The statements are sufficient to show that California has lost nothing and is likely to lose nothing of its former importance as a missionary field. This Society has already planted there about 70 churches, which, with the exception of a few in the mining region, are enjoying a healthful growth. Thirty laborers were sustained in the State during the last year, and the number ought to be increased. The Southern Pacific Railroad, which is to be the western link of the southern trans-continental line, is already completed to Gilroy, 80 miles from San Francisco, and will soon bring the oranges, lemons, olives, almonds, and other tropical fruits of Southern California to the markets of the northern coast and the interior. The old, decaying towns in that region, founded a hundred years ago by the Spaniards, to christianize and enslave the Indians, are awaking to new life. The adobe huts of the Mexican are giving place to the tasteful cottages of the Yankee; and the semi-savage ignorance, indolence, turbulence, poverty, vice and squalor of the one are succeeded by the intelligence, industry, thrift and multiform progress of the other. Shall we fail to add to the regenerating forces already acting, that of the gospel of Christ? Now is the time to rear in the place of these abortive Romish missions, now waxing old and ready to vanish away, the altars of the Puritan faith. Already this Society has gathered churches in the most important of these towns and cities—Los Angeles, San Bernardino, Anaheim, San Buenaventura, Santa Barbara—and the results thus far realized are a sufficient argument for the vigorous prosecution of the work.

In Northern California similar changes are in progress. One railroad, in process of construction through the beautiful Russian river valley, near the coast, has already reached Healdsburg, 80 miles from San Francisco, and another, advancing up the valley of the Sacramento, to meet the Oregon and California Railroad, is completed to Temaha, 250 miles from San Francisco. These roads and their tributaries are opening the fertile valleys of Northern California to settlement, and attracting thither an industrious and enterprising

population, for whose spiritual necessities this and kindred Societies ought promptly to provide.

OREGON.

The missionary work in Oregon has been and still is attended with peculiar difficulties that are not generally understood. The early settlers in the Territory were, principally, from Missouri and other frontier States. Most of them not only had no sympathy with this Society, but were strongly prejudiced against it, and refused to co-operate with its missionaries. Moreover, through the operation of the land laws, giving to each family a whole section of the public domain, each family in the rural districts was, as a rule, *one mile* from its nearest neighbor. Consequently, the gathering of churches, except in the villages (which were few), was next to impossible. Furthermore, it was a comparatively remote, inaccessible, and unknown country. The first missionary sent thither by this Society reached his destination after a voyage of eight months, *via* Cape Horn and the Sandwich Islands. Not long afterward, the discovery of gold in California not only diverted attention and immigration from Oregon, but enticed away many who were already settled there. In the principal villages, missionaries were stationed and churches were organized; but their growth was slow, and only two have yet become independent of missionary aid. Several of the laborers, after years of patient toil, became discouraged and sought more inviting fields, so that, for several years, the Society has not had more than five or six in commission at any one time.

But better times seem to be approaching. A railroad through the Willamette valley, already completed for more than 100 miles, will soon meet another approaching through the valley of the Sacramento, and thus bring Oregon into railroad communication with the East. The Northern Pacific Railroad, also, is expected to pass through the valley of the lower Columbia on its way to Puget Sound, thus bringing Oregon nearer than California to the markets of the Atlantic coast. The influence of these begun and contemplated improvements is already visible in the increase of immigration, the enhanced value of land, and the quickening of all branches of industrial enterprise. In these facts the Executive Committee of this Society find encouragement to increase their outlays in this State, and they have made arrangements to commission several additional laborers for service there, as soon as the resources of the Society will permit.

It is with deep sorrow that we are compelled to close this survey of the condition and claims of these remote missionary fields, with the statement that very little can be done to supply their needs in the present financial condition of the Society. The Treasury is still exhausted, and many faithful laborers are in pressing need of the compensation due them for labor performed. The Committee cannot justly or safely increase their liabilities, and, therefore, cannot occupy these inviting fields, till the friends of the Society come to its relief. In the name of him whose servants we are, and who has committed this great trust to our hands, we submit these facts to their consideration and await their response.

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. W. A. Tenney, Astoria, Clatsop Co.

All is Bright.

Everything seems encouraging. The congregation and Sunday school are larger than last quarter, and I think we are gaining ground slowly but surely. We are expecting an accession of eight or ten members, at the next communion.

The meeting here, for the first time, of the General Association did much for Congregationalism. The people of the place turned out every evening in large numbers, and generally expressed themselves as much interested. The ministers and delegates from abroad felt that it was the largest and best meeting the Association had ever held, and a remarkable spirit of harmony prevailed. Fifteen years have wrought great changes in them for the better, though the old ministerial working force is much reduced.

During the meeting a Council, previously called, convened and installed your missionary. It is to be regretted that this church is the only one in the State that has installed its pastor. The installing services were all interesting, and the influence of the occasion was most happy on the church and congregation. I think we have abundant evidence that the Pilgrim polity is coming more and more into favor with the masses of the people here. The system commends itself to their judgment as the best mode of church government and evangelical labor. We look for speedy reinforcements. Our delegate to the Association reported that the membership of this church was composed of seven different denominations, and only one of the twenty-five members an original Congregationalist; yet, said he "there is not a more uni-

ted and harmonious church in this State." It was all true.

CALIFORNIA.

From Rev. J. W. Brier, Cherokee, Butte Co.

Day Dawning.

We suffered much through the summer from the excessive heat, the thermometer at times standing at 109° in the shade, and seldom below 90°. Still I was able to meet all my engagements. We have recently repaired our little chapel, so that it is now comfortable and pretty, and have purchased an organ, costing \$150. Our audiences are larger, and there is a growing religious interest. We expect to add six or eight members, at our next communion. This place for sixteen years has been proof against all religious influence, but the morning begins to dawn with the hope of better things.

Among the reasons for the sad state of the community in years past, has been a nominal ministry, but little to the credit of Christianity, more or less given to raffling, drinking and billiards. We have, moreover, our full share of wretched apostates from a Christian profession.

For five months we have held up the gospel standard, and have not shunned to declare the whole counsel of God. Our plain dealing at first was resisted as an assault upon established customs; but public sentiment is rapidly changing, and success is sure. I have preached the gospel on this coast for a period of twenty-one years, and I am more and more convinced that what the people need is pointed and searching truth, and a bold and decided stand against every species of evil. This wicked land wants plain dealing, and not ministers who make wine, or deny the

atonement, or who hold that Paul, in writing the epistles, was no more inspired than themselves. The influence of such men, has cursed this region with spiritual death.

From Rev. M. S. Crosswell, Sonoma, Sonoma Co.

"Seeketh Not Her Own."

During the quarter, the morality of certain methods of improving the finances of the church has engaged the earnest attention of our good ladies' organization, numbering over twenty noble women, whose souls were tried by conscientious differences of opinion. The pastor knew the unusual intelligence, good sense, and Christian breeding of the ladies, and his faith in the happy result did not waver. The leading desire with all was to do great things for the church in the most expeditious and consistent way. The only danger was in forgetting how insinuating California dust is, in summer time; and how easy it is to soil the garments of Christ unawares.

There was found to be strength in the Christian principle of personal self-denial, for the the sake of union on *unquestioned* practice. Regard for weak consciences was felt to be a means of general and reflex good, far greater than the pleasure of carrying out one's own ideas, or of raising funds at the expense of unity of spirit. The final decision sealed a growing attachment to the people and to their beautiful valley, and proved the power of Christian love to bind hearts and to unite hands for a steady uplifting into a higher experience.

An elegant communion service, pulpit Bible, etc., wait to surprise our congregation the coming Sabbath—all the gift of a few ladies, the majority of whom are not members of the church. These beautiful emblems of "peace and good will" are the polished links, happily binding the first half-year to

the last. May the Lord use them to link the hearts of the donors to his own!

COLORADO.

From Rev. N. Thompson, Boulder, Boulder Co.

Seed-Time.

Through the summer, it almost seemed as if those hot, dry, parching days, which Miss Phelps describes in "Gates Ajar," had come from Kansas to us. Pretty well exhausted from the year's work, those hot smoky suns made us long to get away, high up among the mountains, and be at rest a little while. But I had been trying to tell our people that if they are inclined to think of the winter as God's harvest time, they must regard the summer as their seed-time, and our experience last winter taught us what a work is to be done. Many, indeed most of those who filled our meetings every night, seemed to have no other idea of a revival of religion, than that it was to be a scene of demonstration—shouting, preaching, and shouting prayers, and after these the passion was to center at "the mourners' bench." This experience has taught us what a work is to be done in preaching the gospel and living the gospel, to give so many a totally different idea of what it is to be convicted of sin—a rending of the heart and not the garments; what it is to be born again, new men and women in Christ Jesus—not the shoutings of the raising of the temple, but the peace of God which passeth all understanding.

Two weeks ago we received eight with us, four by letter and four by profession. I am anticipating as many more at the next communion. It was a new day to us, one of the happiest since we have covenanted together. Then three of us gave our little ones to the Lord in baptism, which seemed to identify the church and the house very closely.

Colorado is becoming more and more the land of tourists and invalids. They come among us to rest, recuperate, and delight in our mountain air and scenery. If you are ill, come to Colorado!

DAKOTA.

From Rev. S. Sheldon, Elk Point, Union County.

That Horse Paid For.

It gives me great pleasure to say, in this first report of my new year, that through the contributions of numerous friends in the East, the debt for that horse and buggy is at length fully met. A burden is thus lifted from your missionary, which he was not able to bear, and could not of himself remove. It may be gratifying to those who have helped defray the expenses of this missionary outfit, to know that they have thus contributed to the organization of five churches, and prepared the way for the early organization of several others. Without this horse and buggy it is not likely that either of these would yet have had an existence. A goodly number have been converted, and over seventy persons have united with these churches.

Other Blessings.

At Vermillion, three united at the last communion, one of them a young man of great promise. At Bonhomme, we have just secured the court-house as a place for holding our meetings. Two young men furnish suitable seats and a pulpit. It is a great improvement over the sod-roofed school-house.

Last Sabbath evening I preached at Springfield, a new town, 30 miles above Yankton, and organized a Sunday school. I found there several Congregational families, and hope to organize a church in a few weeks. I shall try to preach there once every other Sabbath. There is some talk already of attempting to build a house of worship, or to buy a portable one. A year ago, there was but one house at Spring-

field. There are now over twenty, and more are building.

Friends in Chicago, through Dr. Roy, sent us two twenty-dollar Sabbath school libraries. They are very timely gifts, and hearty thanks are returned for them, from missionary, teachers, and pupils.

NEBRASKA.

From Rev. D. Knowles, Greenwood, Cass County.

Those Two Bricks.

Yours, with draft for \$20 from an unknown friend in Canaan, Conn., came to hand yesterday. I thank God and take courage. The donor of the money pleasantly wrote, as you say, "Here is something for Rev. D. Knowles, Greenwood, Neb., to help build his church. This will do to go with the two bricks which the little boy carried in his wheelbarrow to begin a church with. If every one who reads this letter, and *can*, would send a little he wouldn't need to cry again."

I want to thank that dear friend; and also to state that, as this is the first money I have received for the purpose of building the Lord's house here, I call these twice ten dollars "the two bricks in my little wheelbarrow." With gratitude to my Lord, and also to the good friend who has so kindly and promptly sent this aid to the front, I respectfully ask for the gifts of others who "*can*," to be sent through your office, or in any other sure way; and I shall carefully use them for the erection of a chapel in which I trust shall be heard the voices of new-born souls during the coming winter.

My address is that given at the head of this letter, and *not* Salt Creek, as formerly—that post-office having been discontinued.

From Rev. G. Davies, Nursery Hill, Otoe Co.

Happy Beginning.

I began my labors in this new field in

May, and have continued, preaching twice, and attending Sabbath school. Two schools have been organized, with a steady attendance of 30 to 50 pupils in each, and 14 teachers. I have visited twenty-six families, this quarter, having close conversation, reading the Scriptures and offering prayer, whenever practicable; and have traveled 519 miles, 145 of them by farmer's team, or on foot; frequently having to walk ten or twelve miles on the Sabbath, and go without dinner, in order to reach my appointment.

The pleasant thought is, that it is in the Master's service, and his presence makes up for the deprivation of bodily comfort. He often finds me "meat to eat that others know not of." I am happy in my work, and find encouragement in increasing numbers and attentiveness of the congregations.

A little time ago, after preaching on the example of Christ (John xii., 15-17), one of the farmers present went to another, and, holding out his hand, said, "Mr. —, I have done you wrong, and I mean to own up and ask you to forgive me." They shook hands, and were friends.

Last Sabbath, a young man came and said, "I hope you won't feel anything at my not asking you up to dinner, for I have no fit place yet; but if you'll wait here while I fetch my team, I will carry you over to the other place and back." He did so; and afterwards entered his name for some dollars on the subscription list. I am now engaged in preliminaries for organizing a church on my field.

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From Rev. F. Alley, Crete, Saline Co.

Perils of the West.

The West is young, vigorous and strong; but it is self-willed, speculative and material in its inner life and tendencies. With an assumption of greatness and power, there is a fearful want of principle. The church partakes too

largely of the general spirit. Too often we hear it said of a minister: "He is a thousand-dollar-man; he has a pleasing address; he pleases the young people; he will draw a crowd; we can pay him a good salary and do it easy." Not sufficiently prominent are the questions, What is he in principle and practice? Is he a thoroughly honest upright man, imbued with the Holy Ghost and the spirit of prayer? Not, What are the outward accomplishments? so much as, What is the inner spirit and life? "Come now, let us build a church," they say. "We are missing it; we have our five or ten saloons, and no church; let us get up a church. Which is the richest society? Who can draw the most money from the East? The better class of immigrants will pass us by, unless we build a church, and the money will go beyond us." And the men who talk thus are often found selling liquor, or renting lands and houses for that business. Sometimes their principal care is to look out for unsuspecting, honest-hearted men who may have a little money. They are bloodless as a worm, and soulless as a vulture, gnawing at the vitals of noble men. "Wheresoever the carcass is, there the eagles will be gathered together."

The minister needs nerves of steel and principles of fine gold to withstand this current of evil. Fightings without and fears within make the border missionary's life uneasy, if his principles and life do not rest upon the Rock of Ages. In proportion to the moral corruption and spiritual declension of the age, should be the self-sacrifice, zeal and heroism of the Christian, and especially of the ambassador of Christ.

I am endeavoring to build up here an institution of learning which shall be Christian in its tone and spirit, academic in its plan and management: two-thirds of the trustees to be members of some evangelical Congregational

church. We shall have a commodious building ready for us this fall; about \$3,000 worth of property paid for, and still considerably in debt; but considering the size of this church and community, I thank God for the past and take courage for the future.

KANSAS.

From Rev. S. B. Johnson, Winfield, Cowley Co.

[A sad interest attaches to these extracts from the last quarterly report of the faithful frontier missionary, whose sudden decease was noticed in our October issue. In the midst of the labors and plans here partly revealed, the Master's voice surprised him with the summons, "Go up higher." Under the pressure of this heavy loss, his associates bow submissively to a decree the wisdom of which they cannot understand—knowing only this: HE doeth all things well.]

His Last Work.

I am encouraged in the belief that the cause of Christ is gaining ground in this new and interesting town and neighborhood.

Till recently I have been the only minister here, and have consequently had a good deal to do in visiting the afflicted, the dying and the bereaved. Three sudden deaths from accidents have occurred, and one young lady in town died last month, whom I had much pleasure in visiting. She had been for some time a member of the Presbyterian church. Her end was peace. The whole family, of five, are waiting their letters to unite with us. We received five at our last communion, so that we have now 18 members, with the prospect of quite a number of additions.

Our Baptist friends are building a small neat stone church. With about the same number of members as we have, they hold service only once a month, on other occasions worshipping

with us. They kindly offer us the use of their church when finished, and cordially co-operate with us.

The Methodists too are building a small frame church, and at their last Conference appointed a young man to Winfield. We have agreed for the present so as to arrange our services as not to interfere with each other, and thus the spirit of Christian union is on all sides carried out as far as possible. The Sabbath school quite maintains its interest, and will I trust be a great means of good here.

The country all around us is rapidly settling up, the land hereabouts being now almost all occupied.

I have been to Arkansas City, and preached twice. The town is about twelve miles south of Winfield, and of about the same size. The way appears providentially open for a church of our order. Already they have organized a Congregational society and Sabbath school. There are I understand about 20 members who will unite when a church is organized, which should be done as early as possible. I have agreed to be there again next Sabbath week, and hope that before long a church in active operation will be found there. They already hold weekly "socials," to provide seats for a room in which to worship. There seem to be some very fine people among them.

From Rev. C. S. Shattuck, Barter Springs, Uherokee Co.

Working Out.

My report will have more of shade than I could wish. I have felt it best to close my weekly Sunday evening services here, and now hold them monthly. For this place of about 2,000 people has many churches, and too few church-goers. Our meetings which were well attended through the winter and spring, sadly dwindled in the extreme heat of the season. Our

hall of worship is low and ill ventilated, and in the latter part of the day almost like an oven. None would attend there, except as a penance. The little church and congregation, moreover, were poorly able to pay the rent, even of this uninviting place.

Meanwhile, I have been doing much more in the country. At Tennessee Prairie, five miles east of Baxter, I hold a service every other Sabbath. We made a special effort there, not long since, which was blessed to the quickening and conversion of several. The neighborhood is in a sadly divided state, and the church is reduced by emigration to half a dozen members, nearly all of them in the family of a resident farming minister, who is well able to take care of the church in his own household.

Hence I have gone out more in other directions. Southward is the Indian Territory, whose scattered red men do not, or will not, understand our language. But westward is a good farming community, with little preaching and desirous of more. So, on alternate Sabbaths, I have held a service there, and sometimes two. The usual and best place for worship is a rough meeting-house, which however is private property, and may soon be taken down; in which case we shall be greatly crippled.

But in the remaining point of the compass, there is light and hope. Far at Petersville, seven miles north, one brave little church, of not quite 20 members, has set out to build a meeting-house, with good prospect of success. Close by the proposed site, are several easily worked quarries of excellent building stone, the owners of which are ready to give us all the stone we need, and even to help us get it out. This will be for us much the best and cheapest material. So that with about \$1,200 of labor and money, we can have a house that would cost two or three times the sum, in most places.

We confidently hope to have the house in use next spring. And then farewell to meetings in private houses, and school-houses and out of doors! We will praise the Lord in the courts of his own house!

MINNESOTA.

From Rev. A. K. Packard, Anoka, Anoka Co.

Tried to Go.

After having been here eleven years, some of the time in circumstances of discouragement, I tried to go, thinking that I could work more easily and successfully elsewhere, and that a new man might accomplish here what I could not, even if he were no better or more gifted than myself. I was much surprised at the depth of feeling called out from the people, and the unanimity, and the arguments with which they urged me to change my purpose. Suffice it to say that, after I had fully made up my mind to go, and had asked a dismission, I was persuaded to stay.

Self-Support.

I have delayed writing to you, for some action of the church and congregation in regard to their relation to the Home Missionary Society. Last year we had \$300 aid from your treasury. There has been *no vote* as yet not to ask aid this year, but such is the improved condition as to funds, that I am sure they will not, at present, whatever may be the case in the future.

I know no words which can express the obligation of this people to the Society, and shall strive to secure their most generous contributions to the Treasury from which they have received so freely.

I must express my personal gratitude, also, for the generosity with which you have responded to the appeals of the church for sums which I felt you must think larger than ought to have been asked for, though I knew that the people

were exerting themselves beyond most. I hope it will appear that what the Society has expended here has not been given in vain.

From Rev. L. Wolfson, *Fergus Falls, Otter Tail Co.*

His Beginning.

I arrived at my field of labor on the 16th of August. As yet I am unable to say much about it, save that the preaching of the gospel is much needed here. A year ago there was but one house here; to-day I should judge there are forty, at least, and many more will be built this year.

This is a very important point, and with the grace of God I am in hopes to do a good work here. At present I shall be obliged to preach in a barn, or out of doors. I am willing to do either. My first object will be to have a school-house built, in which we can hold our religious services.

I see hard times before me, because of small means. A great many people are coming in here, and there is not a room to be had in the village, so I am obliged to board in a hotel, and that is all overrun, and board for myself and family is very expensive.

I have been making arrangements to build something like a house, in a real Western style, so that we can go to housekeeping as soon as possible. I shall trust to the Lord for the money to pay for it. This is the only way for me to do, for there are but few Christian people here to whom I can look for any aid. Furthermore, the most of them have enough to do to care for themselves. I shall be thankful if they will take hold and build the school-house. I am by no means discouraged, for I expected these things. It is all for Jesus. A better time is coming. My only prayer is, that the good Lord will uphold and direct, in the great work before me.

From Rev. E. P. Dada, *Mazeppa, Washaw Co.*

Who Will Tell Him?

Our meetings are not quite as well attended, because it is harvest-time. The people here are apt to take the Scriptural idea of the Sabbath as a "day of rest," rather too literally.

Yet I am very much pleased with one old man; he is seventy-six years old; and through the warmest weather of the summer, he walked six miles to church! He loves the house of God. Would that it were so with every one! I have often wished that some of your good people would tell us, missionaries in the West, the best method of getting people to attend the house of God. We preach short sermons; we make them as interesting as possible; we make the place of worship as pleasant as we can; we invite people during the week to come to church on the Sabbath—and yet we do not all succeed very well. How can we do better?

IOWA.

From Rev. J. R. Upton, *Lakeville, Dickinson Co.*

Grateful Review.

Two years have now closed since I left the older settlements on the east side of the State, to explore this almost unheard-of region where settlements were just commencing. I have been permitted to see an amazing, unparalleled rapidity of settlement and to feel myself amid the most stirring agencies that are changing a wilderness not less than eighty miles square into a fruitful field. I can only say that I feel no regret that my steps were turned in this direction. The good hand of God has been with me and mine. Religiously as well as otherwise it seems as if "a nation has been born in a day." Ministers are coming in and churches are multiplying, until the way is almost clear to organize an Associa-

tion within the boundaries of the field, all of which I called *mine*, one year ago. One railroad has been completed through the territory of which I speak; another will soon be graded; three others, through or near, are on their way; and another through road is contemplated. In the county west of me free homes can yet be had; but in a little time such will not be found in this State. My church here numbers 28, with a prospect of other additions. My labors this year have been mostly confined to this county, where my present purpose is to so diffuse my labors as, if possible, to start at least four or five church centers within the limits of the county I occupy. From more than twenty years' experience in the home missionary work I have a growing conviction that pioneer labor should aim to reach out widely and plant the germs of many churches, rather than be satisfied with one or two at the largest centers. This will require long rides, but it will interest the brethren at the stronger points to do more for themselves, and to feel that they must lend a part of the services of their minister to other settlements. In new settlements, the Lord opens doors enough, but if we refuse to enter, soon the doors will be closed to us. Others will have entered and no place for us can be found.

The memory of these two years of missionary service will be the most pleasant of my life. Many and warm are the friendships I have formed, and I feel that God has been with me. My hope is that I may yet see far greater things, in mighty displays of his grace in these new settlements and among these new churches.

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From Rev. O. Emerson, Sabula, Jackson
County.

Revival.

We have held a series of union meetings with our Methodist brethren, con-

tinuing over five weeks, and nothing occurred to interrupt our harmony, or turn the attention of the people from the one great theme of salvation by the cross. The roads were in a miserable condition, and the people scattered over a wide reach of country. They assembled every night but one during the time, and for such a region, in large numbers. A full hundred came forward for prayer at different times during the meetings. How many of these were converted we cannot tell. Between 60 and 70 have united with the two churches on profession of faith; about an equal number with each. A considerable number of these had hoped in Christ, some had openly professed him before. They are recovered from backsliding, and this, in such circumstances, is a great recovery. We closed the meetings by requesting those who hoped in Christ to indicate their preference in regard to church connexion by taking different seats beside the pulpit. This afforded such a scene as is seldom witnessed. We took the names of all that presented themselves, and afterwards set ourselves to the work of instruction and examination, with reference to their coming into the church. This has occupied much time and care for several weeks. The work is now completed, and we have received to fellowship 34 persons. Of these the oldest is a venerable blind man of 86 years, and the youngest is not yet twelve. This is a very valuable accession to the church, but adds less to its power than would at first appear. Some are young men, just ready to leave and make them new homes in the West; some live too far away to be often with us; while quite a number are children from 12 to 15 years of age.

Needs Helpers.

The revival, with our new house of worship, has nearly doubled our ordinary congregations, and imposes additional pastoral work, for which I feel

inadequate. I feel the need of more strength and wisdom for my own work, and of additional laborers to enter the whitening harvest. One great difficulty is to decide what work I will let alone. A chief trial comes from the "wear and tear" of *what I cannot do*,—the sight and demand of work for which time and strength utterly fail.

From Rev. J. T. Cook, Maquoketa, Jackson Co.

Coming of Age.

Additions have been made to the church—and one whole family came in this week,—and in other respects the quarter has been one of growth and of promise of higher good to come. The question of receiving further aid from your Society was very fully discussed, and a feeling awakened on that important subject, which I hope and trust will result in relieving the Treasury of any further calls from this church. To you, this may seem small cause of gratulation to us; yet it is really a great thing for a church which has drawn on the rich and free resources of the Home Missionary Society for a quarter of a century, to give up so delightful a luxury. It is so comfortable to just lie still and be fed. One gets so fat; there is such a feeling of restful ease and certainty about it; it does away with so much work of stewardship and tithing; it affords so much time and surplus means for other and personal enterprises! The change is so radical and disturbing as to require much care, oftentimes, in carrying a church through it. It is like the weaning and teething periods of babyhood—critical, and not a little dangerous. It is so much easier to give \$25 a year, than to give \$50, that the transition must be made, somewhat as Patrick would have the cannon touched off—"kind o' asy at first." But I have strong hope that our church has passed the crisis on this question.

From Rev. W. C. Foster, Percival, Fremont Co.

Warm, but Working.

The last has been *the heated quarter* of all my remembrance. Under the debilitating, exhausting influences of the intense heat, and after the wearing labors of the four months of revival, I have been able only to care for the Sabbath and weekly services, the sick and the needy.

I am the only resident pastor of all this population, and have visited a great deal among the other denominations. Some of these nominally increase more rapidly than we; but they surge and subside, now up garret and now down cellar. We keep more quiet, aiming at substantial growth, and hoping by-and-by to build a meeting-house. But it is with us now the hardest kind of a time for money. I have known potatoes and corn sold as low as seven cents a bushel; and pork and beef are as low relatively. Many of my people cannot get flour for their families, and cannot pay their subscription to the Society, which I advanced. Your quarterly payments are to us the God-send of the year.

All is quiet and hopeful for this whole community, in a religious aspect. The other denominations double or triple their ministerial force. While I could, I preached not a little around in destitute places, and on the whole it has been a grand old year. Oh, that men would praise the Lord for his goodness! Praise *ye* the Lord!

WISCONSIN.

From Rev. T. L. Brown, Wyocena, Columbia Co.

One Soweth, Another Reapeth.

When I came here I found matters going on very prosperously in each of the churches. Your former missionary, Rev. F. W. Fairfield, had been engaged in revival efforts up to the very last day of his stay, preaching in the even

ing, and visiting from house to house during the day; doing perhaps quite as much good by visiting as by preaching. I have not yet found one family which he did not visit, during those meetings. But although he labored so earnestly, he did not have the privilege of receiving many into the church. That pleasure was reserved for his successor. Since I have been here, fourteen have been added to us, several of them heads of families. About an equal number have united with the Methodist and Baptist churches.

The interest awakened by those special efforts has not yet died out. They brought a better state of feeling between the various churches; for unlike revivals that I have heard of, there was no "scrambling for converts." Each one who gave himself to Christ was allowed choose for himself which company of God's people he would join. Of course all received a cordial invitation to unite with us, and I presume that if we had done a little urging, the number of those who came might have been larger; but we learned long ago that those who came without urging are likely to be the better workers.

There is still an undercurrent of feeling among those who have not yet become savingly interested in the Christian faith; and I hope in my next letter to tell of others who have espoused the cause of Christ.

From Rev. J. N. Powell, Plymouth, Sheboygan Co.

Germans and the Sabbath.

You know that we are among the Germans. They have arranged to take possession of the town, next Sabbath, with a Turner's Festival. I heard of it last evening, and ventured to raise the question of its rightfulness, with one of the prominent members of their Free-thinkers' Society. I was surprised at his reply:—"He used to ridicule the American servility to the restraints of

the Sabbath, but maturer observation had led him to think it a good thing. In the old country (Germany) the people are so minutely cared for and watched by their paternal government, that they are kept within the bounds of good order; but here they have to take care of themselves, and need the moral influence of the Sabbath for the culture of their consciences, and to teach them the first rudiments of self-government."

I was glad also to learn from him that there is a growing feeling among the Germans to refrain from their Sunday demonstrations, and defer to the American sentiment. I told him that I had wanted to talk to the Germans, as I thought they were candid and would hear; and asked him if it would be advisable to expostulate with them in reference to the coming festival. He said that their arrangements had gone too far; formal invitation was given to neighboring societies, printed programmes were distributed, etc. But evidently there is an opportunity to talk, and room for hope that better counsels will prevail in the future. May God give wisdom to speak the right words, in love, and by the Spirit; and may these excellent people be led to know Christ!

From Rev. E. R. Beach, Peshtigo, Oconto County.

Work, Needs and Plans.

This place is growing rapidly, and some of the more permanent class of inhabitants are coming in. I should say that 1,500 people are entirely dependent on my ministrations of the gospel. I have three Sabbath schools, to which I give as much attention as I can. Those in the country would be much aided by an installment of books and papers. A school recently established in a new settlement being almost entirely destitute, I have sent them a dozen Testaments, and all the old books and papers in my possession. The

people are all poor, have entered Government lands, and some have not even an ox-team. Everything is in a very rudimental state among them. They need the simplest instruction in the gospel, and are eager devourers of whatever they can get to read. If some of our Eastern Sunday schools could make up a large box of books that they have read, and of Sabbath school and other religious papers, I could use them to the greatest advantage in this work and in carrying the gospel to some who probably would not be reached otherwise.

I have plans for special effort before many weeks, that I hope may result in the conversion of souls. The great body of the people on this field make no profession of religion, and my effort so far has been directed mainly toward convincing men that there is such a thing as the gospel of salvation, and that they need to experience its power. I find here every shade of unbelief latent in men's minds, and very little of belief. The most are not excited against the gospel, but only careless and indifferent. They think it something foreign to their necessities. There have been two conversions within a short time; and I am praying in hope and faith that there may be many.

MICHIGAN.

From Rev. H. H. Van Auken, New Baltimore, Macomb Co.

Stroke Upon Stroke.

This has been a year of the greatest trials I have known. My beloved companion was taken violently ill, February 4th, with typhoid fever. After she had begun to recover from that, abscesses formed upon the liver, and from those she died, April 27th, leaving me with two little ones, the eldest only three years old. My wife's father and mother, who came to see her from the East, were taken sick shortly after her death. The father died, and was bur-

ied beside my wife. In seventeen days after his death, my eldest child came down with small-pox. Those were days of severe trial; but I bless God that amid it all he supported and kept me, and that I found the gospel that I had preached to comfort others, my own comfort and consolation. The Lord most mercifully preserved me, though I remained with my little one, and took the entire care of her.

MISSOURI.

From Rev. G. G. Perkins, Hamilton, Caldwell Co.

Retrospect and Prospect.

Five years of my missionary labor in the State came to an end to-day, and I may be pardoned if, at the close of this half-decade of missionary work, my report shall look backward and forward.

Five years ago, I left "the old Bay State," with wife and five children, to take charge of the church in Kidder, then numbering seven members. Within this time it has increased more than tenfold. The Sabbath school has grown in proportion, and was, six months since, one of the most interesting and profitable that I have known. The congregation also grew, and became homogeneous—a most desirable thing in this Western field. While doing what we could to aid the college enterprise, we also gave much work to the elementary school, and had the satisfaction of seeing it grow up from almost nothing, and became second to none of its grade in this section.

We write this, not for self-glorification, for we have come far short of duty, and while we find reason for encouragement, there is none for boasting—except "in the Lord"—but that it may go on the record, that the time and money spent in this work were not in vain.

To this church of Hamilton I had given one service a Sabbath, for

about one year previous to accepting their call, and they received about twelve I think to their communion, and also erected a small but neat and comfortable house of worship. To God be all the glory! We have simply been the instrument he has used, with others, to accomplish something for his glory and the good of men. The record of the five years is made up; its results, doubtless, seem trifles to many; but eternity may show that momentous consequences are connected with them.

Six months since, I accepted the call of this church to become its pastor, on certain conditions, as to support, that have not been quite realized, but I am willing to divide the burden with the people. Though looking

upon the undertaking as something like "leading a forlorn hope," I felt willing to enter upon it, believing that time, patience, perseverance and wisely directed efforts, will give us here a self-supporting church. This is very desirable, if our educational enterprise at Kidder is to be a success. What could have been done with comparative ease, two or three years since, is now more difficult; others having come in and diverted elements that under wise management might have subserved our cause. We find things to encourage, both in the review and the prospect. "Our sufficiency is of God," and we believe that he will answer the prayer of his faithful ones in this little church, and make it an instrument of salvation to men.

MISCELLANEOUS.

THE TREASURY.

We are daily receiving letters from missionaries stating their needs, and inquiring when they may expect to receive the sums due to them from the Society. We regret that we are not able to reply by sending them the expected drafts upon the Treasury. But *it is exhausted*, while the claims against it now amount to nearly \$40,000, of which more than \$10,000 is due for missionary labor performed *previous to August 1st*. We have laid before the churches the condition of the Society and of the missionaries, and can only promise that remittances shall be made as fast as the funds are received.

Maine Missionary Society.

This Auxiliary held its last Anniversary in the Winter-Street church, Bath, June 28, 1871. The President, Rev. S. HARRIS, D.D., presided. The annual sermon was preached by Rev. Albert Cole, of Cornish. Addresses were made,

also, by the President, and Rev. David Shepley, J. S. Wheelright, Esq., Rev. J. T. Rea, Rev. S. P. Fay, Rev. J. Cameron, and Rev. W. W. Patton, D. D., of Chicago.

From the Treasurer's Report it appears that the receipts for the year were \$19,534.97, and the expenditures \$15,008.04.

The Report of the Trustees shows that 114 missionaries were under commission during the whole or part of the year. This is a larger number than has been reported in any former year. But a large part of the missions have been brief; and the whole amount of service performed is equal to sixty-one years. The number of hopeful conversions reported is 207, and the additions to the churches 225, viz.: 150 by profession, and 75 by letter. One church has become independent, two houses of worship have been dedicated, and several others repaired and improved.

We extract the following paragraphs

from the concluding portion of the Report:

"While we would not depreciate the importance of foreign missions; while we rejoice in their extension and prosperity, it is still apprehended that in the comparison home missions are not duly appreciated. For Maine and our country they should hold the first rank. As it is every man's first duty to provide for his own household, every church's duty first to provide Christian ordinances for their own community, so is it the first duty of the American Church thoroughly to evangelize this country. But if you look at what is done for home and foreign missions, it is evident that such is not the prevailing sentiment. The American Board of Commissioners for Foreign Missions, and the American Home Missionary Society are now mainly under the patronage of the Congregational churches of this country. The annual receipts of the American Board are much larger than those of the Home Missionary Society. It supports more laborers in the foreign field than the latter society employs in the home field. According to the statement of the Secretary of the General Conference, the churches of Maine, notwithstanding the State is eminently missionary ground, gave last year two thousand dollars more for foreign than for home missions.

The extent of the home field is appalling. We have four millions of freedmen to educate, and evangelize. Millions of Catholics already imperil our free institutions, and in order to our safety must be recovered from vassalage to the man of sin, and the worship of Mary to their allegiance to Christ and the worship of the living God. China is pouring its surplus population upon our shores by thousands upon thousands, who are already erecting their pagan temples, and paying homage to idol gods. Let this process of immigration of the devotees of paganism and popery be continued, and unless a most vigorous system of home missions is prosecuted on a large scale, how long before Romanism and paganism combined, will predominate in the land?

It is related that during the rebellion a party of our soldiers attacked a party of the rebels. Each turned the other's right flank and occupied the camp of the other. Which gained the advantage? The rebels got a camp well furnished with provisions and clothing, and supplies of every kind; our men got some poor bacon and corn meal, and some worthless blankets. So should we, by our foreign operations, gain some foreign country and lose our own, it would be very much like capturing the rebel camp.

Let foreign missions be prosecuted with ten-fold more vigor than at present, but not to the neglect of home missions. This work of evangelizing the United States, and bringing the population under the restraining and sanctifying power of the gospel is, after all, the first and great work of the American Church. It is the process by which she will most highly bless a ruined world."

Connecticut Home Missionary Society.

The fifty-fourth Annual Meeting of this Society was held in New London, November 1, 1870. The Annual Report of the Directors was read by the Secretary, Rev. WILLIAM H. MOORE, from which we gather the following items:

The receipts for the preceding year were \$19,027.37. There were also paid into the Treasury of the American Home Missionary Society, in contributions \$10,627.33, in legacies \$47,931.09, in all \$58,558.42, making the entire contributions to Home Missions from this State \$77,585.79, besides boxes of clothing, valued at about \$10,000. Grants were made to thirty-one churches, and the entire expenditures of the Society within the State were \$13,636.29. There was forwarded from the Treasury to the American Home Missionary Society the sum of \$7,700.

"Of the thirty-one churches to which grants were voted in 1869, 19 have funds to an aggregate of \$28,984; 12 have parsonages; 13 have pastors; 12 have stated preachers; and 6 have various supplies. The largest salary was \$1,500, the smallest was \$500, and the average was \$775. The entire indebtedness of these churches was \$1,361. Twenty-seven reported the salary paid promptly. The average amount of taxable property of these churches, counting only that of the resident members, was \$26,505; and the average percentage paid by the churches on said property was \$.01154. All but four complied with the one per cent. rule, and they were made exceptions 'for cause shown.'

"These churches reported January 1, 1870, a membership of 627 males and 1,311 females, 1,938 in all, including 278 absentees; or an average of 63 members for each church. In 1869, the additions

were 36 by profession and 44 by letter, in all 80; and the removals were 34 by death, 49 by letter, 8 by discipline, in all 91. The removals exceeded the additions by 11. The professions exceeded the deaths by only 2. 25 adults were baptized and 49 infants. 13 churches with 857 members baptized no child, and 21 churches with 1,574 members added none by profession, and lost 28 by death. The aggregate attendance upon the Sabbath schools, including 3 mission schools, was 2,767, and the congregations embraced 1,569 families.

"Every church but one reported a weekly prayer-meeting, and all but two reported a monthly concert, though in a few cases these meetings were not held regularly through the year. The charities were \$3,232.92, or on an average of \$1.67 for each church member, and 88 per cent. of the whole amount granted to these churches for the year."

The Genius of the Society.

At the last meeting of the General Association of Kansas, Rev. J. G. MERRILL, the Superintendent of Home Missions in that State, presented a paper in which he stated his views of the Genius of the American Home Missionary Society, as follows:

I. It is not a Pension Bureau. There are some who appear to think that the title Reverend, and a place in the Congregational Quarterly's list of ministers entitles them to a field of labor on Home Missionary ground. This is most pernicious doctrine. The law of supply and demand should hold in the work of the ministry as in all other professions. It should prevail in the West, as well as the East. In the East there are scores of men who have graduated at Theological Seminaries who are among the laymen of the churches—we cannot afford to have it otherwise with us. A man who is not adapted to our work, or has lost heart in it, has no place in it. It would be a great relief to me if those who have been unsuccessful in the work of the ministry would refrain from applying for commissions. I can never indorse their applications. The funds which are

given by the poor widows and self-denying men of means in the East, are bestowed to build up churches, not to support ministers.

II. The Society is not an Agricultural Bureau. It is no doubt a shrewd plan for a clergyman in the East to offer himself as a frontier missionary, with the determination to improve a new farm in connection with his pastoral work. But it is not shrewd for the Society to employ such men, and I have thought it my duty to keep off several clergymen who had supposed that our need of men would force us to take half-men. It would be a wiser policy for the Society to furnish capital to laymen to come to Kansas, and start trade in connection with the deaconship of a church than to employ men who divide their energies between the farm and the pulpit. A minister ought, indeed, to have bodily exercise, but so much of it as tends to make him in any measure less able for his one great work, "profiteth little." The line between a garden and a farm is so very indistinct that it must be looked for carefully. It is so easy to have the growth of corn and of stock supplant the study of the Bible, and the care of souls; that the Society will insist upon its rule that missionaries have no other employment.

There certainly is ministerial work enough in Kansas to employ all the time and energies of our two score missionaries. If it is not found in the centers at which they are stationed, it certainly can be found in the circumference which an eight or ten mile radius will draw.

The shrewd, common sense of our farmers and men of business, ought to find itself matched by a pulpit enriched by hard study, while the lonely homes of our prairies need the frequent visits of the faithful pastor. There is but one excuse for a neglect of ministerial work, and that is want of support, and certainly the Society will give a living

to men whose success shows them whole-hearted laborers.

III. The Society is not a town builder. An original Kansan would hardly think his life worthy having been lived, had he not founded a town. The beautiful plats which engineers have drawn of these myriad cities always designate locations for churches. This is well always for the town, but not always for the churches. Our missionaries are wise in making use of this zeal for town building in the erection of churches, and in securing salary, but we need utmost caution that each church which we form may in the end prove to have been well planted.

A genuine town builder could make a city of five hundred houses in six months, on the desert of Sahara, if he should devote himself to it. He would rejoice to have us build a stone meeting house in it. But we must remember that the money which builds our churches and pays our salaries is for Christ, and not for county seats; for the church and not for the increased sale of town lots. We should, indeed, be good citizens of our towns, but we have a higher citizenship.

IV. The Society is the agent employed by the descendants of the Pilgrims to extend through puritan churches the kingdom of Christ. It distributes the funds in its charge when and where it is thought they can be most wisely used. Its missionaries are the self-sacrificing ones who in doing the work of the churches demand support, not as a gift, but as their due. In view of this basis of action, there is need of the most hearty co-operation on the part of churches, society, missionaries, and associations.

Home Missionary Work in the West.

We have cited the testimony of Missionaries of the American Sunday school Union, in New England, to corroborate our own witnesses in justifica-

tion of our outlays in the East. We now offer specimens of their testimony from the West, as found in the 47th Report of the American Sunday School Union, recently published. One in Michigan closes his report thus:

"Now, as I look back over this imperfect record, I grieve as I call to mind the deep sad destitution which it brings up so freshly to my mind. Oh! how deep and dark! I cannot tell it. One must see it to apprehend it. Families, eight or ten in number, living day after day, Sabbath after Sabbath, with no meetings, no Sunday schools, no books to read, no day schools, no papers (either religious or political), nothing to do on the Sabbath days but to hunt, or fish, or pick berries. And as I recall the joy they manifested when I called at their homes, or as I gathered them at the largest room, whether kitchen, bar-room, or barn, and talked to them of Jesus and his love, I long that I may again mingle my prayers and counsels with those neglected ones."

The Rev. Hiram Foote has been prosecuting the mission work for the third year, in southwestern Wisconsin. He says:

"It requires no prophet to predict that in less than fifty years, many of these western commonwealths will become Christian or infidel. Let Christians of America see to it, that the *home* fields bring not forth the clusters of Sodom. Pray and give for the foreign work, but do equally as much for your own homestead. When the American Sunday school Union and other home missionary societies hold the highest place in the affections of the church, then may we hope to see our land not only saved from the dangers which threaten it, but instrumentalities raised up to save a heathen world."

A missionary in Minnesota reports:

"Interesting services have been held during the winter at various places along the line of the Northern Pacific

Railroad. The wave of immigration has already begun to roll in along its track, through the forests of the upper Mississippi, to the fertile prairies watered by the Red River of the North, and even to the rich plains of Dakota and Montana. Towns and cities are springing up behind it. 'We want a dozen of your missionaries along the line of our road this summer,' said the superintendent of this railroad to me recently. No one is more gladly and heartily welcomed in these frontier settlements than the Sunday school missionary."

Rev. B. C. Church reports from Southern Illinois:

"My heart has been deeply moved by the condition of some for whom I have labored. I recently conversed with seven young people, 14 to 17 years of age. Neither of them knew anything of Christ—and there were 85 children in that district who never heard the Bible read, or prayer offered. In another place I found 80 children and youth, and 175 to 200 older persons who have hitherto been destitute of all religious instruction. Out of 40 families visited, only three took any paper—and that a county paper."

Congregational Statistics.

MAINE.—From the report of the General Conference for 1871, we gather the following statistics: number of churches, 242; of members, 19,704—5,908 males, 13,796 females; absentees, 3,829. Number received, 777; removed, 728—gain, 49. Number of pastors, 57; stated supplies, 107; licentiates, 59—total of acting ministers, 223. Baptisms: 300 adult, 145 infant—445. In Sabbath schools, 22,610. Amount of reported contributions, \$34,938—of which for Home Missions, \$13,500; Foreign Missions, \$17,000.

CONNECTICUT.—The Minutes of the General Conference, for 1871, report: churches, 292; members, 49,818—16,799 males, 32,519 females—absent, 5,194. Additions, 2,390; removals, 2,399. Baptisms: 477 adult, 902 infant. In Sabbath schools, 49,377. Contributions, \$262,739. Of the 372 ministers connected with the several associations, 69 reside out of the State, 155 are pastors, 73 are stated preachers, and 95 are without charge. Churches without ministers, 44; young men licensed to preach, 28; ordinations, 15; installations, 14; dismissions, 16; ministers deceased, 9.

APPOINTMENTS IN SEPTEMBER, 1871.

Not in commission last year.

Rev. Henry Davies, (Welsh), Powys, Kan.
 Rev. Mortimer L. S. Noyes, Highland, Kan.
 Rev. Edward P. Kimball, Central City, Iowa.
 Rev. Henry C. Simmons, Oakfield, Wis.
 Rev. Silas McKinnicy, South Boston, Mich.
 Rev. Albert Matson, Catoka and Prospect Grove, Mo.
 Rev. J. F. Smith, Beecher, Ill.

Re-commissioned.

Rev. Josiah Bates, San Bernardino, Cal.
 Rev. Eli Corwin, San Francisco, Cal.
 Rev. William L. Jones, San Juan (South), Cal.
 Rev. John A. Jones, Spring Ranch (Little Blue), and vicinity, Neb.
 Rev. James Chew, Ottawa, Kan.
 Rev. Alva A. Hurd, Muscotah, Kan.
 Rev. Elihu P. Ingersoll, Milford, Kan.
 Rev. William C. Stewart, Seneca, Kan.
 Rev. William M. Weld, Marine, Minn.

Rev. Frederick Crang, Franklin, Tallyrand, Webster, and one out-station, Iowa.
 Rev. William H. Hayward, Magnolia, Iowa.
 Rev. Edwin S. Hill, Atlantic, Iowa.
 Rev. Robert Hunter, Nevinville, Iowa.
 Rev. John H. Cameron, Markesan, Wis.
 Rev. J. W. Donaldson, Hancock, Coloma and vicinity, Wis.
 Rev. Simou Spyker, Sextonville, Willow Creek, Lone Rock, Little Willow Creek and vicinity, Wis.
 Rev. Albert O. Wright, New Lisbon, Wis.
 Rev. Cyreneus N. Coulter, Banks and vicinity, Mich.
 Rev. John S. Kidder, New Haven and Chesterfield, Mich.
 Rev. John Malle, Johnstown and vicinity, Mich.
 Rev. Alfred P. Johnson, Woodstock, Ill.
 Rev. John A. Davies, Pisgah, Ohio.
 Rev. George Pierce, Jr., Paterson, N. J.
 Rev. Stealy B. Rossiter, Elizabethport, N. J.
 Rev. Albro L. Greene, Richford, N. Y.
 Rev. George Hardy, Potsdam Junction, N. Y.
 Rev. William Macnab, West Newark, N. Y.

RECEIPTS IN SEPTEMBER, 1871.

MAINE—

Kennebunk, Union Cong. Ch., by W. E. Darling, \$47 29
 South Berwick, Cong. Ch. and Parish, by J. Plumer, 26 60

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas., N. H. M. Soc.,
 Derry, First Cong. Ch. and Soc., to const. D. D. Anderson a L. M., 42 40
 Claremont, A Friend, 2 50
 Fitzwilliam, On account of Legacy of Dexter Whittemore, by Joel Whittemore, Ex., 400 00
 Mason, Martha J. Merriam, deceased, to const. Edmund Merriam a L. M., 30 90
 Milford, Legacy of Rev. Humphrey Moore, D.D., by George A. Ramsdell, Ex., 500 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas., 1,500 00
 Hadley, Ladies' Sew. Soc., of the Russell Cong. Ch., by Abby P. Wilder, Sec., 8 00
 Lanesboro, A Female Friend of Missions, 20 00
 Lowell, J. M. O., 5 00
 Milford, Legacy of Sophia Jones, by G. B. Pierce, Ex., 50 00
 Wellestley, C. A., 50 00
 Westboro, Ladies' Sewing Circle of the Evan. Cong. Ch., by Miss Susan M. Hardy, Treas., 5 00

CONNECTICUT—

Bolton, Friends, by Rev. W. E. B. Moore, 2 00
 Bridgeport, Bequest of Dea. George Sterling, by Edward Sterling, 1,163 50
 Derby, First Cong. Ch., by L. D. Sanford, Treas., 89 85
 Goshen, Ladies, by Mrs. F. M. Doubleday, 3 00
 Granby, Dea. Bartholomew and Mrs. L. A. Bentley, 4 00
 Greenwich, Stillson Benev. Soc., by Mrs. Edward Mead, Treas., to const. Mrs. Augustus Mead, Mrs. Elnathan Mead, Mrs. Lockwood Clark, Mrs. Henry Kane, Mrs. Joseph Mead, William Henry Mead and George Scofield L. M., 520 90
 Groton, A Friend, 8 00
 Guilford, A Friend, 100 00
 Hartford, On account of Legacy of Alfred Smith, by H. A. Perkins, Ex., 2,500 80
 A Friend, 500 00
 Kent, Cong. Ch., by A. Fuller, 54 00
 Mystic Bridge, Cong. Ch. and Soc., by H. C. Holmes, 23 98
 New Haven, On account of Legacy of Mrs. Frances Bradley, by Atwater Treat, Ex., 1,000 00
 Legacy of Galus F. Warner, by H. A. Warner, Adm., 1,000 00
 Ellhu Atwater, 100 00
 New London, First Cong. Ch., X., 50 00
 Terryville, Cong. Ch., by J. H. Stoughton, 52 00
 Thomaston, Cong. Ch., by P. Darrow, to const. Samuel I. Taylor a L. M., 235 00

Washington, Wait Abernethy, by C. L. Hickox, to const. Arthur B. Abernethy and Mrs. Aurelia Lambert L. M., \$60 00
 West Hartford, Ladies' Sew. Soc., by Mrs. L. W. Selden, Sec., 5 00
 West Suffield, Cong. Ch. and Soc., by C. H. King, 11 50
 Woodbury, First Cong. Ch., L., 50 00

NEW YORK—

Adams, Mrs. L. H. Wright, by Mrs. L. Kellogg, 1 00
 Austerlitz, Rev. David S. Morse and wife (credited, by mistake, in the last *Home Missionary*, to Rev. David S. Mitchell and wife, 25 00
 Baiting Hollow, Cong. Ch., by Rev. A. W. Allen, 7 50
 Fairport, Cong. Ch., by J. R. Howard, 40 00
 Frewsburg, Cong. Ch., by Rev. A. Bixby, 10 00
 Keeseville, Mrs. C. Andrews, Little Valley, First Cong. Ch., by Rev. C. L. Mitchell, 15 00
 Malone, On account of Legacy of L. S. Cotton, by G. C. Cotton, Ex., 150 00
 New Lots, Cong. Ch., by Rev. L. C. Lockwood, 7 00
 New York City, Harlem Cong. Ch., mon. con., by W. W. Ferrier, Treas., 10 82
 A Friend, "To the most needy individual," 25 00
 Potadum Junction, First Cong. Ch., by Rev. G. Hardy, 22 50
 Poughkeepsie, John Scofield, 1 25
 Richford, Cong. Ch., by Rev. A. L. Greene, 15 25
 Richville, Welsh Cong. Ch., by Rev. D. Jones, 9 81
 Rutland, Cong. Ch. and Soc., by Rev. L. W. Chaney, 47 10
 Westmoreland, Cong. Ch., by A. S. Brower, 12 00

NEW JERSEY—

Montclair, On account of Legacy of Zenas Baldwin, by N. O. Baldwin, Ex., 300 00
 Orange Valley, Cong. Ch., \$207.75; Rev. G. B. Bacon, \$25, by A. Carter, Treas., 232 75

DISTRICT OF COLUMBIA—

Washington, Legacy of Daniel Morrill, by B. R. Catlin, 50 00

FLORIDA—

A Friend, 100 00

OHIO—

Brownhelm, Cong. Ch. and Soc., by R. C. Perry, 17 15
 Greenwich, Marcus E. Mead, 2 00
 Nelson, Harvey Pike, by Rev. H. Matson, 2 50
 Piasah, Cong. Ch., by Rev. J. A. Davies, 6 00
 Rawsonville, Rev. G. Dana, \$5; A. A. Bible, \$2; W. McGraw, \$4, by Rev. G. Dana, 11 00
 Tallmadge, Rev. John Seward, to const. Mrs. Amanda P. Rhodes a L. M., 30 00
 Wellington, C. F. West, 1 00

INDIANA—

Indianapolis, Mayflower Cong. Ch., to const. Rev. G. W. Bainum a L. M., by Rev. G. W. Bainum, 42 50

ILLINOIS—

Chicago, New England Cong. Ch., by O. B. G.,	\$100 00
East Lisbon, Cong. Ch., by Rev. W. W. Curtis,	6 00
Galva, Cong. Ch., bal. of coll., by Rev. R. B. G.,	10 50
Ludlow, First Cong. Ch., by Rev. A. E. Everett,	15 00
Oak Park, Miss Mary McDougall,	2 00
Payson, Cong. Ch., \$40.15; D. Robbins, \$10, by D. Robbins,	50 15
Rosemond, Cong. Ch., by Rev. C. T. Dering,	40 25
Sandwich, Cong. Ch., to const. S. B. Stimson and Rev. C. A. Towle, L. M.,	60 00
Winnebago, Cong. Ch., by Rev. H. M. Daniels,	65 00

MISSOURI—

Hamilton, First Cong. Ch., by Rev. G. G. Perkins,	12 00
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MICHIGAN—

Received by Rev. W. B. Williams:	
Alpena, Cong. Ch.,	\$37 00
Battle Creek, Presb. and Cong. Ch.,	19 06
Mrs. A. Dickenson,	5 00
Charlotte, Cong. Ch.,	16 94
Mrs. Esther Alfred,	5 00
South Haven, Cong. Ch.,	16 47

Received by Rev. L. Warren:	
Manistec, Cong. Ch.,	
Benton Harbor, Cong. Ch., by Rev. H. P. Welton,	
Bridgeport, First Cong. Ch., by Rev. J. W. Fitzmaurice,	
New Baltimore, First Cong. Ch., by Rev. H. H. Van Auker,	

WISCONSIN—

Received by Rev. D. Clary:	
Geneva, Presb. Ch., bal. of coll. by Rev. E. G. Miner,	
Received by Rev. F. B. Doe:	
Fond du Lac, Cong. Ch.,	\$118 96
West Eau Claire, Cong. Ch.,	22 25

Augusta, First Cong. Ch., by Rev. J. G. Taylor,	
Raymond, Cong. Ch., by Rev. J. U. Parsons,	

IOWA—

Received by Rev. J. Guernsey, D. D.:	
Dubuque, Cong. Ch., mon. con.,	
Buffalo, Cong. Ch., by Rev. L. W. Brintnall,	
Beacon, Cong. Ch., by Rev. D. Thomas,	
Cedar Falls, Cong. Ch., \$13.50; Mr. Spaulding, \$19.25, by Rev. C. Gibbs,	
Cherokee, Cong. Ch., by Rev. W. F. Rose,	
Hillsboro, Cong. Ch., \$2.85; John Hammond, \$5; Salem, Cong. Ch., \$4.65, by Rev. J. S. Barria,	
Jamestown, Cong. Ch., \$21.87; Wentworth, Cong. Ch., \$8.13, by Rev. W. F. Harvey,	
Shell Rock Falls, Mrs. E. M. Mason, by Rev. J. D. Mason,	

MINNESOTA—

Received by Rev. R. Hall:	
Northfield, Central Cong. Ch.,	23 25

Austin, Union Cong. Ch., by H. W. Page, Treas.,	\$34 21
Brownsville, Mrs. Sarah M. McHose,	4 50
Glencoe, Cong. Ch., by Rev. S. H. Kellogg,	7 25
Minneapolis, Vine Street Cong. Ch., \$15; Lyman B. Gorham, \$10, by Rev. P. Fay,	25 00

KANSAS—

Baxter Springs, Cong. Ch., by Rev. C. S. Shattuck,	10 00
Council Grove, Cong. Ch., \$14.15; Diamond Springs, Cong. Ch., \$15.25, by Rev. L. Harlow,	30 00
Tonganoxie, First Cong. Ch., by Rev. H. E. Woodcock,	30 00

NEBRASKA—

Avoca, Cong. Ch., by Rev. F. Alley,	15 00
Cedar Bluffs, Cong. Ch., by Rev. W. Giddings,	13 25
Lincoln, First Cong. Ch., by Rev. L. B. Fifield,	10 00

HOME MISSIONARY.

	18 56
	\$12,525 75

Donations of Clothing, etc.

Goshen, Conn., Ladies, by Mrs. F. M. Doubleday, a barrel,	\$80 00
Granby, Conn., Dea. Bartholomew and Mrs. L. A. Bentley, a half barrel,	49 21
Guilford, Conn., Ladies of the First Cong. Ch., by Sarah Brown, a box,	275 00
Hadley, Mass., Ladies' Sew. Soc. of the Russell Ch., by Abby P. Wilder, Sec., a barrel,	121 65
Westboro', Mass., Ladies' Sewing Circle, Evan. Cong. Ch., by Miss Susan M. Hardy, Treas., a barrel,	107 45
Worcester Mass., Ladies' Sewing Circle of the Salem-street Ch., by Mrs. H. P. Draper, a box,	92 70

Receipts of the Connecticut Home Missionary Society in September. E. W. PARSONS, Treas.

Black Rock, Cong. Ch. by A. Allen, Treas.,	\$25 00
Colchester, Cong. Ch., by E. Ransom,	258 00
Durham Center, Cong. Ch., by F. T. J.,	8 00
East Haddam, Millington Cong. Ch., by Rev. A. C. Beach,	12 00
Greenwich, Cong. Ch., L. P. Hubbard, Treas.,	108 21
Hartford, Fourth Cong. Ch., by W. R. Loomis,	60 25
Litchfield, Cong. Ch., by H. R. Colt,	202 00
Lyme, Cong. Ch., by Rev. E. T. Burr,	61 67
Middletown, First Cong. Ch., by H. E. Sawyer,	137 63
Middletown, South, Cong. Ch., by J. Danforth,	190 00
Northford, Cong. Ch., by F. T. J.,	40 00
South Glastenbury, Cong. Ch., by H. D. Hale,	16 43
Southington, A Friend,	500 00
South Meriden, Cong. Ch., to const. Rev. J. H. Verce a L. M.,	30 00
West Hartford, Cong. Ch., by T. Brace, Treas., of wh. \$100 from Charles Boswell, to const. Newman Sears, L. H. Francis and J. M. Griswold L. Ms.,	262 73
	\$1,911 99

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely :

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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REV. DAVID B. COE, D.D.,
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Relating to the business of the Society generally, may be addressed to either of the
Secretaries for Correspondence.

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In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to
the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one
hundred dollars (or a sum, which, in addition to a previous payment, makes one
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Wm. H. Burton

THE Home Missionary.

DECEMBER, 1871.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. . . . *Mark* xvi. 15.

How shall they preach except they be SENT? *Rom.* x. 15.

Vol. XLIV.

DECEMBER, 1871.

No. 8.

THE HOME MISSIONARY WORK IN IOWA.

From a Report to the General Association, by REV. JESSE GUERNSEY, D. D., Superintendent.

One hundred and twelve laborers in Iowa bore the commission of the American Home Missionary Society, within the year; sixteen Congregational churches were organized, and a considerable preliminary work was done, looking to early organization, in quite a number of localities previously unoccupied by any agency of our denomination. In some of these new fields we were "in advance of all others," but this proved to be no protection against the multiplication of sects through the organization of churches of other names. Those who have been connected with other Christian bodies and cherished a life-long conviction of their special excellences, and in some cases of their exclusive-divine sanction, seem to be very slow in arriving at that peculiar measure of enlightenment and Christian grace, requisite to enable them to see that *we alone*, of all the denominations into which the body of Christ is divided, *are not a sect*; that ours is the one Apostolic system of church order, under which all true believers in the exercise of a large liberality, and the enjoyment of a large liberty of faith and practice, are reasonably expected to unite! They are so blind for the most part, as not to recognize the obligation to ignore their past church relations, and with one consent enlist under the primitive banner of Congregationalism! Even the proposition to leave out of the creeds of the churches we organize, the distinguishing features of the faith that has been identified with our denominational history, and to make these creeds as broad as the broadest evangelical Christianity, has failed, and seems likely to fail, of inspiring them with the proper sense of their duty! This their way may be their folly, but inasmuch as there seems to be no remedy for it within the scope of our power or skill, our only choice is, not being a sect, to work side by side with the sects, *very much as though we were one*, or to throw up the commission we think we have received from the Lord Jesus, and retire from the field. Certain convictions of ours, that the way of our churches is that recognized and taught by Apostolic example and precept, that it *has* proved, and *is proving* itself the best form of organization for the work of the Christian church, and that it is a necessity to the surest and largest triumph of the gospel, make the latter of these alternatives impossible. We must therefore plant churches and sustain them from infancy to maturity, where there are or surely will be other churches, more or less of them, any one of which could, in many instances, meet the wants of the whole community, *provided* all the

Christian element in it would join that one church, *and* it would become a *Congregational* church. We must do this or cut short our work of church extension, disband multitudes of our churches, and soon cease to have a place among the tribes of Israel.

DENOMINATIONALISM.

It seems not out of place, therefore, to suggest in this connection, that the articles which some of our Congregational editors and other writers, seem specially fond of writing and printing, setting forth the maintenance of small congregations in towns and villages in which there are several churches with "only material, as they say, enough for one good one," as a wicked waste of money and men, are not pre-eminently wise and useful, and would be more just and candid if they embodied, as they never do, the conviction that the one in which the many should be lost, is that in which these writers and editors especially believe. This would not, indeed, be exactly in the line of the *sounding liberality* of which we hear so much now-a-days, but it would be *honest and true*, and perhaps that is quite as much to the purpose.

In the organization of churches, there are many considerations that should have weight in determining our action. We are not to be unmindful of the existence of other denominations, nor of their interests. Some of these reach and influence a very different class from that among whom our work is commonly done. The existence of one or more of them in a community of considerable size, or having promise of growth, is no hindrance to the organization, or the growth of a Congregational church. It comes in to do a work which they would never accomplish, though the field were left wholly to their tillage. It is by no means uncommon for members of Methodist and Baptist churches, for example, even while their own organizations are yet weak, to say to us "we hope you will organize a church; there are people here whom we can do little for, whose wants you would meet." In such cases their prior occupation of the ground should be deemed no hindrance to us. On the other hand, the Presbyterian church, for example, finds its work largely among the same class in which we find ours. With now and then an exception, therefore, *we can do better* for the cause of Christ and for our denominational interests too, than to crowd in an organization, in a small place, by the side of a weak Presbyterian church. We should hinder their success by so doing, while their presence would doom us to a long and discouraging, if not absolutely fruitless, struggle. The fact that our Presbyterian brethren have not always been considerate of us in this respect, as they certainly have not, has perhaps been quite as unfortunate for *them* as for ourselves, and certainly constitutes no sufficient reason why we should pursue another policy than that here indicated. Without laying down the broad proposition that we should *never* organize a church side by side with a Presbyterian organization, still dependent upon missionary aid, the circumstances must be *rare* and exceptional, in which to do so would be either just towards them or wise for us. It is difficult to make a rule in this connection of universal application; but, perhaps it is safe to say, that so far as the means and working force at our command will allow, we should plant our churches *wherever there is manifestly a work in waiting for them to do*, that is, wherever they will give the gospel to the destitute, or so meet an existing or prospective want, as to become a permanent and effective power for the salvation of men. Especially should we plant them where as yet there is

no Christian church, and where, as in places not a few, there is little or no Christian character or influence. In such places we are not to wait for what is technically called "Congregational material." Men, women, and children, *human souls, are Congregational material*, and it is our work to mould them into the living stones of Christ's spiritual temple.

SELF-SUPPORT.

During the last home missionary year eight of the churches connected with this body became independent of missionary aid. While it is gratifying that *so many* have been added to the list of our self-sustaining churches, there can be scarcely a doubt that there are as many more that with a liberality and self-sacrifice no whit greater than theirs, might have been added to the list. There are very many men and women in our missionary churches whose giving is of the *largest sort*; but there are others, and they are generally among those whose means are most abundant, who fall very far below the measure of their ability. The man who gave ten or fifteen dollars towards the pastor's salary, when he had only his rough cabin, and naked lands, and was perhaps in debt for them, now with his barns bursting with plenty, with his well furnished home, his certificates of bank stock and his government bonds, writes on the annual subscription paper, his *ten or fifteen dollars as before*, or possibly doubles the amount, and thinks he is doing *wondrously well*. There are some churches at least, with two, three, or more men of this sort, who if only they would contribute now in anything like the same proportion to their means, that characterized their early contributions, would relieve the missionary treasury at once of all demands for the support of their pastors. But growth of soul fails to keep pace with growth of means, and so amid surroundings of abundance and wealth, they ask and receive their religious privileges as a charity, and seem to comprehend neither the guilt nor the meanness of it. "Why not cut off missionary aid from churches whose members are thus able to support the gospel and fail to do it?" Perhaps there has been error in this respect, but it is certainly far from clear, when the mass of a church are ready to come fully up to the measure of their ability, that they and others with them should be deprived of the preaching of the gospel because of the shortcomings of two or three individuals. Such a course would often manifestly work great injury and loss. We are not prepared to recommend any general change of policy, as to missionary appropriations in such cases, but desire to call attention to the importance of special endeavors to enforce and secure a wider practical recognition of the obligation to gauge contributions for the support of the gospel according to the measure of material prosperity which God has given.

While fewer churches have become self-sustaining than there would have been if all the membership of some churches had done their whole duty, and the advance toward self-support in many churches not able yet to reach it, has not been as great as it should have been, an encouraging measure of progress has been secured. A large aggregate increase of contributions for ministerial support by the missionary churches has distinguished the year, and a large proportion of them have asked reduced missionary appropriations. This result achieved in a time of marked financial depression, and when the complaint of scarcity of money, and the difficulty of collections in all the departments of business has been universal, shows that with proper and persistent endeavor, the march towards self-support may be vigorous and rapid.

CONTRIBUTIONS.

The amount contributed by our churches during the last missionary year to Home Missions was \$2,084.69, an advance of \$300 on the contributions of the previous year, and a fraction over thirty-two cents for each resident church member. It has a hopeful look that amid the pressure of proverbially "hard times" there has been progress rather than retrogression. But *we have not done what we could*. More than one-fourth of the churches made no contributions during the year, and among them were two-fifths, or about twenty, of the self-sustaining ones. If some plan could be adopted by which the largest possible number of givers could be enlisted, and then if each giver could be asked to specify at the beginning of each year the amount he will give monthly or quarterly for this, and for other Christian causes, the sum total of our giving would be greatly augmented. Such a plan, to be sure, would involve care and labor on the part of ministers and people, but then what are churches for, save Christian work—this, and every other?

MORE MINISTERS NEEDED.

There are now within our bounds forty-five churches without pastors. Ten of these are self-supporting, and thirty-five are dependent upon missionary aid. The more inviting and promising of these are in communication with ministers seeking locations, and for the most part will doubtless be soon supplied. Those having little present promise of growth, and in some other respects perhaps unfavorably circumstanced, it is found exceedingly difficult to provide with pastors. Some of them—most of them, are needed for the work of the Master in their several localities, and should by all means be sustained, even though there is no very clear prospect that they can soon reach the point of self-support. Some may, perhaps, be provided for in connection with other churches, while it is sadly to be feared that others will be left to languish and die for the lack of pastoral care. Nor would it be strange if in the case of some of this number, through changes not less probable than have occurred in other localities, if only they can be cared for and sustained now, there should be a future of prosperity and strength. A considerable familiarity with the history of churches combined with even an ordinary measure of faith in God's care and love for them, it would seem, should make a true minister of Christ exceedingly slow to conclude, even in forbidding circumstances, that they are not worth his care and labor.

The hundreds of miles of railway completed in our State during the last year, and the starting of scores of villages along the new lines of settlement and travel, have created large demand for the occupation of new fields. Here and there our stakes have already been driven, but we have made only a beginning. With men and means in adequate supply, we might lay the foundations of twice as many churches during the present year as have been organized in any year of our previous history. They would not all be in places where Congregational church members or any other sort of church members in considerable numbers are found, nor where any very large part of a minister's salary could in the outset be raised, but they would be where human souls are gathering, and where Christian institutions planted amid the beginnings of society would promise in the end the largest fruitfulness and success. The new work ready for us now is only the merest fraction of what the years immediately before us are sure to develop. Plans are on foot and fast maturing, which

in the near future will send the iron horse over our prairies east and west, north and south, and transversely, through four-fifths of our 100 counties, and all along his extended track the populations will rapidly gather, needing and asking for the bread of life. The next five or ten years are to develop in Iowa a demand for missionary churches and missionary workers unequalled in any like number of years in the past, and characterized by the most imperious necessity and the largest promise. How is this coming want to be met? How are we to meet the necessities *already upon us*? We need money—more, much more than the churches are putting into the treasury of the Lord, for our work. We need men—many men, devoted and strong; and all past experience indicates that with the men ready and eager for the work, the money, which is the Lord's, would be forthcoming.

OF THE RIGHT KIND.

We need men not so much because "ministers are scarce," as because *those* are scarce who are *willing to do such work as there is to be done*. If all the men who have inquired for fields in Iowa during the past year, and would gladly have taken places in flourishing railroad towns with established churches, inviting sanctuaries, and a salary of from \$800 to \$2,000 a year—if even those of them still in the Seminary, or graduates of from one to five years' standing, and therefore as to age and family most favorably circumstanced for downright missionary service, could have been induced to take such fields of labor as we had to offer, every missionary church in our State might have been supplied to-day, and we might have planted our standard in a large proportion at least of the new localities that are ripe for occupancy. "Scarcity of ministers!" The correspondence of your Home Missionary Superintendents does not very strikingly indicate *that*, in any general sense; but it does indicate a scarcity of two classes of ministers—those who are equal in Beecher-like attractions to the fancied wants of a few very ambitious churches; and those who are equal in Paul-like self-denial and zeal, to the real wants of a multitude of out-and-out missionary fields. The Kingdom of Christ is not, perhaps, in danger of utter ruin through the scarcity of the first of these classes, but that of the last must in some way be remedied, or we shall utterly fail to meet the exigencies upon and immediately before us. The experience of the last few years does not afford any bright prospect that the multiplication of students within any attainable limits, in Theological Seminaries luxuriously furnished, located in large cities, under the eaves of one-hundred-and-fifty-thousand-dollar-churches, and amid five-to-ten-thousand-dollar-salaries, with other surroundings to correspond, will be likely to give us any large supply of the men whom of all others we most need. The ideas, habits, tastes and aspirations which an education in such circumstances almost surely secures, are not, it would seem, specially adapted to make men eager, or even willing, to find their work amid the sod-houses and log-cabins and rough shanties of our frontier prairies and villages, with the pioneer school-house for a sanctuary, and a missionary stipend for pay. It is not in human nature that it should be otherwise; and though it is in the nature of divine grace, the instances do not seem to be many in which there is enough of that to secure the desired result. Partly, perhaps, because "distance lends enchantment to the view," and on account of a sort of poetry in which imagination is wont to invest many regions of the oriental world, and partly because of the special sympathy and heroism which happily

the general sentiment of the churches has connected with missionary life abroad. it is easier doubtless to-day, to enlist our Seminary students for the waiting fields of Asia, than for the rising railway towns and prairie settlements of the most recently occupied portions of our land.

HOW TO GET THEM.

What, in this condition of things, are we to do? What is there we *can* do? We are by no means to care less for Theological Seminaries, and especially for the one which, *par eminence*, we call *ours*. The men trained in these institutions will find needed work. A few of them will have self-denial and courage enough for the sort of labor whose claims we are considering, and perhaps with special efforts in that direction, the proportion of these may be very considerably increased. But whatever may be hoped for in this respect, is it not clear that if our immediate and close-at-hand wants are to be met, we have no alternative but to seek out, in the exercise of the wisest discretion at our command, devoted and earnest men who, without the training of the schools and with a little wise direction and help in the way of preparation from our pastors, and a little experience in home evangelization work under their supervision, can be qualified for large usefulness as frontier missionaries? Accustomed, many of them in past years if not now, to whatever privations are incident to the life of the frontier, they will not shrink from them. Knowing the discouragements and difficulties that environ Christian work amid earliest beginnings, and not altogether without experience and observation, perhaps, of its frequent speedy and abundant fruitage, they will not be afraid to give themselves to it. A few such men we have already in the service; and for the most part they are fully realizing the most sanguine hopes in respect to their success. The number can be increased. The most effective way of finding and developing the best talent of this description is, doubtless, to enlist our churches more thoroughly and systematically in a work of Home Evangelization—the work of carrying the gospel into the out-lying districts of their neighborhood, so many of which are largely without Christian influences and privileges. This work is a necessity not only to the people of these districts, but to the future prosperity and perhaps the existence of the churches themselves. Our villages and cities will not always, as now, be fed and built up by distant immigration. The time is rapidly coming when this immigration will mainly cease, and their annual growth must be largely through acquisitions from the country immediately surrounding them. If the policy which has hitherto been too generally pursued is continued, and our rural districts become practically heathen, as in that case they surely will, it is easy to see that streams of Christian life and power that otherwise might flow continually, and with increasing volume, into our city and village churches, will be utterly wanting, and instead there will come against them the destroying tide of a godlessness worse than heathenism. Let every pastor look after the neighborhoods about him in which a mission Sabbath school would meet a pressing want, and find among his flock some young man to whom it would be a personal joy and means of grace to superintend it, and through his exposition of the weekly lesson or otherwise, preach the gospel to gathered parents and children. Let him have in school-house or private dwelling, here and there, the frequent and regular week-day and an occasional Sabbath afternoon religious meeting, such as has always been common in the rural districts of New England; and for the main-

tenance of these services let him call to his aid one, two, or three, from his own church who can, and with the proper encouragement will speak effectively to the people, of Christ and his salvation. Let him have in a week-day Bible class young men in constant training, from whom selections may be made for such work. It is said that all this sounds plausible and well, but the practical difficulty is to find the men who are qualified for this service and willing to engage in it? If there be difficulty, it is not insurmountable. Wherever Christian Associations have been organized, and maintained an active existence, *they* find men for just this kind of labor, and find them too, it has been observed, very largely in our churches, and what they have done our pastors and churches, if only they will set themselves earnestly about it, can do *far better*. This work done as well and as widely as it might and ought to be, would very soon bring to view a goodly company of men who would make a grand working force for fields that, so far as now appears, we shall otherwise be utterly unable to supply.

We venture this further suggestion: that if in connection with our College, or elsewhere, we could have some provision by which men of this sort could receive a course of training, more or less extended according to circumstances, in studies specially needful for them, coupled with the work of conducting religious services in destitute neighborhoods about them, it would usefully supplement, without interfering with, the work of existing agencies for the education of men for the ministry, and might do much toward remedying the scarcity of ministers at just the point *where alone it is seriously felt*. There are those who with a few months thus spent would make very efficient missionary pioneers, who will never go to a Theological Seminary, for a "special" or "regular" course, and who, if they did, would very possibly through the consequent development of new tastes and ambitions, be lost to the work for which they are most needed, and find a settlement in the neighborhood of Chicago or Andover. Is it certain that something in the line indicated should not be attempted? A plan in this direction has within two or three years been drawn out somewhat in detail and discussed among a number of our ministers and laymen, as a thing that might be found both desirable and feasible. Though contemplating provision for the almost entire support of students, and for that of at least one Instructor, it was such as not to involve a very large expenditure of money. Half the amount requisite to endow a single professorship in a Theological Seminary, was deemed sufficient. It may not be unworthy of consideration, at least, whether this plan or *something like it* should not be realized.

MISSIONARY INTELLIGENCE.

WASHINGTON.

From Rev. J. F. Damon, Seattle, King County.

Present Hindrances.

Notwithstanding the disabilities under which a church must labor while without a consecrated edifice,—a building exempt from association with the

theater and dance,—our congregations are good, with some increase of spiritual interest, an addition of five to church membership, and a reconciliation of differences, that had hindered our best usefulness in church and Sabbath school.

Owing to the terribly stringent finan-

cial condition of this entire section, many have been compelled to go elsewhere for labor to "make both ends meet," until better times here, which can hardly be until the terminus is located. We are not disheartened; for if we do our duty, the promise "I will never leave thee nor forsake thee," is ours. Blessed assurance! How often have we seen it verified!

My labors outside of Seattle have been confined principally to Port Madison, from which place the proprietor kindly sends a steamer on Sabbath afternoons, and where an intelligent and attentive congregation of from 40 to 60 await evening service. I have been able to visit Port Gamble but once during the half-year, when we had an interesting meeting.

Future Promise.

God has reserved this section of latest development for great things; and if we can sacrifice a little present personal comfort, working faithfully and humbly, exhibiting an earnest Christian sympathy with the tempted, and pointing alone to Christ as able by his grace to succor, our duty will be discharged. The general intelligence and activity of our population demand the best ministerial ability at your command; and I would gladly answer through you the many letters (impossible for me to notice otherwise), from clergymen in search of location, with the statement that the gospel of Christ, presented in its true character of simplicity, earnestness and power, is what is wanted on Puget Sound; and the minister who can deny himself and enter upon this work has the guarantee of success *anywhere*. To plant and water is our mission; a humble mission, which we cheerfully accept. God is ready to do the rest in his own good time. We are but his instruments, and to him be all the glory!

CALIFORNIA.

From Rev. O. A. Ross, Lincoln, Placer County.

Working amid Difficulties.

Three have united with the church here, undismayed by the disheartening spirit of sectarianism, and the difficulty of keeping up prayer meetings among our scattered people.

At Roseville there is some encouragement. Steps have been taken for organizing a church, though from differences of opinion several attempts to build a school-house having failed, the district still uses private property, and suffers for want of room. Of course we cannot expect unanimity of feeling in regard to a church edifice just yet. But the little church once organized, we hope soon to see it a power in moulding public opinion. It will commence with eight souls—three men and five women—representing three denominations.

Since July I have labored also in Rocklin, where there had been no preaching for about a year. The Sabbath school, formerly flourishing, had dwindled to eight pupils, for whom one excellent lady was acting as superintendent and teacher; and this in a community numbering not less than twenty professors of religion, of various names. How must our Saviour regard those nominal disciples whose jealousy and strife allow his cause thus to languish in these ends of the earth!

There has been a stirring. The Sabbath school, reorganized, and duly officered, has increased to thirty-three scholars, with promise of still greater enlargement. At the last prayer meeting, our hearts were made glad by the presence of twenty-six. Some are inquiring what they shall do to be saved, and I have thought it advisable to meet them every Sabbath, and to spend a day in the week in visiting from house to house. May God grant wisdom to work wisely among discordant

lements, so as to bring order out of confusion, and stretch the lines of our missionary labor till they shall encircle all the fold!

From Rev. J. T. Wills, Eureka, Humboldt Co.

Self-Sustaining.

At a meeting of the church and society held last night, the following resolutions were unanimously adopted:

Resolved, That in consideration of the help we have received from the American Home Missionary Society, and of its present pecuniary embarrassments, we declare ourselves a self-sustaining congregation, and unless compelled by some unforeseen change, we will not apply again to that noble Society for help.

Resolved, That we do hereby return our heart-felt gratitude to the Society, for its aid, received in all the years of our weakness and dependence; that henceforth we will most gladly be co-laborers with it, in the pressing Home Missionary work yet to be done in the destitute parts of our land; and that our pastor be requested to forward a copy of these resolutions to the Society in New York.

To say that it affords me joy to send you this action of our congregation, but feebly expresses the gratitude I feel to the great Head of the church, for so blessing our labors and strengthening his cause here.

In consequence of a throat trouble, contracted in this damp climate, I leave this field on the next steamer. I shall preach my farewell sermon next Sabbath.

May the Master send a man to strengthen the work that remains, and may Heaven's blessing rest upon your Society!

NEBRASKA.

From Rev. J. J. A. T. Dixon, Irvington, Douglass Co.

His New Field.

This place lies in a most beautiful valley, forty minutes' drive from Omaha, and surrounded, like Jerusalem, with hills.

Having torn ourselves from a church endeared to us by the toils and experiences of eleven years, it was comforting to find a stranger people eager to welcome us to their homes and hearts.

I began labor somewhat depressed. Everything was new; we had only a school-house; the congregation looked small; all seemed so strange, that my heart cried out and asked if it was the Lord's voice that I followed in coming. But the cloud passed, and I am pleased with the aspect of things. True, we meet in the school-house, but it has been put in good order, and the congregation is as large as it will hold. I preach also at two out-stations, three and four miles away. One promising young man had been hopefully converted and joined the church.

A Working Church.

I wish to record this as a *working church*. It is composed of comparatively young men and women, the oldest member being under 50. The members have a mind to work, and take the right view of property—that it is given by the Lord, and to be used for him. While not one is rich, they built a parsonage, large and comfortable, and had it ready for us, costing from \$1,000 to \$1,200. Now they talk of laying the foundation of a church building, to be erected in the spring. Our weekly prayer meetings were well attended, even in the short evenings of summer, with the heat most intense, and the bugs and mosquitoes abundant and furious beyond description. The members divide so as to attend Sabbath schools at three points on Sabbath afternoons; thus throwing out their lines

to take more land for Jesus. And there is much land in this new and rising State, yet to be possessed for him. As I look over these broad acres—so much land, capable of supporting its teeming multitudes,—I seem to hear the tread of the coming millions and the thunder of a mighty commerce, in a future not far distant; and I ask, will that majestic tread of business, that grand flow of life, be consecrated to Jesus or perverted to Satan? Let us now lay deep the foundations, and take this grand country for the Lord and his Christ!

Timely Gift.

The Ladies' Home Missionary Society of the First church of New Haven, Conn., through Mrs. R. Gaylord, have presented this church with a very fine communion service. It was much needed, and places us under many obligations to the kind donors. You see that the gifts of the Home Missionary Society to this church have not been bestowed unworthily, but upon a people doing all they can, and calling for aid only when there is no other way.

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From Rev. R. Foster, Plattsburgh, Cass County.

Visitation and Street Preaching.

There has been a large and steady increase in the congregation and Sabbath school, due partly to extra pastoral work and partly to street preaching. Two other ministers arranged with me to visit every family in the city, and to preach on the street on Sunday evenings. Accordingly, I have visited now about 60 families, in which I found over 300 souls, of whom not more than 80 profess to be Christians. Nearly as many more once professed Christ, but have "fallen from grace."

In this visitation I hope I have lifted one drunkard out of the gutter, and secured for his seven children religious and school privileges. One of the most besotted men in the city now

comes every Sabbath to church, and his erring wife also comes sometimes. I am seeking to lead them to Christ, in the full conviction that nothing is too hard for God.

Visiting an Irish Romanist family, consisting of an old man and wife and little grandchild, I read to them the Bible and prayed with them, very much to their joy, and was urged to come and see them again. I believe they have the true Christian spirit, and expect to see them in my church. Several families now are in regular attendance upon our Sunday services, who tell me they have not been at church before for years.

In our street preaching we probably reach more than in all our churches through the day. One man says, "This is my church; I shall go here every time, but nowhere else." The doors and windows of the saloons and billiard rooms are often full of respectful hearers. We think we see evidences of increasing interest. My own heart is greatly strengthened in the hope of a revival, during the first year of my work here.

Cheering Gifts.

Our hearts are encouraged by frequent tokens of remembrance from friends in the East. Just before my coming here, the church received a very nice communion service from one of the churches in Hartford, Conn., consisting of fourteen pieces, which being sufficient for this church and that in Crete, was so divided. We have recently received \$100 toward an organ, from several friends, whom we wish to assure that such kind remembrances are appreciated by us, and are a source of encouragement and strength.

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From Rev. J. A. Jones, Sutton, Clay Co.

Frontier Experiences.

I have borrowed pen and ink from the freight agent in a car, and a rough

board from a friend, and in a shade on School Creek am writing my report. Leaving my church and family in Iowa, at the invitation of your Superintendent Merrill, I came to this frontier. After preaching one Sabbath in Ashland, Rev. Mr. Knowles sent me 40 miles with his missionary ponies, to York county, where I spent a Sabbath, and found three Congregational families. Thence canvassing Fillmore county, I found enough Puritans to organize a church in the future, and turned my face westward to School Creek.

My first night in a dug-out was rather a sleepless one—partly on account of wicked fleas; partly on account of the noise and confusion of catching a murderer; and partly on account of a fright. At eleven o'clock a tall man put his hand quietly on my bed. I jumped up and asked him, "What do you want, sir?" "The lady has given you her shawl and blanket," said he, "and I want one of them." "I have not too much covering, but I will divide with you," was my reply. I shook with fear, and ere long with cold; but no harm was meant. In the morning we found the house desolate—the man gone in pursuit of the murderer, and his wife at a neighbor's. The place where I had spent the night was not very inviting by day-light—no bedstead, only a bunch of straw on the bare ground. I thought of what an old Irishman told me, about a mile out: "This is no place for a gentleman to stop; I advise you to get into the best refuge you can find, and leave it as quick as you can in the morning." Instead of returning, I resumed my journey, visited the family in the next dug-out, and as I was offering the first prayer by a stranger in that house, a sigh from the saintly mother made me to feel that I was under the smile of heaven.

The next Sabbath, on the Little Blue river, in the south part of Clay county, I was surprised to see about 40 persons

coming to meeting. A small church can be organized there soon. I endeavor to hold four places—Spring Ranch, Liberty Farm, School Creek, and Clay City. I am the only regular minister in the county, and the only one representing our order for 100 miles square, I think. May God give me grace and wisdom to cultivate this vast field and take possession of it in the name of Christ!

Riding one day with a young man, I found that he was the son of a deacon; had left his father in Illinois three years ago, and become wild and reckless. "I was once a member of the church," said he, "but I have slighted God's grace and sinned against his Spirit. I have not heard the voice of a minister before for three years." As I talked to him of the Prodigal Son, he promised with tears to return to his home and live a better life. One man told me, "You are the first man that has spoken to me about my soul and religion, since I came to Nebraska. All our talk has been heretofore about homesteads and making money." I find church members who are neighbors, but have never talked to each other about religious things. Some of these I have been the means of bringing to know and associate with each other.

KANSAS.

From Rev. H. A. Brundidge, Cottonwood Falls, Chase Co.

Rallying.

This church has had a severe struggle for existence, its actual membership being only seven, and members from other places having been here for several years without connecting themselves with or actively aiding it. The church commenced a house of worship about two years ago, but becoming discouraged turned over their material and subscription to the Methodists, without reserve. I found it, therefore, necessary to commence anew—and saw

that, in order to secure a foothold and save the church, we *must* have a house of our own.

It was like taking charge of an army that had surrendered and turned over its guns to the captors. We found, however, that with \$500 from the "Union" we could raise enough here to erect a comfortable, not little chapel, which would be better than to bury the dead and retreat. Now we have such a house, 22 by 50 feet, painted and ready for the seats. We have raised and expended the sum of \$755 and owe about \$600. The estimated cost of the house complete, is \$1,530. We must now rest until our debts are paid.

A Shaky Place.

At Cedar Point, twenty-two miles from Cottonwood Falls, I have organized a church of seven members, with prospect of immediate accessions. We expect to have an edifice inclosed and in condition to use before winter. This is a hopeful field. The town is small, has good water power and mills, three or four stores, and is a natural trading point. The spiritual condition of the station warrants a series of meetings which I hope to commence as soon as "the ague season" will admit. Many of the people are sick with this disease, so as not only to seriously interfere with the church enterprise, but even the circuit court adjourned for three successive days, a part of each day, "to let the jury shake!"

From Rev. F. T. Ingalls, Olatie, Johnson Co.

Year's Progress.

The first year of my labors under the auspices of your Society is closed. In reviewing the progress made during the year, I find on every hand occasion for gratitude for the past and confidence for the future. In one way and another we have secured several hundred dollars for the finishing and furnishing of the church. The families of the church have been blessed, and

the number that attend our service has largely increased. We have enjoyed much spiritual prosperity. The members are united, harmonious, and a good proportion of them are active and zealous, exhibiting both the spirit and the acts of self-denial and self-sacrifice. Our membership has about doubled during the year, and they enter upon the fall and winter's work with a spirit that is encouraging.

I have just received a gift of \$300 from the church of my old home—the North Congregational Church of Haverhill, Mass.—for the purchase of a bell, and that gift moves the people to put their hands into their pockets to help themselves more vigorously.

When our next application goes in, I hope to show that they are making progress towards self-support. But it is hard up-hill work, with corn at 25 cents a bushel, and money at 12 per cent. interest. I can pay no debts till I hear from you.

MINNESOTA.

From Rev. S. Hull, Sauk Rapids, Benton County.

After Forty Years.

A recent sermon on the subject of Home Missions, led me to set before my people the progress which has been made in this great northwestern country during the 40 years that I have resided here, and the great changes which will doubtless occur during the next 40 years. The Society has done a noble work for nearly all the churches in this great Interior, and I hope they will not forget you now in your need. I know we are almost all poor in this world's goods, but if we are rich in faith, we shall contrive *some* way by which we can enjoy the ordinances of the gospel. God helps those who help themselves. I know many of our churches could do more for Home Missions than they are doing, if they would resolutely try. Yet probably a large proportion of Christians

here find it harder to do what they do to support the gospel, than most Christians in the older States do to support their churches, missionary and charitable societies.

I hope you will not be long nor seriously embarrassed for the want of funds. The work here, as elsewhere, is not done. The field never was so broad as now. The Northern Pacific Railroad and its branches, now in process of construction and soon to be constructed, will open an immense field for new enterprise and commerce, and must draw a very large population along its line. If this population does not carry religion with it, and maintain the church and the school from the first, society will soon sink into barbarism. It seems as if God were bringing together in this great West and Northwest all the nations of the world, and all different religions, to show Christians what a work he has for them to do. There will be work enough for every pious enterprising, self-denying minister you may send here, with the purpose to do *the work God calls for*.

I sometimes think that perhaps it may be better for me to give place to a younger and better man. If the Lord should send such a one, I will cheerfully resign. My age and declining physical strength admonish me that what remains for me to do in the ministry, I must do soon. I love the work of preaching the gospel, and thank God from the heart, that he ever permitted me to be thus employed. I love it more than in the earlier periods of my ministry. The great fundamental truths of religion never appeared so clear and convincing and beautiful and glorious, as within the last few months. My heart rests on God's Word as on a rock. I do not see how any man can reject or be indifferent to such precious truths as are found there. Bear with what may seem like intruding my personal experience. I thought you might

like to know how we feel while prosecuting our work here.

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From Rev. A. C. Lillroy, Glenwood,
Pope Co.

Hard Fight, But Successful.

The hopes of a good harvest have been sadly blighted. There has not been a good crop in this section of the State since I came to it; but this year is the poorest of all. The early drought shriveled many fields. Then came hordes of devouring grasshoppers, like the locusts of Egypt. Last of all came the threshing hail storms, thrice! They beat out wheat and oats, and crushed down corn and potatoes. Cattle were injured to some extent, that had no shelter. Window-glass was extensively broken. Some hailstones were nine inches, and many were six inches in circumference. Potato bugs were exceeding plenty, and then came the early frost. Agriculture is properly regarded as the safest and surest mode of obtaining the necessaries of life, being *directly* dependent upon the blessing of Providence. Yet God in his wisdom often sees it best to disappoint the hopes of the husbandmen, and all other avocations suffer with them; perhaps to wean us from earthly insecurity, and to elevate hope in heavenly surety. We should be very grateful that we are not left to the horrors of famine, and that, on the whole, there is progress and success. While some farmers have no crop, yet there is bread and seed for all, with but little to spare. Stock of all kind increases; so beef and pork, fish and fowl are plenty. Furs also abound in every slough, though many sloughs are utterly dried up, and old rat-houses on the prairie are high and dry. Musk-rats have done more for the people here than grain-fields. They multiply by thousands in the marshes, lakes, and cat-holes. They constitute the savings banks of the northern prairies. Were it not for them, this

country could not be settled. They furnish the homesteaders away out on the wide prairies with the means of livelihood. Indians and half-breeds eat the carcasses of rats and skunks, but white people do not *crave* them, though they use them in extreme cases.

I am thankful to say that I enjoy good health, perhaps from the fact that I have not many luxuries; though to the hungry the plainest food is the greatest luxury. Potatoes constitute half our living, good living, giving both health and strength. My garden yields a plenty of them, as the result of careful cultivation, and of many a battle with the Nevada bug, of which thousands have been slain by crushing, burning, scalding and poisoning; a rather ignoble, but necessary warfare.

I am now the oldest minister of this region, though brother Sherman Hall, of Sauk Rapids, is my senior. Excepting him and Mr. Packard, of Anoka, I am longest in my pastorate on the same field. I have been able to meet all my appointments, also to distribute books, tracts, and religious papers, far and wide, over my field in my visits, sowing the seed of the kingdom in hopes of a harvest soon. May nothing blight it! May God bless it, though scattered by unworthy hands!

IOWA.

From Rev. W. J. Smith, Alden, Hardin County.

New Settlers.

I have established still another station, five miles west of us, and expect to make it a permanent point of labor, but cannot now say much as to its promise. The prairie is in its primeval state; small beginnings are made here and there; shanties and very small scattered houses, located without reference to traveled roads, indicate the starting place of the pioneer. The vacant lands are owned by speculators, or by persons living elsewhere, and

are very slow in being improved. Emigration no longer stops in this region. The few whom I find scattered in this vicinity are rather disposed to attend religious service on the Lord's day. And I think we may do something among them for the Master.

Debts.

I will only say here with regard to our own pecuniary situation, that we are in considerable perplexity from not receiving the expected draft. I have laid the subject of Home Missions before the church, and urged the duty of more thorough self-denial in replenishing its empty Treasury. I trust we shall come up to the dollar-a-member rule, though our part of the State is not prosperous. Our great incubus is *debts*. A large proportion of the people are deeply involved. The season now closed has been one of abundant crops—corn, potatoes, oats, vegetables of all kinds. Even the hazel, the crab, the plum, the hickory, the black walnut, the butternut,—every tree that bears a nut, every bush that bears a berry,—has done its utmost to start the people well and cheerfully into our long, cold winter.

But the best results can not come, till the people learn to be more cautious as to contracting debts; and when we go to them for aid in Christian work, cease to turn the edge of our weapons by replying, "We are badly in debt, and our creditors want their pay."

From Rev. M. Rowley, Eddyville, Wapello Co.

Pursuing.

Our church may not have been a grand success at home, but it has accomplished much abroad. It has constantly been sending reinforcements to other points, and has planted a colony in Missouri, which has outgrown the mother church. I think that this fact should be borne in mind, for our own

encouragement, and that the friends of the Society may know that it has not been lifting into existence and keeping alive an unproductive church.

During the quarter we have, by individual exertions, raised the means to put our church edifice in fine repair, to replace a broken bell with a new one of the first quality, and to procure a church clock. I have found myself penniless at times, and have been forced to borrow, but though faint I am still pursuing. To help a cause we so much love, it is not hard to part with many luxuries that in our Eastern homes, we regarded as essentials. I must think that if some of our good sisters at the East, who are enjoying abundance, could look in upon the homes of many of the missionaries, and see their needs, their patient toil, and the pressure which this state of things brings upon the missionary wives, they would be even more quickened in their efforts to share the burdens of their Western representatives. Were it not for our wives and children, the late sad word from the East—"An empty Treasury"—would lose more than half its portentous meaning. But the work *must* go on. It is Christ's work: "*He shall not fail nor be discouraged;*" *nor will we!*

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From Rev. J. W. Peet, Fontenelle, Adair County.

We have had the pleasure of dedicating our new church building at this place, free from debt. To do this, the *real* friends, who had already given all they felt able to give, were obliged to double their donations. But it was done cheerfully, for the most part, and we have now a comfortable and pleasant place for worship; the only church edifice of any denomination in the entire county, 24 miles square. No other church spire points from these broad prairies, within 80 miles in any direction. So you will perceive that our necessity was very urgent, and our peo-

ple have done well in taking the lead in this work.

On the day of our dedication there reached us a beautiful communion set, the gift of my beloved friend, Henry H. Fish, Esq., of Fall River, Mass., so that we were made doubly glad.

The people are attending our service in increasing numbers, and I wish that I could report more favorably as to their spiritual growth. Financially, our struggle still continues. Our main dependence is upon what the soil produces; and these products on our new farms have not been large, and this year bring but a meagre price. Money among the people generally is a rare commodity, and the minister usually has less than anybody else; but I shall hold on, and keep the field as long as I can.

WISCONSIN.

From Rev. J. Jameson, Muscoda, Grant County.

Trial of Faith.

I have been a Home Missionary for something over twenty years, and in that time have received many blessings from the hand of the Lord. I have also had to pass through seasons of darkness and trial, such as none but a Home Missionary knows.

At the close of my last year, I was at a loss whether to remain here or go where more *might* be accomplished. I concluded to remain, and was soon prostrated by sickness. In a few days my strength was almost entirely gone, and for two days my physician thought my recovery very doubtful. I felt a strong confidence in God, and had not a doubt that all would be well with me in a future state; but in some respects, how dark was the present!

Your excellent Society for the last twenty years had almost always been prompt in sending a remittance, in a few days after I had mailed my report; and very dark was that sick hour to

me, when I thought of my temporal affairs. Here I was prostrated, the last dollar broken, many things needed in the family; but no response to my report or the application for a new commission. In the midst of all this darkness and want of faith, the physician came, by way of the post-office, and brought me a letter. I asked him to read it, as I was not able. He opened it and said, "Here is money." A five-dollar bill was inclosed, and the letter read: "At Home, —. Will Mrs.

J — please accept this small sum from a friend?"

I said, "After all my want of faith, God has sent us that money. May he forgive my want of faith in him!"

My sickness has been very severe, but short. I am now able to attend to my work as usual; and at both points I think we are making some advances. Our progress, however, must be slow, as more than half of the people are Germans, and your missionary cannot speak in their language.

MISCELLANEOUS.

THE TREASURY.

Following the previous statements in these pages and elsewhere, concerning the emptiness of the Society's Treasury, we issued in the religious papers of the first week in November this "Appeal for Home Missionaries:"

The conductors of the American Home Missionary Society deem it their duty to press its financial condition again upon the attention of the churches. The claims of its missionaries for labor already performed now reach about \$40,000. Many of these faithful laborers are suffering not only disappointment and the loss of credit, but severe physical privation. Some of them have already been obliged to sacrifice furniture, books, the horse, the cow, to satisfy the demands of creditors and obtain the means of subsistence for their families; while the congregations to which they minister, and on which they depend, in part, for support, are suffering from the effects of the drought and desolating fires. Winter is now at hand, and severer privation impends. The Executive Committee, also, are hindered in their efforts to occupy new fields, and the destitute call in vain for help. In their

behalf, and in behalf of hundreds of missionary families anxiously waiting for relief, we again present these facts to the churches and their pastors, and invoke their prompt and liberal aid. *"Bear ye one another's burdens, and so fulfill the law of Christ."*

Encouraging responses, in large offerings of wealthy individuals and churches, and in smaller but not less precious gifts of the widow, the day laborer, the clerk, the Sabbath school class, the poor student of theology, and the little child, have considerably reduced, but by no means canceled, this indebtedness. We cannot believe that the friends of Home Missions will allow the winter months to find their representatives in the field suffering for lack of the common comforts of life, by reason of the non-payment of money so hardly and nobly earned.

That our readers may catch a glimpse of the state of things which "the empty Treasury" causes in many missionary homes, we subjoin a few extracts, taken almost at random, from letters daily reaching us:

"My sick wife has been seeking health at the East for months. I ought to be with her and bring her back as soon as she can travel, but have not

the means, having put all I had into the church built last summer. I have not been able to collect more than \$50 on my salary."

"My wife and I have both been sick, and we greatly need the money to meet increased expenses."

"I am in great need of money, to meet bills that *must* be paid without delay."

"I know you are doing the best you can, but I am sorely in need of money to redeem a promise on which my character is staked."

"I was compelled to anticipate the amount by borrowing, promising to pay on the day I thought myself *sure* of receiving it, with your customary promptness."

"Having always received my drafts promptly, I have no reason to complain, but I am really beginning to suffer. Necessity begins to press me hard; and I am ashamed to meet my creditors, who should have been paid weeks (some of them months) ago."

"My board bill is unpaid, and the brother with whom I live, being poor, cannot put far off the day of reckoning."

"I am embarrassed by debt; have given more than I could afford for building our house of worship; we are living in a house of one room, and looked for the draft to enable us to add another, so lessening by one-half our discomforts."

"I am depending on the draft to pay premium on life insurance, which will be forfeited if not paid in time."

"I would a thousand times rather send you money than ask for it, but debts are heavily pressing me; *can* I hope for it soon?"

"Your drafts are the only income on which I can rely with any reference to *time*; and a note in the bank will be due in a few days, which your draft must pay, if it is paid at all."

"I get hold of so little money that I have to use up these payments before they come to hand, and my feelings and my credit both suffer, if the money does not come at the expected time."

"Nothing can be bought here except for *cash*, and we are greatly in need. I hope it will not be *long* delayed."

"I am paying compound interest at

the bank, from month to month, and am greatly embarrassed. May I not hope for relief ere long?"

"Hail-storms have destroyed all the corn, oats and wheat, so that in all my field there is nothing for bread, or seed for next spring. I cannot expect anything from the churches I serve, and debts are calling for prompt payment. I do not know what we shall do here, but I mean to hold on."

"Never in my ministry has our financial distress been so great; the people have not a half-crop of wheat—our sole dependence. Can you send relief soon?"

"I can collect nothing at all here on salary. Can you send me a part of the amount due, and I will wait for the rest."

"I greatly want to send my son to college, but cannot unless I can hear from you very soon. In the great need of Home Missionary work, all through the West, it cannot be that the churches will leave your Treasury empty. I am borrowing from week to week, till the draft comes."

"My expenses of living are greatly increased, and I am in extreme need. For more than six weeks, my creditors have been growing more and more pressing."

"Money is not to be had here. What you send is *all* that I receive in cash. The delay is causing me great inconvenience—every dollar due me having been promised weeks ago."

"This is the most embarrassing time I have known in my thirteen years' connection with the Society. I know not which way to turn for the actual necessities of life, and have daily watched the mail, hoping and praying for the draft, now nearly two months behind its time. I was hoping to pay some debts, and to buy a cow. The cow is unbought, and my children are compelled to forego the great luxury which it is her sphere to provide—as also groceries and other proper supplies. As a consequence we have been sick and needing medicine, which could not be bought without money. Men look sour, when asked to give a little credit. My children need school-books, and I cannot attend important meetings for lack of means to pay the fare. Had not the Lord given us a little crop of wheat and potatoes, I know not how we should have subsisted."

The Great Fire.

With profound gratitude to God, we are able to announce that, up to the time of sending this issue to press, we know of but a single missionary of this Society who has been overtaken by the great fires that have devastated so large portions of northern Michigan and Wisconsin, and swept many hundreds of people suddenly from life. All the missionaries in both those States will be pinched for means and hindered in their work, by the fires; and the Home Missionary cause throughout the entire West must indirectly be affected by the overwhelming calamity at Chicago. We beg our friends to bear this in mind, while planning for the supply of the Society's Treasury for the winter.

The single personal sufferer alluded to, is the Rev. Edwin R. Beach, late of Peshtigo, Wisconsin, who with his wife and child escaped from the flames, but utterly destitute.

On reaching a place of safety, with friends in Appleton, and partially recovering from the fever brought on by the sudden shock and consequent over-work, Mr. Beach wrote us, as follows:

"You have heard of the calamity that has befallen us. I suppose the most terrible fire rained upon us, and swept over us, that was ever known in the United States. About one-third, i. e., 800, of the inhabitants of Peshtigo, (and more than 1,500 in the region), perished in the flames or in the river. Many of the survivors suffered all that human beings can suffer and live. Almost every day some one or more dies, from the exposures of that dreadful night. Those who escaped took nothing with them but their lives.

"I remained nearly a week, to help bury the dead and to console and direct the living, but was finally taken with fever and, with many regrets, left the friends at Peshtigo, and am now in Appleton, sufficiently recovered to write you. My family and myself, like the rest, are entirely destitute.

Our hearts are sad, for we are beggars in the world. If your appropriation can be furnished me *soon*, it will help me in looking up a new field.

"I have little doubt that Providence may move some Christian hearts to send us something, through you; and anything sent to the care of Rev. F. B. Doe, of Fond du Lac, will reach me. My library, costing over \$2,000, and all my sermons were swept away. I had put on a cast-off suit of clothes, to 'fight the fire,' and that is all that is left me from the ruin. Our new church building is gone, and many of the little band of Christians laboring in the midst of the prevailing worldliness fell victims to the Destroyer. I took up their charred remains, put them in graves, sometimes dug by my own hands, and left them there amid the desolation. No building, no abode of any human being, is left to mark the site of Peshtigo. Mr. Doe was on the ground, the day after I left, and you will doubtless hear more soon."

We are happy to say that many friends have spontaneously come forward with offerings of aid, and a considerable amount of clothing and household goods has gone forward, with more to follow, more than enough for Mr. Beach's *present* wants, in his homeless state.

The surplus will be carefully distributed by Superintendent Doe, among other Home Missionary families, and members of our churches, most worthy and needy, but among the last to *ask* aid.

As will be seen from this letter, Mr. Beach proposes at once to enter some other missionary field, where of course he will have to "set up housekeeping" anew, and the offerings of friends will then have place. But his pecuniary loss, of about \$2,500, cannot be fully met with gifts of *this sort*; and we shall be happy to transmit safely to him the Society's drafts for any sums entrusted to our care for so worthy a purpose. A generous beginning, in this line, has already been made, for which we are sincerely grateful.

The Cent Institution.

The sixty-sixth Annual Report of the Female Cent Institution, auxiliary to the New Hampshire Missionary Society, gives evidence that that method of aiding the cause of Home Missions is gaining in favor with the good ladies who have longest practiced it. The receipts for the first year, (1805) were \$5; for 1871 they were \$2,564.14; received in the first decade, \$3,335.40; in the last decade, \$22,310.98; in 67 years, \$77,398.15.

Females over 14 years of age are constituted members by the payment of one cent a week, for the year; and children, by the payment of not less than ten cents a year. There is also a Memorial Fund for perpetuating the memory of the founders of the Cent Institution, created by the payment of \$10 for each name, the interest of which is paid annually to the New Hampshire Missionary Society. This fund now amounts to more than \$5,000, and the number of towns from which subscriptions come for both branches of this organization, shows the wide-spread interest that is taken in it. The Directors of the N. H. M. S. call it "the right arm of their Society." Do not such fruits of earnest, persistent, but quiet work of godly women, encourage the trying of this system elsewhere, by the multitudes of women in our churches who "do not feel able to do great things"? They may so accomplish more than many who are waiting to do "something worth the while."

It is not invidious to say that the success of this Institution is very largely due to the persevering energy of its Treasurer, Mrs. Dr. Benjamin P. Stone. A sad interest is added to this Report by her allusions to her late husband, in whose death the cause of Home Missions, not only in New Hampshire but in all the land, sustained a serious loss.

Vacation in Mexico.

By Rev. JEREMIAH PORTER, Chaplain at Fort Brown, Texas.

Instead of going north for our health, the past summer, we decided to come to this mountain region of Mexico, [Monterey], and are already richly repaid, both in health and the comfort of trying to strengthen our Protestant friends here, in their self-denying missionary work. Reaching the city by stage from Comargo, 160 miles' ride over a sterile country, after a few hours' rest we ascended the mountains. From the bishop's palace, I have just been enjoying a charming view of this capital of Nuevo Leon. The palace, once Gen. Zachary Taylor's head-quarters, commanding the city, is on a spur of Mitre mountain, one of three mountains that hold the city in their lap. This is the first resemblance to New England scenery or Hudson river mountains that I have seen since crossing the gulf.

A river, swollen now by late rains, has often a dry bed in the city through the summer, from so much of the water being used in fields and gardens. Ten miles west of the palace we see Steel's cotton factory, which every American loves to visit, sure of a cordial welcome and an admirable example of what enterprise will do in this land of indolence. A battery is now planted in front of the palace, and a colonel commands the troops in the interest of President Juarez. Having once been in Washington, he knows of our national prosperity and power, and received us very cordially. Spanish tracts of the A. T. S., obtained from Miss Rankin's mission, were on his table.

This lofty and sublime mountain scenery well prepared us for a joyful surprise in the evening. At the chapel in Miss Rankin's dwelling, we found a congregation of about 50 Mexican Protestants, half of them men. After a sermon in Spanish by Rev. J. Beveridge, prayer by a native preacher, and

singing by the congregation, five candidates were examined by the pastor, and received by vote of the church. Four were baptized, three of whom were men. Last evening three more women were received as members. Others, now candidates, will commune with the Protestant church for the first time next month. How different from their first communion with the Romish church, from which they have come out, on learning the way of God—more perfectly!

After meeting we had a letter from Rev. A. J. Park, at his mission, 80 miles distant. He had just received from the city of Mexico the letter of the converted and eloquent padre Aguas to his archbishop, and sent a copy. Mr. Beveridge pronounces it the best thing he had read since the letters of Kirwan, and hopes for a supply to circulate here. I have also applied for some to circulate in Texas.

I think I see in this city as a type of all Mexico, what the eminent Italian philosopher, Count Mamiani, a devout Catholic and friend of the Pope, wrote a year ago: "Romanism has at last produced in Italy three deplorable results—*superstition* in the lowest populace, *indifference* in the other classes, *infidelity* in the greater part of the thinkers and writers." In one of the magnificent churches of this city, a century and a half old, as are most of the churches of Mexico, I found last Sabbath some 30 women kneeling at various altars, and only one man; while in Mr. Beveridge's church a majority were men. Here men seem first to receive the truths of the gospel, then their wives and their mothers. Venerable women come anxious for their sons, fearing they are taking the first step to ruin, and hearing the gospel in their own tongue, moved by the Holy Spirit, they fall down in worship, and report that "God is with them of a truth." This work has begun in Monterey, and there are many adversaries;

but the work in the city of Mexico with Rev. H. A. Riley, and the eloquent converted priests, is of much greater promise. A Mexican in our diligencia handed his fellow passengers Protestant tracts in Spanish, given him by Mr. Riley, and confirmed what we had heard of the great church bought by New York Christians, for padre Aguas.

It was refreshing to meet the little Protestant congregation on the Sabbath in this city; shouts from a bull-fight, the music of the theatre, and the idlers and gamblers in the open air in the plaza, meanwhile showing how utterly God's command is disregarded in Mexico. Another contrast to our own country, is the feeling of exposure to robbers here. Every Mexican travelling in our diligencia is armed with a six-shooter in self-defense, and Mrs. Porter and I felt the safer for that fact. Many crosses by the road-side show where a murder has been committed.

The State fair, the election of Governor, and the 50th celebration of the independence of Mexico from Spain, have occurred this week. The Governor's home is just across the street from Miss Rankin's; so we had the benefit of the serenade of his Excellency. He is a protector of the Protestant mission; and it needs human as well as divine protection. One of our party, speaking Spanish, was yesterday waked by the cry under our windows: "Death to the Protestants!" Mr. Nelson, American minister in Mexico, has directed our consul here to see that Protestants are protected. The house was stoned two years since because some persons had pulled down a stone image of the Virgin from a bridge in the city. This was falsely charged to our mission, and has resulted in very greatly reducing the taxes on the school building and church—the wrath of man thus praising God.

[Writing later, after his return to Fort Brown, Mr. Porter begs to be put in correspondence with some godly man, speak-

ing the Spanish language, who will go to Monterey as a minister of Christ; or who will take charge of the church here re-organized and revived in Brownsville.

Is there no one to catch the spirit of Mr. and Mrs. Porter, who, having served through a generation as Western Home

Missionaries, and devoted their children to the foreign work in China, are cheerfully giving their last (and not least effective) days to the same great cause on the far Southern frontier. Who will come to their aid now, and push on the work when they must lay it down?]

APPOINTMENTS IN OCTOBER, 1871.

Not in Commission last year.

Rev. Washington Chester, Lockeford, Cal.
Rev. Asa Farwell, Ashland and vicinity, Neb.
Rev. Edward C. Downs, Folk, Iowa.
Rev. A. W. Bill, Depere and West Depere, Wis.
Rev. Edward Cleveland, Ithaca, Mich.
Rev. Robert Parsons, Flat Rock, Mich.
Rev. Samuel Ingham, To go to Missouri.
Rev. Thomas C. Klune, St. Catharine, Mo.
Rev. John B. Dawson, Lock, Ohio.
Rev. Henry Matson, Nelson, Ohio.
Rev. Charles A. Ruddock, Munneville, N. Y.
Rev. J. D. Stewart, Sincleville, N. Y.

Re-commissioned.

Rev. John Price, Nortonville, Cal.
Rev. Samuel K. Rosboro, Woodland, Cal.
Rev. Simon Burrows, Weeping Water, Neb.
Rev. Lebbens B. Fifield, Lincoln, Neb.
Rev. Frederick A. Armstrong, Oswego and two out-stations, Kan.
Rev. Luther Newcomb, Pomona and vicinity, Kan.
Rev. Joseph C. Plumb, Fort Scott, Kan.

Rev. Henry Rees, Emporia and Dry Creek, Kan.
Rev. A. W. Safford, Cawker City and Wagonda, Kan.
Rev. Horatio W. Shaw, White Cloud, Kan.
Rev. C. A. Hampton, Princeton, Minn.
Rev. Charles H. Merrill, Mankato, Minn.
Rev. Charles C. Salter, Duluth, Minn.
Rev. Charles Gibbs, Cedar Falls, Iowa.
Rev. Luther P. Mathews, Colesburg and Yankee Settlement, Iowa.
Rev. James M. Smith, Monona and Luana, Iowa.
Rev. John P. Haire, Fox Lake, Wis.
Rev. Nicholas Mayue, Jamestown and Mount Zion, Wis.
Rev. John U. Parsons, Raymond, Wis.
Rev. Porter B. Parrey, Hersey and one out-station, Mich.
Rev. Griffith Griffiths, New Cambria, Mo.
Rev. Joseph S. Rounce, Wellsville, Mo.
Rev. Charles C. Breed, East Paw Paw and vicinity, Ill.
Rev. John A. Palmer, Nebraska and Gridley, Ill.
Rev. Otis Holmes, New Village and Farmingville, N. Y.
Rev. George Rowley, Norfolk, N. Y.

RECEIPTS IN OCTOBER, 1871.

MAINE—

Bangor, A Friend, to const. Mary U. Cogswell & L. M., \$30 00
Fryeburg, Cong. Ch. and Soc., by Rev. D. B. S. Wall, 23 00
Portland, Mrs. W. Oxnard, 5 00

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N. H. M. Soc.:
Concord, Legacy of Francis N. Fisk, \$500 00
Francistown, Joseph Kingsbury, 15 00

Amherst, Ladies' Charitable Assoc., by Mrs. J. G. Davis, 5 00
Concord, Ladies, by Mrs. E. W. Woodward, 3 00
Dover, Ladies' Home Miss. Soc. of First Cong. Ch., by Miss C. M. Palmer, 3 00
Gilmanton, a Life Member, 10 00
Henniker, Ladies' Miss. Soc., by Mrs. H. Childs Sec., 1 00
Lyons, Ladies, by Mrs. L. A. Churchill, 4 00
New Ipswich, Children's Fair, by W. D. Locke, 3 50
New London, L. M. Trussell, 10 00
Winchester, Ladies' Home Miss. Soc., by Mary B. Coxeter, 5 25

VERMONT—

Brattleboro, Mrs. H. M. Linsley, \$25 00;
C. F. T., \$25 00; Mrs. Ectsey H. Van Doorn, \$10 00, \$40 00
Fairhaven, Cong. Ch., by C. Reed, 55 00
St. Albans, Mrs. A. J. Samson, 12 00
St. Johnsbury, South Cong. Ch. and Soc., by T. L. Hall, 55 00
Swanton, Mrs. Elizabeth Etene, \$1; Harriett M. Steele, \$1, 2 00
Vermont, B., 2 00
Woodstock, on account of Legacy of Electa Montague, by J. S. Montague, Ex., 510 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas., 5,000 00
Amherst, College Ch., by W. C. Esty, Treas., 193 07
Ashby, Ladies' Char. Soc., by Miss Nellie A. Hayward, 3 00
Att. o', Ladies' Home Miss. Soc., by Mrs. Lewis Thorpe, 6 00
Blandford, E., "In Memory of my Parents," 5 00
Boston, Legacy of Mrs. Sarah P. Baldwin, by W. H. Pitkin and C. L. Little, Ex., 2,000 00
Daltor, Cong. Ch. and Soc., by A. Brown, 60 35
East Hampton, First Cong. Ch., bal. of coll., by Rev. A. M. Colton, 57 25
Fitchburg, Rollston Cong. Ch. and Soc., by D. Bouteille, Treas., 120 25

Hampshire Miss. Soc., by E. Williams,		
Treas.:		
Goshen, Cong. Ch.,	\$22 27	
Westhampton, Cong. Ch.,	5 00	
Other sources,	297 75	
	\$325 02	
Haverhill, Miss Matilda Smith, to const.		
Eben Webster a L. M.,	30 00	
Huntington, A Friend,	5 00	
Monson, Infant Sabbath School of the		
Cong. Ch., by Anna M. Bradford,	50 70	
Newburyport, Mrs. J. H. Spring,	20 00	
New Braintree, C. A. Gleason,	1 00	
North Brookfield, First Cong. Ch.,		
mon. con., by J. E. Porter,	13 62	
Peabody, Cong. Ch., Friends,	2 50	
Salem, South Ch., John C. Osgood,	10 00	
Southampton, Cong. Ch., \$46.50; Mrs.		
Sarah E. Searis, \$5.00, by Dea. S.		
Lyman,	51 50	
South Egremont, Cong. Ch., by G.		
Gardner, Treas., to const. Mrs. Har-		
riett F. Benjamin and Dr. S. A.		
Foster L. Ms.,	71 25	
South Plymouth, Mrs. C. Bartlett, by		
Rev. S. W. Cozens,	2 40	
Springfield, Mrs. Ruth Kilbon,	50	
Stockbridge, Cong. Ch. and Soc., by G.		
P. Bradley, Treas., to const. Miss		
Sarah Whitney a L. M.,	63 00	
Wakefield, Ladies' Charitable Soc., by		
Mrs. E. T. Freeman, Sec.,	6 00	
West Brookfield, Home Miss. Sew.		
Circle, by Mrs. Lewis Gleason, Treas.,	3 00	
Westford, Union Parish Cong. Ch., by		
N. R. Nichols,	23 15	
West Stockbridge, on account of Leg-		
acy of B. Conc. by H. W. Taft and G.		
J. Tucker, Trustees,	125 00	
Whitineville, Mrs. C. P. Whitin. for		
freight,	5 00	
RHODE ISLAND—		
Newport, Friends, by W. Guild,	15 00	
Providence, Friends, by M. E. Torrey,	10 00	
Tiverton, Sabbath School of Cong. Ch.,		
\$11.45; Mrs. M. Hicks, \$5, by Rev. A.		
L. Whitman,	16 45	
Tiverton Four Corners, Cong. Ch. and		
Soc., by Rev. A. L. Whitman,	33 00	
CONNECTICUT—		
Conn. Home Miss. Soc., by E. W. Par-		
sons, Treas., through Rev. W. H.		
Moore,	1,189 96	
Received by F. T. Jarman:		
Guilford, First Cong. Ch. and Soc.,	186 00	
Avon, Henry G. Marshall,	20 00	
Bethel, Cong. Ch., by W. W. Sherman,		
to const. Charles Bailey, R. E. Barn-		
um and F. Judd L. Ms.,	83 00	
Bristol, Ladies' Home Miss. Soc., by		
Mrs. A. L. Atwood, Treas.,	4 00	
Clinton, N. Stanton, by Mrs. T. C.		
Fanning,	10 00	
Connecticut, A. H. K.,	50 00	
Coventry, Andrew Kingsbury,	5 00	
Cromwell, Cong. Ch., mon. con., by G.		
H. Butler,	11 25	
Groton, A Friend,	5 00	
Hartford, on account of Legacy of Mrs.		
Mary A. Warburton, by N. Shipman,	800 00	
Ex.,	312 00	
A Friend, \$300; G. S. Dodge, \$12,		
Middletown, Ladies' Home Miss. Soc.		
of First Cong. Ch., by Miss C. M.		
Bacon, \$5; G. L. Edwards, \$5,	10 00	
New Hartford, North Cong. Ch. and Soc.,		
by H. W. Brown, Treas.,	54 75	
New Haven, on account of Legacy of		
Mrs. Frances Bradley, by Atwater		
Treat, Ex.,	1,000 00	
New London, A Lady of the First Cong.		
Ch., by Rev. R. McEwen,	20 00	
New Milford, Ladies' Mite Soc., by Miss		
Gratia M. Merwin, Treas.,	53 20	
Norwich, Legacy of Miss Abby Wilkie,		
by A. W. Prentice, Ex.,	8 243 69	
Norwich, Legacy of Susan H. Gifford,		
by Frank Johnson, Adm., \$50; "A		
Well Wisher," \$10,	\$30 00	
Plymouth, Miss Phebe Beach, by Mrs.		
Harriett L. Drake,	15 00	
Putnam, Mrs. M. R. Hunt,	5 00	
Rocky Hill, Ladies' Benev. Soc., by		
Mrs. J. G. Dimock, Sec.,	3 00	
Southport, Cong. Ch., by Rev. Geo. E.		
Hill,	157 75	
F. Marquand,	70 00	
Suffield, Ladies of First Cong. Ch., by		
Mrs. W. L. Loomis,	7 00	
Vernon Center, Ladies, by S. G. Butler,	4 00	
Westbrook, Mrs. E. C. Robbins, \$10;		
Mrs. E. C. Kimball, \$5,	15 00	
Weston, Rev. Z. B. Burr,	50 00	
NEW YORK—		
Albany, A former Missionary,	80 00	
Brooklyn, Ch. of the Covenant, by Rev.		
F. Noble,	16 00	
Buffalo, Mrs. W. G. Bancroft,	5 00	
Crown Point, Second Cong. Ch., by		
Rev. C. C. Stevens,	27 00	
East Bloomfield, Ladies' Home Miss.		
Soc. of Cong. Ch., by Mrs. J. W.		
Taylor, Treas., to const. Mrs. John		
Hatch and Mrs. Seth Hodges L. Ms.,	63 00	
Josiah Porter,	25 00	
Ellington, Cong. Ch., by Rev. A. D.		
Olds,	15 00	
Floyd, Welsh Cong. Ch., by Rev. J. R.		
Griffiths,	5 50	
Groton, Cong. Ch., Storrs Barrows, by		
J. C. Taylor,	10 00	
Lima, Mrs. Mary Sprague, \$10; Sarah		
Sprague, \$2,	12 00	
Marcellus, Mrs. L. Hemenway,	1 00	
Moers, Miss J. G. Birchard,	10 00	
New York City, Harlem Cong. Ch.,		
mon. con., by W. W. Ferrier, Treas.,	57 23	
Mrs. Parker, \$100; G., \$12; Mrs. A.		
D., \$4,	176 00	
Penn Yan, Charles C. Sheppard, to		
const. Morris F. Sheppard a L. D.,	126 00	
Rodman, Sabbath School Miss. Soc. of		
Cong. Ch., by W. R. Hanford,	30 25	
Saratoga Springs, Cong. Ch., by Rev.		
L. S. Rowland,	33 00	
Smyrna, First Cong. Ch., by M. C. Dix-		
on, Treas.,	80 00	
Springville, Rev. W. I. Hunt, \$1; Mrs.		
F. H. Hunt, \$1; H. Willie Hunt, \$1;		
R. Isabella Hunt, \$1; W. Irving		
Hunt, \$1; Ellen E. Hunt, \$1,	6 00	
Watertown, Mrs. E. M. Mack,	30 00	
West Bloomfield, Arden Woodruff, to		
const. Dr. C. D. Woodruff a L. M.,	30 00	
West Brook, Plymouth Cong. Ch., by		
Rev. S. N. Robinson,	8 00	
NEW JERSEY—		
Bloomfield, Rev. A. C. Frissell,	10 00	
DELAWARE—		
Dover, Obil Rockwell, by G. Rockwell,		
Ex.,	100 00	
DISTRICT OF COLUMBIA—		
Washington, First Cong. Ch., by		
H. T. White,	80 00	
MISSISSIPPI—		
Columbus, Salem Cong. Ch., bal. of		
coll., by Rev. S. C. Feemster,	1 00	
OHIO—		
Received by Rev. L. Kelsey:		
Cincinnati, Vine Street Cong.		
Ch., by Rev. H. D. Moore, \$220 00		
Columbus, Cong. Ch., by M.		
P. Ford,	19 00	
Four Corners, Cong. Ch., by		
C. B. Cook,	3 40	

Madison, Cong. Ch., by Rev. J. H. Severance,	\$15 00	Union Grove, Cong. Ch., by Rev. J. Watts,	\$18 50
Painesville, Cong. Ch., by Rev. H. C. Haydn, \$12; by C. R. Stone, \$8.04,	90 04	IOWA—	
Rawsonville, Cong. Ch.,	5 47	Arlington, "A lover of Zion,"	5 25
Ruggles, Cong. Ch., by E. M. Sackett,	47 10	Belle Plaine, First Cong. Ch., by Rev. D. Lane,	20 60
Springfield, Cong. Ch., by W. H. Andrews, Treas.,	23 37	Belmont, Rev. J. D. Sands,	10 00
	\$423 38	Bradford, Cong. Ch., by Rev. A. Graves,	25 54
Cincinnati, Rev. and Mrs. M. Grosvenor,	25 30	Chapin and Hampton, Cong. Chs., by Rev. W. P. Avery,	19 85
Cleveland, Welsh Cong. Ch., by Rev. J. M. Evans,	10 00	Clay, Mrs. N. A. Woodford's Sabbath School class, by Rev. T. H. Holmes,	1 30
Gustavus, Elam Linsley,	1 00	Elk River, Cong. Ch., \$11.40; Sterling, Cong. Ch., \$8.60; Deep Creek and Waterford, Cong. Chs., \$10.50, by Rev. C. Emerson,	28 50
Hartford, Legacy of Eliza Humphrey, by Eliza Thurston, Ex.,	300 00	Jasper City, First Cong. Ch., by Rev. E. Hassell,	23 85
Hudson, First Cong. Ch., by M. Messer, Treas.,	40 00	Lucas Grove, Cong. Ch., \$35; Seventy Six, Cong. Ch., \$5, by Rev. D. B. Ellis,	40 00
Montgomery, Cong. Ch., \$6.85; Rollersville, Cong. Ch., \$5.15; by Rev. N. T. Fay,	13 00	Monticello, Cong. Ch. and Soc., by Rev. W. Leavitt,	25 00
Painesville, A Friend, (Salem,)	50 00	MINNESOTA—	
Southington, Silas H. Griffin,	5 00	Duluth, Pilgrim Cong. Ch., by Rev. C. C. Salter,	28 00
Tallmadge, Rev. Luther Shaw,	10 00	Sauk Rapids, First Cong. Ch., by Rev. S. Hall,	35 42
ILLINOIS—		KANSAS—	
Beecher, Cong. Ch., by Rev. J. F. Smith,	10 00	Leavenworth, Second Cong. Ch., by Rev. J. D. Liggett,	15 00
Chicago, Wicker Park Cong. Ch., \$11; Mrs. Mary Ballard, \$25, by Rev. W. E. Holyoke,	36 00	NEBRASKA—	
Richview, Rev. C. B. Barton,	10 00	Columbus, Cong. Ch., by Rev. J. E. Elliott,	10 00
Springfield, First Cong. Ch., coll. in part, by Rev. J. K. McLean,	150 00	Irvington, Cong. Ch., bal. of coll., \$2; Omaha, A Lady, \$5, by Rev. R. Gaylord,	7 00
Wauponsee Grove, Cong. Ch., \$29; Thumb school-house, \$34, by Rev. S. A. Arnold,	53 00	DAKOTA TER.—	
MISSOURI—		Yankton, First Cong. Ch., by Rev. J. Ward,	4 46
Dawn, Welsh Cong. Ch., by Rev. W. T. Davice,	8 00	CALIFORNIA—	
Monteau, First Cong. Ch., by Rev. F. G. Sherrill,	1 70	Dixon, Cong. Ch., by Rev. G. Morris,	6 75
St. Joseph, Tabernacle Cong. Ch., by H. K. White,	17 65	OREGON—	
Utica, Cong. Ch., by Rev. I. Carleton,	3 00	Astoria, Cong. Ch., by Rev. W. A. Tenney,	10 00
West Hartford, Cong. Ch., by Rev. G. W. Williams,	9 35	Forest Grove, First Cong. Ch., by Rev. E. Walker,	4 50
MICHIGAN—		Unknown, A Friend,	10 00
Alamo, Rev. Elam Branch,	5 00	HOME MISSIONARY,	9 50
Alma, Cong. Ch., by Rev. H. M. Holliday,	13 00		\$19,722 35
Brady, First Cong. Ch., by Rev. J. M. Ashley,	6 12	Donations of Clothing, etc.	
Columbus, First Cong. Ch., by Rev. S. O. Bryant,	10 00	Amherst, N. H., Ladies' Charitable Assoc., by Mrs. J. G. Davis, a barrel,	\$40 53
Easton and Orleans, First Cong. Chs., by Rev. W. H. Barclay,	10 00	Ashby, Mass., Ladies' Charitable Soc., by Miss Nellie A. Hayward, Sec., a box,	
Lodi, Cong. Ch., by Rev. W. Platt,	20 91	Athol, Mass., Ladies' Home Miss. Soc., by Mrs. Lewis Thorpe, a box,	152 77
Middleville, Rev. E. N. Raymond,	5 00	Bristol, Conn., Ladies' Home Miss. Soc., by Mrs. A. L. Atwood, Treas., a barrel,	70 53
Newaygo, First Cong. Ch., by Rev. M. S. Angell,	5 00	Concord, N. H., Ladies, by Mrs. E. W. Woodward, a barrel,	105 80
Olivet, Young Men's Chris. Assoc., by H. N. Hoyt, Treas.,	10 00	Dover, N. H., Ladies' Home Miss. Soc. of First Cong. Ch., by Miss C. M. Palmer, Sec., a barrel,	87 50
Ransom, Cong. Ch., by Rev. J. T. Husted,	8 00	Henniker, N. H., Ladies' Miss. Soc., by Mrs. Horace Childs, Sec., a box,	48 00
Richland, E. R. Miller, by W. Doolittle,	5 00	Hopkinton, Mass., Ladies, two barrels,	145 00
Quincy, First Cong. Ch., by Rev. C. Duren,	19 20	Ladies' Cong. Sew. Circle, by Mrs. T. D. Bridges, two barrels,	230 44
WISCONSIN—		Ladies, by Mrs. S. B. Crooks, a barrel,	88 00
Appleton, Ladies' Prayer Circle of the First Cong. Ch., by Ann S. Kimball, Treas.,	10 00	Lyme, N. H., Ladies, by Mrs. L. A. Churchill, a box,	60 00
Janesville, Enos Dickinson, to const. him a L. M., by Rev. L. Whiting, D. D.,	30 00	Middletown, Conn., Ladies' Home Miss. Soc. of First Cong. Ch., by Miss C. M. Bacon, a barrel,	170 00
Leeds, Cong. Ch., \$6; Windsor, Cong. Ch., \$10.64, by Rev. S. B. Demarest,	26 64		
Mt. Morris, Cong. Ch., by Rev. D. A. Campbell,	1 69		
New Richmond, Cong. Ch., by Rev. W. W. Norton,	11 35		
Rio and Wyocena, Cong. Chs., by Rev. T. L. Brown,	12 00		

New Haven, Conn., a bundle of books	
New York City, Mrs. Parker, a bundle.	
Rocky Hill, Conn., Ladies' Benev. Soc., by Mrs. J. G. Dimock, a half barrel,	\$31 58
Sufield, Conn., Ladies of the First Cong. Ch. and Soc., by Mrs. W. L. Loomis, Sec., a barrel,	75 00
Sunderland, Mass., Dorcas Soc., by Mrs. C. B. Trow, Sec., a barrel,	64 06
Vernon Center, Conn., Ladies' Charitable Soc., by Mrs. S. G. Butler, a barrel,	30 00
Wakefield, Mass., Ladies' Charitable Soc., by Mrs. E. T. Freeman, a box,	137 00
West Brookfield, Mass., Home Miss. Sew. Circle, by Mrs. Lewis Gleason,	78 53
Whitinsville, Mass., Mrs. Charles P. Whittin, a box,	
Worcester, Mass., Ladies' Benev. Assoc. of the Old South Ch., by Miss Jennie Morgan, Sec., a box and three barrels,	500 00

Receipts of the Massachusetts Home Missionary Society, in September, STEPHEN T. FARWELL, Treas.

Barre, Evan. Cong. Ch. and Soc.,	\$37 05
Becket, Cong. Ch. and Soc.,	4 00
Bedford, Trin. Ch. mon. con.,	35 81
Boston, Shawmut Ch. and Soc.,	141 55
Highlands, Vine St. Ch. and Soc., men. con.,	30 00
Borford, Cong. Ch. and Soc.,	6 00
Braintree, First Cong. Ch. and Soc., quarterly coll.,	42 00
Chelsea, Winnisimmet Ch., in part,	35 00
Clinton, C. L. Swan,	100 00
Danvers, First Ch. and Soc.,	141 37
Dedham, Allen Cong. Ch. and Soc.,	145 00
Enfield, Lucia Hosmer,	100 00
Erving, Cong. Ch. and Soc.,	13 35
Franklin Co. H. M. Soc., D. L. Sammis, Treas.,	

Bernardston, Cong. Ch. and Soc.,	\$30 25
Buckland, " "	63 38
Colerain, " "	15 00
Mrs. K. Allen,	2 50
Deerfield, Cong. Ch. and Soc.,	20 22
East Charlemont, Cong. Ch., and Soc.,	7 00
Estate of Emily Severance Sweet, (as a Legacy),	100 00
Gill, Cong. Ch. and Soc.,	14 75
Greenfield, Second Cong. Ch. and Soc.,	131 10
Montague, Cong. Ch. and Soc.,	73 00
Northfield, Trin. Ch. and Soc.,	50 81
Shelburne, Cong. Ch. and Soc.,	56 45
South Deerfield, S. S. Miss. Asso., to const. two L. Ms.,	74 50
Sunderland, Cong. Ch. and Soc., to const. two L. Ms.,	65 70

Groveland, Cong. Ch. and Soc.,	710 21
Grafton, A Friend,	8 00
Hartford, Conn., F. B. P.,	150 00
Hingham, Cong. Ch. and Soc.,	3 00
Jamaica Plain, Estate of A. W. Swett,	15 56
Leominster, Cong. Ch. and Soc.,	200 00
A. G. Packard,	27 53
Millford, Cong. Ch. and Soc.,	15 00
Needham, Plains Sabbath School,	24 97
Newburyport, Belleville Cong. Ch. and Soc.,	6 00
Newton, Elliot Ch., mon. con.,	369 50
North Andover, Cong. Ch. and Soc.,	52 15
North Carver, Cong. Ch. and Soc.,	81 88
North Chelmsford, Cong. Ch. and Soc., to const. two L. Ms.,	10 00
North Orange, Cong. Ch. and Soc.,	72 00
Provincetown, Cong. Ch. and Soc.,	31 00
Salisbury and Amesbury, Union Ch.,	11 40
Stoughton, First Cong. Ch. and Soc.,	6 55
Wellfleet South, Rev. J. W. C. Pike,	40 00
Winchendon, North Cong. Ch. and Soc.,	10 00
Worcester, A Friend,	10 00

\$2,787.95

Receipts of the Massachusetts Home Missionary Society, in October, STEPHEN T. FARWELL, Treasurer.

Acton, Cong. Ch. and Soc.,	\$37 50
Abington South,	30 00
Boston, Old South Ch. and Soc.,	1,245 00
Park St. Ch. and Soc.,	1,073 00
Union Ch. and Soc.,	166 50
Mr. and Mrs. E. W. Haynes,	30 00
A Friend,	3 00
Highlands, Vine St. Ch. and Soc.,	30 00
Chatham, Cong. Ch. and Soc.,	12 75
Campello, Cong. Ch. and Soc.,	78 30
Dunstable, Cong. Ch. and Soc.,	26 10
Eastham, Legacy of Josiah Lincoln,	175 00
Essex, Friend of Missions,	60 00
Essex South Conference, collection,	35 20
Falmouth, Cong. Ch. and Soc.,	200 00
Franklin, Cong. Ch. and Soc.,	42 50
Haverhill, Second Ch. and Soc.,	40 00
Hampden Co., Benev. Association,	137 45
Harvard, Cong. Ch. and Soc.,	17 25
Lynnfield, Center Ch. and Soc.,	8 17
Lowell, First Cong. Ch. and Soc.,	100 00
Lunenburg, Cong. Ch. and Soc., by Rev. W. H. Dowden,	30 00
Marshfield, N. S. Waterman, L. M.,	30 00
Needham, J. Davenport,	5 00
Newburyport, Whitfield Ch. and Soc.,	104 00
New Bedford, First Cong. Ch. and Soc.,	18 00
New Hampshire, A Clergyman's Widow,	2 00
Orleans,	25 00
Oxford, A Friend,	2 00
Shrewsbury, Cong. Ch. and Soc.,	46 50
Southboro, Cong. Ch. and Soc.,	21 30
Templeton, Ladies' Charitable Soc.,	15 00
Upton, Cong. Ch. and Soc.,	13 00
Ware, First Cong. Ch., (received in June),	26 00
West Amesbury, Cong. Ch. and Soc.,	20 00
Westfield, Second Ch. and Soc.,	77 65
West Newton, A Friend,	126 58
Wrentham, Cong. Ch. and Soc.,	5 00
Worcester, Old South Ch. and Soc.,	40 00
	81 10

\$4,923 23

Receipts of the Connecticut Home Missionary Society, in October, E. W. PARSONS, Treas.

Bristol, A Lady,	\$3 00
Buckingham, Cong. Ch., by Rev. J. Ordway,	18 00
Eagleville, Cong. Ch., by J. H. Snow,	5 00
Easton, Cong. Ch., by Rev. M. Dudley, to const. Mrs. Elizabeth Rowell a L. M.,	26 00
Long Ridge, Cong. Ch., by S. Scofield,	20 00
Mansfield, Second Cong. Ch., by Rev. M. Welsh, to const. George F. King a L. M.,	37 00
North Guilford, A Friend,	20 00
North Stamford, Cong. Ch., by Rev. J. Peabody,	26 00
Plymouth, Cong. Ch., by H. Fenn,	126 12
Saugatuck, Cong. Ch., by E. W. Taylor, Treas.,	47 10
Southport, Cong. Ch., by Rev. G. E. Hill,	48 00
South Windsor, First Cong. Ch., by E. B. Clark, Treas.,	49 08
Stanwich, Cong. Ch., by A. Lockwood, to const. Charles Brush a L. M.,	30 63
Wauregan, Cong. Ch., by S. H. Sellow,	10 00
Winsted, First Cong. Ch., by E. E. Gilman, Treas.,	78 25

\$555 12

Receipts in coin, of California Agency, by J. W. CLARK, M. D., Financial Agent.

Downleville, Proceeds of Cong. Ch. building, by J. P. Haven,	\$150 00
Oakland, First Cong. Ch.,	150 00
San Francisco, Green Street Cong. Ch.,	7 00
Third Cong. Ch.,	22 00
Second Cong. Ch.,	12 73
Rev. E. S. Lacy,	15 00
Stockton, Coll. at Gen. Association,	54 25

\$411 00

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of its ministry that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuance, or change* in the *present address* of subscribers.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

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In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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THE Home Missionary.

JANUARY, 1872.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be *addressed* to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to *enlarge* the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLIV.

JANUARY, 1872.

No. 9.

THE HOME MISSIONARY WORK IN NORTHERN WISCONSIN.

From a Report to the General Convention by Rev. FRANKLIN B. DOR, Superintendent.

THE territory covered by this Report embraces all that portion of the State north of a line from Milwaukee to the northwest corner of Dane county, thence down the Wisconsin river to its mouth. For the most part, this is missionary ground — some of it almost as much so as China — and there are vast tracts of timber land not yet invaded by a settler, which, alive ere long with the hum of industry, will be the arena of moral conflicts.

There are 100 churches on this field, only thirty of them self-supporting—leaving seventy dependent on Home Missionary aid, in amounts varying according to circumstances. Only two churches receive over \$800 each; the average is about \$240; and the total of appropriations during the year is a little less than \$12,000. The year's contributions of these 100 churches to Home Missions were \$1,752.71. Forty-seven ministers have supplied 61 churches and 52 out-stations, showing that the work of Home Evangelization is not neglected. The majority of our ministers take care of one or two churches each, and in destitute neighborhoods, by regular visitation or occasional appointment, in school-houses and sometimes in whisky saloons, preach the gospel of Christ. The people in large numbers come to hear them gladly. The most of our new churches are gathered in this way. To the poor the gospel is preached, and so the kingdom of Christ is built up. This work of Home Missionary supply is a legitimate method of multiplying churches of our faith and order—not crowding them in where there are already too many churches, but planting them in regions neglected by others and in advance of others.

We must more closely work the material already at hand, and be wise to convert our *foreign population* to Christian truth and life, or they will convert us to something else. God has laid this special duty on the churches of Wisconsin. Are we as a denomination appreciating the responsibility? We educate young men that they may stand behind the counter, or in the bank, speaking in a foreign tongue; but how rare it is that we find a church training a young man that he may tell in another tongue the wonderful works of God, and do successful business for Christ, while doing well for himself. When we take hold of this part of our Home Evangelization work with a real purpose and hope of thoroughly doing it, the fruits will appear.

CHURCH BUILDING.

In this there has been some fair advance during the year. Six houses of worship have been completed and dedicated, five of them by home missionary churches. The aggregate expense was about \$52,000. The Congregational Union furnished \$1,700, and there was pledged at the dedication to meet indebtedness on these home missionary churches, \$3,259.45. Several houses are now in process of erection, and two are nearly ready for dedication. Several also have made important additions and repairs. There are only sixteen churches that have not houses of worship, though some are poor, and altogether inadequate. Not much progress can be made until there is a church home; and this object makes its strong appeal to prudential motives, as well as to spiritual wants. It is good and shrewd economy for a young community to build a house of worship which adds to the value of corner lots and speaks well for the town. It is well that we can get money even in this way. There is a real need for the Congregational Union, and that society does a wise and noble work; but every community should know that in church-building they are simply helping themselves, and rarely give so much as they receive, even as a matter of finance. In the matter of church erection, very few rise to the height of absolute *giving*, and that because it is the Lord's work.

We need a book of plans and suggestions, for our home missionary churches especially, for the saving of trouble and waste through inexperience and difference of opinion, and for securing convenience, attractiveness and propriety without additional cost. Whosoever shall provide such a work will confer a lasting blessing on our churches throughout the West.

CHURCHES ORGANIZED.

Eight churches have been organized within the year, with a membership of 74. With one exception they are on new ground, where the gospel had been preached only occasionally, if at all. The Home Missionary Society in this case is not simply a church-aiding but a church-making society. One of these churches, in a destitute region, beginning with six members, in a few months added seventeen on profession of faith. It is far easier to start a church than to perpetuate it, and secure its growth; but where a few Christian families desire a church home, and are willing to meet their fair share of its responsibilities, experience encourages the favoring of their wishes.

SELF-SUPPORT.

Only four churches have become self-supporting this year. That in Grand Rapids, with 25 members, which with \$200 aid paid \$700 salary, becomes independent, and pledges \$1,200 to its pastor. This was chiefly the fruit of a revival, by which 55 were added to the membership, and the work was thorough enough to convert the *pockets* of the people, thereby proving it divine. We need a good many *re-conversions* of that kind, in our stronger churches. The church in New London, that with \$100 aid paid \$700 salary, assumes self-support, and reaches \$1,000 salary—not the result of a revival in this case, but of an honest conviction that it *ought* to go alone, and not use funds needed by some feebler church; and the Lord has blessed that people in their effort. There are numbers of small churches, where the soil is poor, or where the American population is scarce, and dwindling, that will be long in reaching self-support—perhaps never will—which yet should not be abandoned. Some of our best

spiritual material is hid away in these obscure places, and not a few of our future ministers and influential laymen will come from them. But there are other churches not a few, in growing towns, and in which are men of means, that ought to crowd toward self-support; some that should reach it immediately. It should be made a matter of conscience with them, prayerfully to consider whether they have a right to ask, and with the missionary committee whether they have a right to recommend aid, while the loud cry sounds from new regions beyond, "Come over and help us." The aiding of a church that has come to the point of *possible* self-support, is not more unjust to really needy churches, than it is injurious to the recipient. By declaring their independence, building a shelter for themselves, taking care of their own household, and doing their part of the work in more destitute regions, these churches will get self-respect, strength, growth in numbers, and in all those spiritual graces that are nurtured by cheerful, active obedience to the Master's call.

MINISTERS ORDAINED AND INSTALLED.

Four ministers have been ordained, five installed as pastors, and several more are soon to be installed. The frequent *change of ministers* in our home missionary churches is one of the chief evils with which we have to contend—more disturbing than all other things combined. Sometimes changes of this kind are desirable; but they are far too frequent, and often occur for very insufficient reasons. Churches and ministers seem to be equally fickle, and both parties should seriously consider the matter. Doubtless installation will help toward greater permanence; but the real difficulty lies further back, in an undue ambition and a love of change. The churches kept in a perpetual commotion in getting rid of ministers and getting new ones, are not those that show the largest growth, or give the best evidence of spiritual life. Parties are formed, a spirit of strife appears, and plans are not formed wisely with a view to future, permanent results.

In certain circumstances transient work answers a good purpose; at least it is the best that can be had. And so we find it well to employ Theological undergraduates, during vacation. These young men, eager for the battle, bright with hope, and full of enthusiasm, often do excellent work; but they generally regret that they must break up, just as they have got the forces at command, and the door of usefulness open. Still, this is better than no supply, and sometimes a young or discouraged church is thus started in the line of permanent success.

CONTRIBUTIONS.

In the matter of contributions to Home Missions we are greatly at fault,—specially the self-supporting churches, nearly all of them gathered and built up by home missionary funds. Some of these neglect the annual contribution, and *none* give in proportion to their means, or as the cause requires. With shame I repeat that the churches of this District average only thirty-four cents a member, and a part of this is given outside of the churches. This may be due partly to frequent changes in the ministry, partly to the neglect of ministers; but largely to lack of appreciation and to selfishness. Surely we ought to average *one dollar a member*; and this would secure an aggregate of \$10,000, instead of \$3,000, from the whole State. We have farms, houses, merchandise, mills and bank stock, enough to warrant this at least; but it can be done only as the ministers with a hearty interest press home on their people the work as :

privilege and duty. The mites gathered from ALL our poorer, and the generous gifts and legacies of the growing number of our wealthy members, turned into Home Missionary channels, ought ere long to bring the State to self-support, and allow the offerings of our Eastern friends to pass on to the newer regions beyond.

THE WORK BEFORE US.

We live in a State whose material resources have only begun to be developed. "The lines have fallen to us in pleasant places; we have a goodly heritage." Railroads are projected and are building in almost every direction. Immense timber lands are to be made tributary to the building up of Christ's kingdom. Along these new lines we are responsible for doing our part in planting the church of Christ. Having gained so much in thirty years of toil and struggle, what should we not do in the coming years, with such increased facilities and such golden opportunities for Home Missionary work! In the next ten years we ought to make solid marches into the empire of darkness, and cause many a present wilderness to become as the garden of the Lord.

To accomplish this, we shall need not only money but MEN—ministers adapted to the work, and who will *give themselves wholly to it*, and thus succeed; men to whom pioneer difficulties give inspiration; men who can work patiently and hopefully in rough places, to lay broad and deep foundations for coming generations. The men who regard it as a great burden to go into remote and rude places to preach the gospel, will not be likely to succeed. There must be an element of Christian heroism; the feeling that it is a *grand privilege* to preach the gospel in this way. We have little sympathy with the whine about hardships, though there *are* hardships. Men and families volunteer to go into new and remote regions, to locate farms, to make homes, to gain material good, through much patience and hard labor. And shall we be timid and complaining, looking for a church in good running order, and on a railroad, when the Master opens the way for us to go in and subdue the wilderness; to pre-empt and possess the land for Christ and a Christian civilization; to secure spiritual good and everlasting rewards. Let us take Paul for an example, with his solemn sense of duty toward a world lying in ignorance and sin. Consider the light he let in upon realms of darkness; the churches he planted; the vast number of souls he won; and with what apparent disadvantages! Paul's consecration to the Master and his work is no more intense than *ours* should be. His spirit, his earnestness, his fervor and frequency of prayer, should be ours. Let the Christ whom Paul saw and loved be the motive power within us, and we shall need no other. This whole-hearted working for Christ—what inspiration, what power there is in it! Brethren, let us make full proof of our ministry!

MISSIONARY INTELLIGENCE.

CALIFORNIA.

*From Rev. I. W. Atherton, Los Angeles,
Los Angeles Co.*

Change of Base.

The close of my third year here also closes my pastoral connection with this church. A lung difficulty, threatening for years and now fairly developed, compels me to resign. By advice of the Superintendent, I go, for the present at least, to Riverside, 60 miles farther from the coast. It has a greater elevation, is mostly free from fogs, and is considered peculiarly favorable for pulmonary affections. About a year ago there was started there a sort of colony; fifteen or twenty families are already on the ground, and more are coming. The material is intelligent and cultivated. They have no resident minister, but need and ask for one.

You will not wonder that I find myself deeply rooted here. This is my first work in California, and one that I have wrought, under God, almost from the foundation. It has grown into me and I into it. In leaving it, I seem to leave part and parcel of myself. *Mine*, in a sense, is the place, the church, the people, the dear lambs of the flock,—all objects of intensest solicitude and prayer—how can I leave them? Three years ago, I entered upon the work with the vantage ground of a neat and attractive chapel, ready to hand; a constant reminder of him who here pioneered “the Congregational way”—Rev. Alexander Parker, whose persistent energy and pluck, under God, carried it through. But besides the chapel there was little, and some things that were worse than nothing. In the mouths of many were jeers and reproaches; here and there only was there one to bid us a hearty God-speed.

Now we are one of four Protestant churches, all small, but with one ex-

ception, having comfortable houses of worship. The Congregational church has a membership of 87, a congregation ranging from 50 to 80, a flourishing Sabbath school of about 70, and some 30 choice families, in sympathy and association more less closely identified with its interests.

All this, by the help of God and of his chosen agency the American Home Missionary Society, which has all the while stood as our chief pillar, has been worked up in three years; the last two of them years of severe pinch and drought. God has given the church favor in the eyes of the people, and the hardest foundation work, probably, has been done. Who now in the name of the dear Master, will lead this little band on to a position of assured strength and triumph? To one fitted of God for this work, here is a grand opportunity and a glorious privilege.

From Rev. J. H. Strong, Soquel, Santa Cruz Co.

Not for Self.

Ten dollars of the thirty here contributed for Home Missions, were given by a young lady member of our church, who earned it by school-teaching. After a presentation of the subject, she handed me the \$10, saying that she looked at her duty in a new and different light. She had thought that all she could do should be done here at home, because we are so weak and dependent. But she now felt that she was mistaken; that it was her duty and privilege to give to objects outside of ourselves; and this she gave, a free-will and thank-offering, to further Christ's cause. I am the more gratified in crediting to your Society the above amount, because some so shrank from giving, and thought we should be able to contribute very little this year.

Thus God sometimes makes people willing, and results are accomplished, when we are in the way of duty, far exceeding our expectations. We are encouraged by the recent coming of two Christian families, who have purchased places among us.

NEBRASKA.

From Rev. O. W. Merrill, Superintendent.

Pioneers Wanted.

The quarter now closed has been spent largely in exploring settlements that have grown up in great numbers during the last summer. This has required about 1,800 miles of travel. On the fields already occupied good progress has been made, though many of our missionaries have worked under pecuniary embarrassments. There is *no money* in these new fields, and the missionaries are almost entirely dependent upon the Society for what only money will buy. We have organized but one new church, but at several good points we have little flocks already waiting for a shepherd. I inclose a statement of several counties in which I find good Congregational brethren. In York county, Rev. Mr. Hills, of Missouri, has bought lands for a small colony, with which he brings a church of a dozen members, organized and ready for work, in early spring.

Several new churches should be organized in the spring, and men must be found to re-enforce our overburdened brethren; dividing their fields, now far too wide for wise and effective cultivation. We *very much* need five good pioneer men *at once*, and the early spring will imperatively demand as many more. Will they be forthcoming?—men fitted for pioneer work, and ready to “endure hardness” along with the people who are willingly “roughing it” for a time, with an eye to merely temporal ends. Let us hear from those who covet the *eternal* recompenses!

From Rev. T. N. Skinner, Milford, Seward Co.

After Harvest.

An attack of typhoid fever, from which I have nearly recovered, leaves me not very strong. I am able to do but little, yet grateful for what strength I have, and am hoping, praying, and looking for a rich spiritual ingathering. Our material harvest proves not so abundant as we had hoped; wheat averaging about eleven or twelve bushels to the acre; oats, forty bushels; and corn, probably forty bushels. The smallness of the price is discouraging; wheat, sixty to seventy cents; oats, twenty to twenty-five cents; corn, probably twenty to thirty cents.

Some of the exciting things now stirring us are: an unprecedented way of trying to remove our county seat; the coal experiments; and the new State constitution—which I think will carry, except such articles as those looking to compulsory education, and female suffrage. Strong opposition grows out of the non-exemption of more than \$5,000 of assessed value for church property. This I approve; for I cannot favor the erection of costly edifices, while there are thousands of places needing the money so worse than wasted. It is all aside from the primitive simplicity—this ostentatious display, which may please the eye without purifying the life, or planting Christ's love deep in the soul.

KANSAS.

From Rev. S. G. Wright, Barker's, Douglass Co.

Veteran in a New Field.

I left my old field of labor in Illinois, with the conviction that my long home missionary experience there would enable me to do frontier work here to better advantage than could those without such experience. This is a country

settlement, with no village; the people are farmers, none of them in a condition to take a boarder. Yet all of them wished me to "visit" them for a week or two; so I began, like an old-fashioned country school-master, to labor and "board around."

After having been at the head of a family for thirty-nine years, this was quite a change. In every case I had the best of attention and care, according to the ideas, habits, and ability of the several families—not always, perhaps, enjoying all that most of our Eastern people consider the perfection of comforts, but the best the people had. The few brethren were greatly cheered by my coming, and from the first Sabbath it seemed as if the Holy Spirit was present, applying the Word. At the first prayer meeting, one young man rose for prayers, and soon expressed a hope. At the next, a young lady was convicted, and after a few weeks was rejoicing in Christ, and telling of his love. The first evening twenty attended the prayer meeting, and week by week the number and interest increased, until we had near fifty; when sickness somewhat reduced the number. Meanwhile I was going from house to house, visiting some forty families, talking with all I met, to gain acquaintance and to recommend the religion of Christ, usually closing my interviews with prayer. On the Sabbath, I lead two Bible classes, and preach twice, at stations four miles apart.

In one of my visits a young lady tearfully promised earnest attention to her spiritual interests. I am glad to say she redeemed her pledge, and is now in covenant with the church. In another family a man and his wife, greatly interested, promised me they would kneel and pray together before retiring. This pledge they have kept, and I trust they are both born of the Spirit. In yet another, the father of eight children had been terribly addict-

ed to profanity and passion. Now he attends the Sabbath school with his children, and has resolved to break from his evil habits. On a recent Sabbath he called his children around him and told them that he had not in his youth such privileges as they now enjoyed, but had grown up in wickedness, until it was hard for him to change, though he was trying; and urged them to begin at once to obey the Holy Bible, now more precious to him than all other books. As he talked the tears of father, mother, and children mingled freely. It was a scene never to be forgotten, and over which I trust angels rejoiced. Other marked cases of interest have occurred, in which neglecters have become regular attendants on public worship. At the last communion service, eight were received into covenant; five of them on profession of their faith, and four were baptized. Others we expect will unite hereafter.

From Rev. J. Chew, Ottawa, Franklin Co.

Encouragements.

We are not wholly without encouragement. A gentleman, whom we will call Mr. A., was stopped on the street by another, Mr. B., a few evenings since, and asked to take a walk. Mr. B. commenced telling Mr. A. what a sinner he had been; how, as Mr. A. well knew, he used to drink and sometimes do worse, but that since he had attended the Congregational church he had completely abandoned those habits, and wanted to lead a new life altogether; and would Mr. A., as an experienced Christian, advise him what to do?

The very next evening (Sabbath, after preaching), Mr. A. was again stopped in the street by another gentleman, who sought his advice on the ground that he was very unhappy; the preaching made him miserable; and he must either give up hearing the preacher, or be a different man. He preferred the

latter, and had some thoughts of joining the church; what would Mr. A. advise?

These are two of the foremost men in the town, and from appearances not likely to be the first among my unconverted hearers to inquire what they must do to be saved.

May they grow in grace, and their conversion be the harbinger of many more!

MINNESOTA.

*From Rev. L. Wolfen, Fergus Falls,
Otter Tail Co.*

At the Front.

I found here, only two months ago, a *promising* village, then about five months old, the inhabitants numbering about 800. Since then the population has about *doubled* in number. The village is on a branch of the Red river, with an unrivalled water privilege. A saw-mill and a grist-mill have been built, and other mills will be built next summer. Those who seem best to understand western life, think that Fergus Falls is destined to be a large city.

The best place I could find for public worship was in a carpenter's shop, where I used the bench for my pulpit. Since then we have secured a hall, and now a school-house is building, soon to be finished, where we will hold religious services during the winter. There are a number of Christian families here; among them a few of our denomination. The people in general are anxious that the gospel should be preached here, and there is a great need of it. My average congregations are forty, and in a more suitable place the number will increase. We have just organized a choir; have a promising Sabbath school with an average attendance of about thirty, and a Bible class. We have a good superintendent, and a library of about sixty volumes. This we have accomplished in less than three months, and

by the grace of God we expect more during the three months before us.

Our great trouble has been to secure a home. As it was an impossibility to hire, I was obliged to build, and for this I had no means, as I had just left the Seminary; so we have lived very uncomfortably thus far, but by the kind aid of friends, brighter prospects are before us.

From Rev. C. H. Merrill, Mankato, Blue Earth Co.

Long Step Ahead.

We are all very grateful for the amount of aid pledged us for the coming year, in the straitened condition of your Treasury. I trust we shall show ourselves deserving of it, by paying up all bills incident to building, and entering our new house ready to take a long step towards self-support next year.

We dedicated our chapel on the first day of November. On the Sunday following we received eight persons (three of them heads of families), a strong accession to our force. We have now a membership of fifty-two, after having been organized about fifteen months. We have had accessions at every communion; have built a chapel, and accumulated church property to the amount of between \$4,000 and \$5,000—not yet wholly paid for—and have in operation a healthy Sunday school. We speak not of this boastingly, for we have been lifted along at every step by divine and human aid. Providence has seemed to mark out the way for us; and kind friends, among whom your Society has the first place, have generously come to our assistance. Friends of other denominations here expressed great surprise when, at the dedication, figures were read giving a statement of our finances, and showing the sums raised; for, as they truly said, we had no men of means. Each one did what he could, and trusted God for the rest.

We have hardly taken breath in our new home yet; but, now that the pressure of building is removed, are preparing to organize our forces for aggressive church work. We are no longer limited in the number of our meetings by strolling players and public dances, and our earnest prayer is for an outpouring of God's Spirit, giving yet greater cause to praise him for his goodness.

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From Rev. E. C. Starr, Waseca, Waseca County.

Hard at Work.

For the last three months, besides our two regular preaching services, I have preached twice in a school-house toward Meriden, and once in another toward Blooming Grove. The people attend these services, and urge that I come oftener; but I cannot often hold three services a day, besides superintending the Sunday school, and sometimes teaching a Bible class (all of which, and more, I did last Sunday), and I do not think it best to leave Waseca without evening worship.

There has been a steady increase in our Sunday school attendance, now averaging 78. We have received a beautiful illumination, a call-bell, one library of 100 books, and another of 180, besides 40 "Happy Voices," from Eastern Sunday schools, and a similar supply is now on its way, for a neighboring school. We sadly need a bell as a standard of time—there being none in the county yet. Two boys in our Sunday school come nearly five miles, sometimes on foot, and have not been absent for four months,—I know not how much longer.

In the place where I preached on last Sunday, they had formerly had Moravian and other preachers, but there had been no service for two or three years. An old lady urged me to come and preach, but most thought it doubtful if any came to hear. We

had a good number, however, and the people seemed to be interested. The school children had been over and scrubbed the rough floor of the old log building beautifully clean; and when I came away some one said that, if I could not come they proposed to get some one else, and "have preaching, anyhow."

There has been more than usual religious thought, though little seems to come of it yet, in most cases. I am trying to labor with patience, and to wait in hope.

IOWA.

From Rev. W. Spell, Greenwood Center, Crocker Co.

Breaking Ground.

I write this from the banks of "the upper Des Moines," on both sides of which is one vast prairie. The people that have come in here are poor, and so illiterate that I cannot imagine where they have lived. If any people need the gospel and Christian training, they do. They came here to take homesteads; most of them live in sod houses, and the crops are raised without fences. There are four wooden school-houses, and others of sod. The "sod school-house" tells its own story; and the idea that prompted that, will ultimately build a "house for the Lord." These vast prairies will soon be occupied by a better class of people. A railroad is to run through the center of this county, from Fort Dodge and Algona into Minnesota. A county seat is to be laid out; a court-house is to be built; mills will be set up on the Des Moines. In view of this prospect, we want the region to be possessed for the Lord. I have been for some weeks trying to sow the "Word of life" among this people. They wish me to stay, but have no place to put me, and are not able to build one. But I can "stay over night, and they will divide their

Johnny-cake and sorghum with me, if I can put up with it!" All hail to such a people; they will do better by-and-by!

If our Eastern brethren get the dyspepsia, let them come out and shoot these tall cranes, or the thousands of prairie chickens and ducks that abound here, and have them cooked in one of these sod houses, and they will sleep well after a good hunt, if only the fleas will let them!

From Rev. W. H. Barrows, Anamosa, Jones Co.

Self-Support.

I am happy to say that this church will not ask aid the present year; and, unless weakened by removals or otherwise, they expect to be permanently self-sustaining. Our numbers are still small and we are by no means wealthy, so that it is only by united effort that we can take this step. We have great reason for gratitude for the aid received from the Society in the past, and I trust we shall remember its claims in our annual contributions.

What is in store for this little church on the prairie, we cannot tell; but we would humbly trust in him who has begun the good work here. We have now a neat edifice, a good organ, a good Sunday school library, and a complete parsonage.

I would express my thanks to the Society, for the sympathy and encouragement I have received, while acting as one of its missionaries; and whether I shall labor in that capacity in the future or not, I shall ever take a deep interest in it, and its great and good work.

WISCONSIN.

From Rev. M. M. Martin, Maconie, Dane Co.

Our New House.

We have finished and dedicated our new house of worship, and if ever a

people rejoiced in living in a new house, our people do.

We have as *neat* a church as I have seen in the West. Everything about it is very plain, and every dollar that was put into it seemed to be put in the right place. It will seat about 250 easily, and 300 if necessary. The audience room is 32 by 46 feet, with a vestibule of comfortable size. It is heated from below, so that the whole room is clear. The church is finished and furnished, all the money, except \$37, is pledged to pay for it, and the pledges are all "good." What is better than all, the house has been filled ever since it was dedicated, and every one seems satisfied with the location, the house, and the management. The other churches are all heavily in debt for their houses, some of which cost more than ours; but we would not exchange with any of them to-day.

I am now working, praying, and looking for *that higher good* for which the church was built. I am trying to impress upon myself and my people the importance of a more thorough consecration to the work of saving souls; and I cannot but hope that God is preparing the way for a good work here.

From Rev. D. A. Campbell, Pine River, Waushara Co.

Ten Years' Service.

I here close my ten years' labor with this people, being now nearly fifty years of age, and feeling very much the effects of over-work, under many discouragements. I think that ten years ago, when I settled in Pine River, there was not a praying soul in the village. The church, which had been organized in another place, and had suffered much from removals, accepted Pine River as its base of operations, for my sake, as my home was there. Many thought it strange that I should choose this point, where spiritism and infidelity seemed to bear sway. But God has been with

us. We have now a good church building, and a membership of more than thirty, notwithstanding the many removals. On this whole field we have been prospered more than our enemies, and more than our friends of other denominations. If your missionaries who have labored here from the first have not been men of very great ability, they have at least maintained a reputation for integrity, which has had much to do in giving Congregationalism the high position it holds in this region.

MICHIGAN.

From Rev. H. M. Holiday, Alma, Gratiot County.

Some of the Trials.

If we suffer some privations, we have no complaints to offer. We cannot look upon ourselves as alone in our experiences of evil. Disappointment, sickness, and even death, are in the lot of others. But we feel that we are living a strange, new life here, whose singular features have been more prominent during this quarter, than ever before. Yet in all these experiences we do not forget God's blessings, in the daily enjoyment of which we are living.

Our congregations have been small, owing to the great amount of sickness—ague, chills and fevers, and bilious complaints generally. Though the sickness has been unprecedented, there have been few deaths. In our own family, certainly, we have never before been called to such trials. By times we have been all sick, and all alone; for they were sick in almost every house. I have not been able to do any great amount of pastoral visiting, though so greatly needed.

I go into a house, and the first room I enter has a bed and two or three cots. Here the mother lies shivering, and there are the pale, sickly children. There is no one to rise and let me in. The father had his ague for

to-day, earlier in the day, and has gone out to do such work as he can.

Without help, without money, frequently wanting what some call the common necessities of life; for weeks together without butter or meat of any kind—but I will stop this. I look into many homes among us, and I know they cannot be much better provided for. It is not just like preaching the gospel in New England for \$1,200 a year. Yet it might be worse. I wonder, sometimes, that we are not discontented; yet we are not. When this sickly season shall pass, and the frosty nights return, we shall have more to cheer us. We must soon vacate the tenement where we are now living, and I have been thinking of putting up a cheap house to accommodate us for the present; but *how? Wherewith to finish?* These are the embarrassing questions; and winter will soon be on us, fierce and strong. I do not see but that I must commence it somehow, and trust in God to help me through. If your payments are not now so prompt as we could wish, we know that they are made with all the promptness possible, and that they will *surely come some time.*

From Rev. P. H. Hollister, Hancock, Houghton Co.

Fruits of Three Years.

Last Sabbath I commenced my fourth year of service with this people. Very precious were the memories recalled by the occasion. These years have not been without their struggles and sorrows, yet they have been filled with tokens of the loving-kindness of the Lord. During my three years' service here, 83 have been added to the church, 17 of them on profession of their faith. A comfortable parsonage has been procured, a very tasteful and convenient church edifice built, with ample shed-room for the horses. In fact, after the destructive fire of 1869 we were

compelled to "begin at the beginning." What the apostle was constrained to say of himself is most assuredly true of us: "Having obtained help of the Lord, we continue into this day." For myself, I can truly say that these have been the happiest years of my ministry; and I think I feel a greater desire than ever before to do honest and faithful work for the Master.

During my absence at the East, everything went on quietly and prosperously. My people raised about \$1,000, due upon the parsonage, so that I might (as they said), return to a house free of debt. We all feel a great deal happier.

I find a deep and tender interest in the Bible class, and believe that the prayers of its faithful teacher, now temporarily absent, are about to be answered in youth brought to Christ. There are very many discouraging things in the condition of the community about us, but in my church and congregation I have everything to cheer me. Things are looking well for the fall campaign, and with faith, prayer and labor, I am confident that we shall see the salvation of God.

MISSOURI.

From Rev. C. C. Harrah, Brookfield, Linn Co.

Save and Give!

I regret that I hold the Society's commission only because I would, if possible, appropriate the money elsewhere. Every man that can raise a dollar, or a thousand dollars, for Home Missions, should do it *now*. Having spent more than half my life west of the Mississippi, I believe I understand the West and its needs, and it has come to be my daily prayer, that God may send *more consecrated men* into these States and Territories. Leaving the Seminary a year ago last April, I took two men's work in Iowa, that I might have a field large enough to support

me, and save the Home Missionary Society. God blessed that work. I organized two new churches and received into them and the original churches, 70 new members. I could no longer do the work required, and, from what seemed to me a clear direction of Providence, decided to come here, though I shrunk from following a man of Mr. Salter's peculiarly attractive power. I hope that I shall not be necessitated to receive aid from you after this year. Every man in the ministry and out of it should *save and give* that God's work may go forward in this western country!

We very much need a true revival here. I am burdened with desire for it. It must come, if it comes at all, by the outstretching of God's almighty arm; and I beg you, therefore, please pray for me; pray for us! May the Lord bless you, and bless all the churches which we are endeavoring to plant in this great country!

From Rev. M. J. Oellan, Kingston, Caldwell Co.

A Fruitful Land.

Much interest has been shown, at times, under the influence of evening sermons which I have prepared especially for awakening the young people; and I am arranging to secure the labor, for a short time, of an evangelist, from which I hope for good results. I do earnestly pray for an outpouring of God's Spirit upon this place, for it has known nothing that could properly be called a "revival of religion," for many years; not within the memory of the present inhabitants, as far as I know.

I am beginning to learn the value of a "possession of the ground" here. I went to southern New Jersey last summer, and have seen now most of the country from Maine to the District of Columbia, and between the Atlantic and Missouri river, and as beautiful a country as this of ours I have yet to see. I find too that in spontaneous

fertility it much exceeds the boasted fruit lands of Jersey and Delaware; while even in their specialty, fruit-culture, I have reason to believe that in many respects we can equal or exceed them. I saw nowhere at the East as fine fruit as we had this season, either in quality or quantity. In grapes and apples we greatly exceed southern New Jersey. Our grain crops too, corn in particular, are good, and this season (for the first time since I came), has demonstrated the superior agricultural capacity of this section. I thank God that, to meet the sure material growth, the gospel of Christ is planted, and plans so well organized.

ILLINOIS.

*From Rev. F. Bascom, D. D., Hinsdale,
Du Page Co.*

That Union Plan Works.

In my last report, I informed you of an arrangement between the Congregationalists and Baptists, by which both churches were to worship together, and unite in supporting the same pastor; and expressed the hope that this arrangement would render further aid from your Society unnecessary. I am happy to say that this hope is realized. The united congregation have invited me to continue with them, and have assumed my entire salary.

My people have had no opportunity to express their gratitude to your Society, by formal vote, but they will do it from year to year, by their contributions to your Treasury.

After four months experience, I am able to report the union as working pleasantly and prosperously. Our congregations on the Sabbath are about doubled; our united Sunday school numbers about 100. Many of our prayer meetings are spiritually refreshing. Attention to preaching is always good and sometimes eager; though as yet fruit does not appear in such meas-

ure as I have been accustomed to expect, and to gather, in other fields.

Most of the male members of both of my churches are compelled by business to be in Chicago every week-day from morning to night—a serious obstacle to pastoral intercourse with them, and to their co-operation with their pastor in church work; so that I can scarcely avoid a feeling of isolation, and a painful consciousness of drawing my bow at a venture. I deeply feel that my "bow must abide in strength, and the arms of my hands be made strong by the hands of the mighty God of Jacob," if, in these circumstances, much good is to be effected.

"The Illinois Band."

I believe I am the last of the "Illinois Band" from Yale Theological Seminary, that continues in the regular duties of the ministry. Four of our number have died. One still continues at the head of the Institution, the founding and fostering of which was a prominent object in our original plan. The other members, though still permitted to labor in the ministry, more or less effectively, are released from a regular charge. Soon we shall all have passed away; but while we live, and I trust in eternity as well as in time, we shall not cease to rejoice that we were permitted to spend our lives in such labors, in such a field, and at such a period. Could I speak to the Christian young men of our country, who are just forming their plans for life, I would exhort them with all the earnestness and confidence of one who has tried what he recommends—to prepare themselves for the ministry of the blessed gospel, and then "go to the front."

*From Rev. B. F. Haskins, Victoria,
Knox Co.*

Early Conversion.

Our prospects have brightened beyond my most sanguine expectation. The congregations; especially at Vic-

toria, have increased beyond those of any previous year. The Sabbath schools also are in a very healthy condition. We have now three schools under the control of our two churches; and if the workers we now have shall increase in love for the work, and efficiency, as appearances indicate, we hope to organize another within our bounds, where one is much needed.

One of the scholars of the Elmore Sabbath school, after four weeks of severe sickness, lately died. He was a bright boy, eleven years of age, a favorite in both the Sabbath and day schools, and a good singer. I visited him frequently, talking with him about Jesus, of whom he had learned so much, and sung so often. He thought and talked much about dying and being prepared to meet Jesus, and prayed earnestly for the forgiveness of his sins. He gave his well-worn Testament to a beloved playmate, and calmly disposed of what little cherished articles he had, saying with composure, "I shall not need them any more." I have never witnessed anything that showed more clearly the value of early Christian training. Grace seemed truly to abound, in preparing him to die with so much composure; and also in enabling his poor widowed mother, with but one child left, to bear up under this heavy stroke, with great patience and Christian fortitude. I trust that I am better prepared to work in faith for the conversion of children.

INDIANA.

From Rev. H. B. Swift, Bloomfield, Green Co.

Solsberry

Our church at Solsberry is a power in the land. It is composed of sturdy Ohio farmers, the original anti-slavery men in this section of country, men who had during the Rebellion to look death in the face frequently—the "Knights of the Golden Circle" and

their sympathizers, being in power there. They love the Congregational polity, because they love freedom of thought and speech. My congregations are large and attentive. Nine have been received into church fellowship—the majority being men, and four of them heads of families. We have a good church building, and the best Sabbath school, I think, in the county. Some scholars come several miles to attend.

Bloomfield.

At Bloomfield we have a lot secured, and brick partly paid for, to erect a church building. We have also a plan for a neat chapel, to cost about \$3,000, and have several hundred dollars subscribed. But the brethren, being so few and poor, fear to commence. We have less than a dozen members, and yet the congregations are good. I preach on Sabbath afternoons in the court-house square and thus secure the attendance of persons who are never seen in any church. We worship in the Cumberland Presbyterian church, now without a pastor. They give us the use of their house, when none of their traveling preachers want it. On two occasions, after my appointments have been announced, they have brought without notice their own ministers to occupy the place, and next Sabbath they announce a third. I do think that if some of our benevolent moneyed men understood the state of affairs here, they would send us a few hundred dollars to commence operations with. Bloomfield is the wealthiest county in minerals in the State, and perhaps one of the least desirable for farming purposes. This section is covered with heavy timber, is very rough and hilly, and in consequence yet undeveloped. Three or four railroads are striving to reach us for our iron and coal. I have no doubt that had we a neat church, modern in its architecture, we would draw the largest congregation in town. What can we

do? Who will aid us in this good work?

In reading *The Home Missionary*, I found a statement that somebody had sent a box of notions to a missionary church, to be sold at a festival. Who will aid Bloomfield in this way, or in any other that they may prefer? Re-

member that Indiana is on the southern frontier of Congregationalism.

Next Sabbath is my second communion season at Solsberry, and the Sabbath following my first at Bloomfield, and we have no communion set at either church. Perhaps one could be sent, if the suggestion were made in the right quarter.

MISCELLANEOUS.

THE TREASURY.

Generous responses to this Society's appeal for help have continued to relieve the anxieties of its missionaries, while assurances of confidence and sympathy have cheered its conductors. The claims for reported missionary service, at the time of our going to press, have been reduced to about \$10,000, of which a little more than \$3,000 are for work reported in the latter part of October. Massachusetts, as usual, has most nobly and liberally come to our aid, through individuals, churches, and her never-failing Auxiliary. Nor has Connecticut been wanting. One of her churches—that in Bristol—has cheerfully remitted *three* collections.

We gratefully acknowledge this large reduction of our burden; *but the Treasurer needs \$10,000 for remittance, this day*, to men who have earned it by standing in their brethren's stead, at the front, in many a hard field. They will hold their posts till supplies can reach them. How long shall they wait for *your* part of that supply?

Nor is it enough to provide for these payments already due. The Society steadily expands its work, year by year.

Its receipts, to December, 1871, exceeded by \$17,800 those of the corresponding months of 1870. Yet it has not been able to keep pace with the manifest movements of God's providence. And just now the churches, by their representatives in National Council, have decided that still greater advances shall be made. They have enthusiastically "resolved" that \$500,000—twice the receipts of the last year—ought to be, and must be devoted to Home Missions in the year to come. But last year's receipts will not be doubled by a "resolution." If doubled at all, it will be by *acts*. That sum of money is to be raised by *voluntary offerings—your* gifts, and the gifts of those whom *you* may influence. Shall those gifts replenish the Treasury? Will you *begin* the work, by sending, *to-day*, your share of the \$10,000 now due to your waiting representatives at the front?

The National Council on Home Missions.

No subject awakened more intense interest, at the recent National Council, than the Home Missionary work. Early in the session, an able paper was presented by Rev. Dr. Roy, of Chicago,

setting forth the work and plans of the American Home Missionary Society, and the urgent need of means to extend its operations, especially in the frontier settlements. This paper, with another on Home Evangelization, presented by Pres. Merriman, of Ripon College, Wis., was referred to a committee consisting of Rev. H. D. Kitchel, D.D., of Vermont, S. F. Drury, of Michigan, Rev. Ephraim Adams, of Iowa, Rev. W. H. Ward, of New York, and Rev. Edward Brown, of Minnesota. Their report is as follows:

Your Committee have labored earnestly to clear the way of the Council to some decisive action which shall at once be wise and harmonious, and lead forth our now united churches into a new era of energy and liberality in their home missionary work. To this end, they have invited the utmost freedom of representation and criticism, and have sought light from all the sources within their reach. It will be impossible for your Committee, under this pressure of conference and inquiry, to do more than to indicate very briefly the convictions to which they have been led. And they offer these several results of their deliberations as, in their judgment, worthy to be made the expression of this Council.

First. We record with profound gratitude our sense of God's great and seasonable mercy in raising up for our times and for our country the American Home Missionary Society; we rejoice in the honor he has put on this agency in giving it the affectionate favor of our churches, and in blessing it for these fifty years with an evangelizing efficiency which has for its imperishable memorial State beyond State, from the sea to the river, and from the river to the ends of our earth, planted under its auspices with Christian institutions; and in the name of all our churches, both those which are aided and those which are aiding in this service, we bear grateful testimony to the eminent fidelity and discretion which have so generally characterized its administration.

Secondly. While we rejoice in the abundant fruits of our Home Missionary work and admire the liberal blessing that has crowned our labors in this direction, we are humbled by the

conviction that we have but *found* our work, not *done* it,—that we have only touched the skirts of our enterprise in its breadth and vital relations, and that it is now imperatively demanded of the whole fraternity of churches, united in this Council, by the very growth which God has given them and is ready more abundantly to give, by the expanding field that appeals to us by its destitution, by every claim of Christian patriotism, and by their allegiance to Christ and his redeeming purpose in all the world, that they awake now to the greatness of our evangelizing work, and give it without delay that full measure of zeal and liberality which shall equal the urgency of the demand.

Thirdly. Instructed by our work itself, as it passes from one stage to another, we discern the necessity of greater flexibility in our methods and measures, and we recommend (1) that a State organization be formed in every State, upon which shall be devolved the development and direction of the work in its own field to the extent of the funds it may raise; (2) that the Secretaries avail themselves to the utmost of whatever wisdom to direct can be gathered from those closest to the work; (3) that the policy and practice on which the Society has proceeded, of invading unevangelical fields and sending its missionaries to the regions beyond, and among all of whatever nationality open to our approach, be urgently pressed, and (4) that the obligation be still more urgently pressed on the aided churches, both in the older States and in the new, to cease from their dependence as early as possible for the sake of those famishing in the West.

Fourthly. We recommend that a committee of five be appointed by this Council to confer with the Executive Committee of the Home Missionary Society, and arrange with them a plan on which the State organizations can co-operate in efficient harmony with the parent Society for the common end; and that this committee take action in season for the plan proposed to be in readiness for the several State Associations, Conferences, or Conventions at their next annual meetings.

Fifthly. For the compassing of the vast evangelizing work now devolved upon us, we urge upon our churches that at once *not less than half a million*

dollars annually be devoted to our Home Missionary enterprise.

An evening was devoted to the consideration of this report and a discussion of the present aspects and claims of Home Missions, and the occasion was one of extraordinary interest and enthusiasm. The report was adopted by a unanimous, rising vote, after which, while the congregation remained standing, Rev. Pres. Sturtevant offered a prayer of renewed consecration to this work, and the vast assembly broke forth in singing

"I love thy kingdom, Lord."

During the discussion, frequent allusions were made to the present financial embarrassment of this Society, and on the next day the following resolution was adopted:

Resolved, That we hear with regret of the financial embarrassment of the American Home Missionary Society, occasioned not by the diminution of its receipts, but by the enlargement of its work, and we earnestly exhort the churches to make such prompt and liberal gifts to its Treasury as will enable it not only to supply the wants of its missionaries, but to extend the scale of its operations as the providence of God demands.

The Committee of Conference with the Executive Committee of this Society, recommended in the fourth paragraph of the foregoing report, consists of the following gentlemen:

Rev. H. D. Kitchel, D. D., of Vermont, Hon. Benjamin Douglas of Connecticut, Rev. Hiram Mead, of Ohio, Rev. J. W. Strong, D. D., of Minnesota, Hon. Henry White, of Connecticut.

This Committee propose to meet in January, when satisfactory arrangements will doubtless be made for carrying out the plans of the Council for throwing the burden of supporting their own Home Missionary work upon the older Western States, and leaving the Society free to apply its doubled resources to the evangelizing of the rapidly opening frontier.

It cannot be but that this unanimous and enthusiastic action of the representative men of our churches, from all sections of the country, shall awaken a new interest in this Society and its operations, speedily replenish its Treasury, and rally to its ranks "the right men"—enough of them to do the work set before us by the providence and Spirit of God.

The Black Valley.

We have seen no Temperance document better suited to instruct, arouse, and alarm the public mind in reference to the power, progress and evils of intemperance than this little volume. There is great graphic power in its arguments, and illustrations. Beautiful engravings also increase its value. It would give inspiration and strength to all our Home Missionaries, in their labors against intemperance; to have this book in their hand; and the man, or the men, who should furnish the means for giving it to each of these servants of God would be a benefactor on a large scale.

H. B. H

"Ebenezer."

September 25th, 1811, sixty years ago to-day, I was ordained in Dr. Nathan Perkins' meeting house, in West Hartford, Conn., as a missionary to go to "New Connecticut," under appointment by the Connecticut Missionary Society. Three days afterward, I left my father's house, in Granville, Mass., for my distant and then frontier field of labor. Traveling on horseback eighteen days, and stopping to preach on the three intervening Sabbaths, I spent the fourth Sabbath on the Western Reserve, where I have resided ever since, having had pastoral charge of the church in Aurora nearly one-third of a century, and of the church in Solon about half as long. But for ten years past, I have dwelt here as a superannuated minister. Looking back on

the wondrous changes God has wrought here during these sixty years, and forward to the more glorious changes he will yet accomplish, I am ready to say to every frontier pioneer missionary, "Thank God and take courage!"

While pastor of the church in Aurora, I spent considerable time as a missionary, visiting all parts of the Reserve, in the earlier years having my commissions from the Home Missionary Society of Connecticut, and in later years from the American Home Missionary Society. Three-score years having now terminated since I was ordained, I desire to commemorate the event by making a donation of thirty dollars to the funds of the Home Missionary Society, with the inscription upon it—"Ebenezer."

Tallmadge, O. JOHN SEWARD.

New Hampshire Missionary Society.

The seventieth annual meeting of this auxiliary was held in Rochester, N. H., August 24, 1871—Hon. LYMAN D. STEVENS, Vice President, in the chair. Hon. L. D. STEVENS read his annual report as Treasurer, and Rev. WILLIAM CLARK, D. D., presented an abstract of the report of the Trustees. Addresses were made by Rev. Drs. J. K. Young, and H. B. Hooker, and Rev. Messrs. W. D. Thomas, Q. Blakeley, C. E. Milliken and A. Mann.

The report makes worthy mention of the death of Rev. Dr. BENJ. P. STONE, whose many years of wise and faithful labor for the Home Missionary cause were commemorated in *The Home Missionary*, for January, 1871.

We give the following items from the

SUMMARY OF RESULTS.

Forty-nine missionaries have been in commission within the year now reported; nineteen during the entire year; thirty for periods varying from nine months to one month; the time of service of the whole being $24\frac{1}{2}$ years. Amount of appropriations, \$5,914 in aid of 87 churches; an average to each of

nearly \$160. Average attendance on public worship in 31 congregations reported, 2612; hopeful conversions in 21 churches, 109; members in 32 churches reported, 1205, of whom 257 are males; additions to 20 churches, 90, of whom by profession, 65; removals from 24 churches, 57; baptisms in 14 churches, 47; of which, infant, 11, adult, 36; scholars in 32 Sabbath schools, 1965; contributions, in 32 churches, to Home Missions, \$386.36.

RECEIPTS AND PAYMENTS.

The receipts within the year were \$9,507.88; of which for the American Home Missionary Society—in donations, \$567.53, in legacies, \$50.00—\$617.53.

There was sent to the National Society, directly from the churches, in legacies, \$4,514.50; in donations, \$578.41—\$5,092.91.

The whole amount raised in the State, was \$14,600.79—\$5,001.87 more than was raised in 1870.

The whole amount of disbursements, in the State, was \$7,258.19; leaving in the treasury, at the close of the year, \$5,629.11.

The New Hampshire Cent Institution and Memorial Fund, noticed in our last issue, are again recognized as among the most efficient helpers of the State Society.

Seventeen Theological students were employed in mission service, from one month to four months each, of whom the Trustees say: "As in former years, we are happy to be able to report, generally, the great acceptableness, fidelity, and usefulness of these young men. They promise to be greatly serviceable to the cause of Christ when they shall have completed their preparatory course, and have fully entered on the great work before them."

EMIGRATION.

"We should not be surprised at the process of decline in our mission churches, for it is well known the population is diminishing in nearly all our rural towns, as shown by the census

of 1870, compared with that of 1860. Within the decade the population of the State has decreased nearly 9000; the decrease occurring, mainly, in our agricultural towns; almost invariably, in towns where our mission churches are located. We may make up our minds that, in all probability, we shall never have fewer weak dependent churches in our State than we now have. We may rather expect an increase of such, for the constant process of emigration from our State is essentially weakening many of our hitherto strong churches, some of which, in consequence, are applicants for missionary aid in support of the institutions of the gospel. Let not these things dishearten us, or cause us to abate, in the least, our zeal or efforts in the glorious missionary work, for though our existing feeble churches may become more feeble, and our now stronger ones become weak by the inevitable process of death and emigration, souls, under the blessing of God on our efforts, are preparing for heaven and for greater usefulness to his cause and kingdom, by leaving our severe soil and bleak highlands, for the more fertile lands and milder climate of our great Central and Western country. Our beloved Granite State has been, now is, and will continue to be, a nursery of sturdy men and devoted women, to establish and maintain churches, schools, and all good institutions in the West, even to the Pacific."

The West.

Abundant are the calls made upon our benevolent and wealthy citizens for pecuniary contributions in aid of the great West; and they should desire to learn all they can about its necessities and claims.

Rev. Dr. John Hall, of New York, after a short visit to the West, said:—"One must be in the western country to know it. Most of us do not begin to comprehend it."

"There is a great deal of property in the West, but not much money, and of both, only a small proportion is in the hands of Christian people. Many who have gone westward have to use all available resources for some years in establishing themselves."

"The keen edge of the American population is cutting the nation's way toward the Pacific, and the best men are wanted just there. Let enterprising young ministers and Theological students read up and work up for the West." And let me add, then prepare to endure hardship and privation; for the successful minister in the far West must be a soldier.

Brethren of the East, you to whom God has given abundance, and hearts to use your means to the glory of God, can you stand still, while the enemies of religion are making such fearful strides, laying such deep foundations, taking possession of the very heart of this nation? Many of your sons are here; many more will come. They come with but little means, to raise their families here. Will you make no provision for them? Oh, how many of these are now being drifted away by the mighty tide sweeping over this beautiful land!—*Corr. Presbyterian.*

My Money.

"I have use for all my money," said a church member to a minister of the gospel, a short time ago, when he asked him to contribute something to Christ's poor, to aid them in liquidating the debt on their house of worship. In all his ministry he had never met with such a rebuff from a professing Christian. It went like a dagger to his heart, and no doubt to Christ's heart, too, for what is done to his servants is done unto him.

"I have use for all my money," he said—"my money." He reminded us of another "certain rich man," whose ground, like his, "brought forth plentifully," who called everything about him, even himself, his own. "*My fruits*"—"my barns"—"*my goods*"—"my soul," was his language. They were considered *his* property, not God's. They were all his own. He was a fair type of the covetous man,

who shall no more "inherit the kingdom of God," as St. Paul tells us, than the thief, the drunkard, the reviler, the extortioner, and a host of other notoriously bad sinners. Well, what became of him? "God said unto him, thou fool, this night thy soul shall be required of thee." Professing Christian, when you are asked to aid the cause of Christ, is this your language, "I have use for all *my* money?" Take care! God may say unto you as he said unto the rich fool in the parable. In a night, even *this*, he may "require thy soul," take it away—call it to give a strict account of its stewardship. "Then whose shall those things be which thou hast provided?" Ah! you cannot tell. This you will only know, that you can carry nothing out of this world.—*Exchange.*

Death of Rev. Dr. Guernsey.

Seldom have we been saddened by so sudden and painful intelligence as that of the death of Rev. JESSE GUERNSEY, D. D., Superintendent of Home Missions for Northern Iowa, which comes to us after the last page of this issue had been sent to press. Our beloved associate in youthful studies, in later pastoral labors, and since October, 1857, in the Superintendence of this Society's work, his death is a personal bereavement to us, as well as an

irreparable loss to the Home Missionary cause. What he was as a friend and Christian brother, many can testify who, with us, have long known the genial heart that has now ceased to beat. What he was as an earnest, wise, and faithful actuary of this Society, the brethren and churches of Iowa can attest, and will feel more and more keenly as they come to miss him from their missionary enterprises and counsels.

Though for some little time he had not been in good health, he made his arrangements to attend the National Council in Oberlin, and then to recuperate his energies by a visit to New England. At the last moment, he felt himself too weak to attend the Council, but we were looking for his appearance in the Bible House at any time, when the news came that a lumbar abscess, from which he was suffering with no apprehension of a fatal issue, suddenly assumed a malignant type, and he died at his home in Dubuque, on the night of December 1. He leaves a wife and six children to mourn his sudden departure. We join in the sympathy and prayer of the many who will share the sorrow of their bereavement. May the God of the widow and the fatherless keep and comfort them!

In a future number, we shall hope to give a fuller notice of Dr. Guernsey's character and services.

APPOINTMENTS IN NOVEMBER, 1871.

Not in commission last year.

Rev. J. H. D. Henderson, Springfield, Junction City, and Eugene City, Or.
 Rev. Samuel G. Wright Barker's District, Kan.
 Rev. Edwin Teale, Florenceville, Iowa.
 Rev. H. B. Dean, Prescott, Wis.
 Rev. John Pettitt, Homestead, Mich.
 Rev. G. A. Pollard, Glen Arbor and vicinity, Mich.
 Rev. Darius R. Shoop, Kalama and Bellevue, Mich.
 Rev. A. E. Allaben, To go to Missouri.
 Rev. George Lewis, Jersey City, N. J.
 Rev. Olney Place, Carthage and Deer River, N. Y.

Re-commissioned.

Rev. Elbridge Gerry, Oregon City, Or.

Rev. William C. Merritt, San Buenaventura, Cal.
 Rev. Elihu Barber, Lehigh, Kan.
 Rev. David W. Comstock, Paola, Kan.
 Rev. Calvin Gray, Geneva, Kan.
 Rev. Elijah W. Merrill, Cannon Falls, Granville and Douglass, Minn.
 Rev. James D. Todd, Lansing and Mower City, Minn.
 Rev. Henry Willard, Plainview and Smithfield, Minn.
 Rev. Ludwig Wolfson, Fergus Falls, Minn.
 Rev. John Allender, Prairie City and Mound Prairie, Iowa.
 Rev. Davis R. Barker, Amity, Iowa.
 Rev. Joseph S. Barris, Salem and Hillsboro, Iowa.
 Rev. George S. Biscoe, Tipton, Iowa.

Rev. William C. Foster, Civil Bend, Iowa.
 Rev. William F. Harvey, Jamestown and Wentworth, Iowa.
 Rev. Benjamin F. Haviland, Lewis, Iowa.
 Rev. Beriah King, Garnaville, Clayton City and one out-station, Iowa.
 Rev. Jacob Schneider, Locust Lane and Decorah, Iowa.
 Rev. William Spell, Seneca, Iowa.
 Rev. Peter Weidmann, Grove Hill and one out-station, Iowa.
 Rev. Reed Wilkinson, Wooster, Iowa.
 Rev. Frederic W. Fairfield, Rio and Wyocena, Wis.

Rev. Peter Valentine, Mt. Sterling, Seneca and Gay's Mills, Wis.
 Rev. Reuben Everts, Le Roy, Mich.
 Rev. William Irons, Rockford, Mich.
 Rev. James Verney, Fredonia, Mich.
 Rev. Robert Furness, Christian Co., Ozark and two out-stations, Mo.
 Rev. William H. Warren, Ellsardville, (St. Louis), Mo.
 Rev. Daniel R. Miller, Rochester, Ohio.
 Rev. George W. Walker, Chagrin Falls, Ohio.
 Rev. Burdett Hart, Vineland, N. J.
 Rev. Owen P. Jones, Turin and Tug Hill, N. Y.
 Rev. Mason Moore, North Lawrence, Moira and Lawrenceville, N. Y.

RECEIPTS IN NOVEMBER, 1871.

MAINE—

Dennysville, Cong. Ch. and Soc., by Peter E. Vose, \$35 00
 Portland, A Lady of the Bethel Ch., by W. Ryan, 5 00
 Mrs. W. Oxnard, 10 00
 South Freeport, Rev. H. Halsey, 5 00
NEW HAMPSHIRE—
 Received by L. D. Stevens, Treas. N. H. M. Soc.:
 Bath, Cong. Ch. and Soc., by Rev. Mr. Mann, \$80 00
 Hollis, John Shedd, to const. C. M. Shedd, L. B. Shedd, Rosaline M. Patch and Mary E. Patch L. M., 120 00
 Lyndeboro, Cong. Ch. and Soc., 23 50
 Mrs. Abigail Crosby, 5 00

Amherst, Rev. H. G. Jesup, 5 00
 Andover, South Cong. Ch., special coll., \$148; mon. con., \$46, by E. Taylor, 189 00
 Free Cong. Ch., by Rev. E. S. Williams, 126 31
 George Ripley, 200 00
 A Theological Student, 5 00
 Theological Sem., G. H. T., \$5; A. L., \$5, 10 00
 Campello, Ladies Sew. Soc., by Mrs. F. Kelth, (freight), 2 00
 Clifton, N. C. S., 5 00
 Cummington, Ladies' Benev. Assoc., by Mrs. Sarah B. Orcutt, Treas., to const. Mrs. Maria Porter a L. M., 32 00
 Grafton, Evan. Cong. Ch., special coll., by Rev. J. H. Windsor, 200 54
 Huntington, First Cong. Ch., by Rev. W. F. Avery, 10 00
 Lynn, North Cong. Ch. and Soc., by J. D. Haskell, Treas., 50 00
 Monson, A. W. Porter, 500 00
 Newburyport, North Cong. Ch., of wh. \$100 from Miss B. F. Tyler, to const. Rev. Leroy Warren a L. D., 285 00
 A Friend, 50 00
 Newton Centre, W. H. Wardwell, 100 00
 Northampton, First Ch., X., 50 00
 Plainfield, Cong. Ch. and Soc., by J. Barber, 7 25
 Sheffield, First Cong. Ch., in part, by J. N. Dickson, 64 80
 South Boston, A. C. Clapp, 2 00
 South Egremont, Andrew Bacon, 20 00
 South Hadley, Mt. Holyoke Fem. Sem., by Miss Sarah H. Melvin, 127 00
 South Weymouth, Second Cong. Ch. and Soc., to const. Rev. G. F. Stanton, W. Dyer and Miss Elizabeth B. Torrey L. M., 82 00
 Springfield, "Unabridged," 1,000 00
 Stockbridge, A Friend to the cause, 2 00
 Sunderland, Dorcas Soc., by Mrs. C. B. Trow, 5 00
 Taunton, Trin. Cong. Ch., to const. Rev. S. M. Newman a L. D., 200 00
 Townsend Center, Cong. Ch., by Rev. G. H. Morse, 54 63
 West Brookfield, Cong. Ch., in full, to const. Rev. R. B. Bull a L. D., by Rev. R. B. Bull, 51 00
 Whitinsville, George L. Gibbs, (freight), 2 00
 Winchendon, Ladies' Benev. Soc. of the North Cong. Ch., by Rev. D. Foster, (freight), 2 00

RHODE ISLAND—

Bristol, Miss Charlotte De Wolf and Mrs. Maria De W. Rogers, special donation, by Rev. J. P. Lane, 200 00
 Providence, Miss S. E. Jackson, 20 00

CONNECTICUT—

Bloomfield, Ladies' Benev. Soc. of the

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas., 10,500 00

Hartford, Cong. Ch., coll. in part, by Rev. J. B. Davison,	\$16 00	Herseyville, First Cong. Ch., \$2.75;	
Lawrence, Mrs. Betsey McGuire,	5 00	Leon, First Cong. Ch., \$8.75, by Rev. H. Pullan,	\$12 50
Mecca, Cong. Ch., by Rev. J. B. Davison,	9 75	Jalapa, Cong. Ch., \$5.25; Rev. T. Pugh,	12 50
Plagah, Cong. Ch., by Rev. M. W. Diggs,	10 00	New London, First Cong. Ch., by H. H. Page, Treas.,	35 78
Warren, Miss Ellen A. Darling, in full, to const. Mrs. Lydia M. Darling a L. M.,	15 00	Oak Grove, Cong. Ch., by Rev. M. Wells,	15 00
INDIANA—		Sterling, Cong. Ch., \$3.65; Seneca, Cong. Ch., \$5; Gay's Mills, Cong. Ch., \$3.50; Links Village, Cong. Ch., \$1.15, by Rev. P. Valentine,	12 30
Plymouth, H. Hervey,	5 00	Sun Prairie, Cong. Ch., mon. con., by H. E. Boardman,	7 10
Terre Haute, First Cong. Ch., of wh. \$25 from Capt. S. H. Potter, by Rev. N. A. Hyde,	112 53	IOWA—	
Cong. Mission, by Rev. O. D. Crawford,	5 00	Bentonsport, A Friend,	50 00
ILLINOIS—		Denmark, Cong. Ch., by Isaac Field,	61 00
Chicago, Memorial Ch., in part, South Ch., in part,	13 85	Eldora, First Cong. Ch., by Rev. C. F. Boynton,	45 06
Miss H. A. Farran, \$10; Mrs. F. W. Flak, \$5; Family Miss. box at Prof. Hyde's, \$5,	23 22	Franklin, Cong. Ch., \$5; Talleyrand, Cong. Ch., \$3; Webster, Cong. Ch., \$1.30, by Rev. F. Crang,	8 30
East Paw, Paw, Cong. Ch., by Rev. C. C. Breed,	7 50	Manchester, Cong. Ch., by L. Harvey, Muscatine, German Evan. Cong. Ch., by Rev. J. Reuth,	16 00
Farmington, Cong. Ch., by J. W. Newell, Treas.,	135 00	New Hampton, First Cong. Ch., by Rev. T. Bayne,	15 00
Galesburg, First Ch. of Christ, to const. Dea. A. N. Bancroft a L. D., of wh. from Sabbath School, \$39.60,	298 65	Otho and Tyson's Mills, Cong. Chs., bal. of coll., by Rev. G. Bent,	25 00
Geneseo, C. Perry, \$10; Mrs. E. Perry, \$10,	20 00	Ottumwa, Cong. Ch., in part, by Rev. H. Bros,	20 00
Greenville, First Cong. Ch., by Rev. M. M. Longley,	46 90	Waverly, Rev. M. K. Cross,	23 00
Griggsville, Cong. Ch., to const. Rev. E. C. Barnard a L. D. P. Cotton, D. Hoyt and Miss Ruth Tyler L. M.,	210 00	MINNESOTA—	
Lanark, Cong. Ch., coll. in part, by Rev. L. H. Higgins,	27 00	Belle Prairie, Cong. Ch., by Rev. W. A. Cutler,	10 00
Ontario, Cong. Ch., by E. Shedd,	16 50	Mantorville, Cong. Ch. and Soc., by Rev. N. W. Grover,	15 00
Richmond, R. E. Crosby, by Rev. F. J. Douglass,	1 00	Rushford, Cong. Ch., by Rev. W. W. Snell,	11 70
Springfield, Cong. Ch., bal. of coll., by Rev. J. K. McLean,	42 85	KANSAS—	
MISSOURI—		Manhattan, Cong. Ch., by Rev. R. D. Parker,	50 00
Greenridge and Windsor, Cong. Chs., by Rev. J. M. Bowers,	10 00	Solomon City, Mary W. Eastman,	2 00
La Grange, Evan. Salem Cong. Ch., by Rev. J. Schaefer,	3 00	NEBRASKA—	
Pleasant Mount, First Cong. Ch., by Rev. A. H. Missidine,	5 00	Elmwood and Salt Creek, Cong. Chs., by Rev. D. Knowles,	2 50
MICHIGAN—		Irrington, Cong. Ch., Rev. J. J. A. T. Dixon,	6 50
Received by Rev. Leroy Warren: Grand Rapids, First Cong. Ch., to const. Rev. J. Morgan Smith a L. D.,	\$100 00	Linwood, First Cong. Ch., by Rev. A. Dresser,	12 50
Manistee, Cong. Ch., bal. of coll.,	3 00	Norfolk, First Cong. Ch., by Rev. J. W. Kidder,	10 68
Bridgehampton, Cong. Ch., \$3.32; Port Sanilac, Cong. Ch., \$8, by Rev. D. Berney,	108 00	CALIFORNIA—	
Detroit, Second Cong. Ch. and Soc., by D. O. Penfield,	10 32	San Buenaventura, First Cong. Ch., by Rev. W. C. Merritt,	3 00
Frankfort, First Cong. Ch., by Rev. A. H. Fletcher,	61 65	San Francisco, Rev. Eli Corwin,	25 00
Jonesville, S. B. Vrooman,	25 64	Soquel, Cong. Ch., by Rev. J. H. Strong, to const. Miss Lula Hall a L. M.,	30 00
Mattawan, Cong. Ch., by Rev. J. Crane,	29 80	OREGON—	
Napoleon, First Cong. Ch., by Rev. S. D. Breed,	7 25	Oregon City, First Cong. Ch., by Rev. E. Gerry,	9 00
WISCONSIN—		CANADA—	
Received by Rev. F. B. Doe: Appleton, Cong. Ch.,	\$40 25	Sherbrook, Prov. Quebec, Thomas S. Morey,	6 00
Brandon, Cong. Ch.,	8 67	HOME MISSIONARY,	21 00
Fond du Lac, Miss Jones, \$5;			\$35,736 69
Dea. J. Homiston, \$3,	7 00	Donations of Clothing, etc.	
Milwaukee, Welsh Cong. Ch.,	7 00	Bloomfield, Ct., Ladies' Benev. Soc., Cong. Ch., by Mrs. E. H. J. Cleveland, Sec., a box,	\$36 25
Oshkosh, Cong. Ch.,	50 00	Burlington, Vt., Ladies of Third Cong. Ch., two barrels,	
Sheboygan, Cong. Ch.,	45 75	Campello, Mass., Ladies' Sew. Soc., by Mrs. Franklin Keith, a box,	40 00
Springvale, Cong. Ch.,	7 15	Chester, Vt., Ladies' Benev. Soc. of	
Center, First Cong. Ch., by Rev. E. Morria,	10 85		
Green Bay, W. Richardson,	20 00		

Cong. Ch., by Rev. J. G. Hale, a barrel.
 Dover, N. H., Ladies' Home Miss. Soc.,
 First Parish, by Mrs. C. M. Palmer, a
 barrel,
 East Machias, Me., Ladies, by Susan T.
 Bates, a barrel,
 Fairfield, Ct., Ladies of the Cong. Ch.,
 by Mrs. C. M. Beers, a barrel,
 Guilford, Ct., Ladies of the Third Cong.
 Ch., by Mrs. G. M. Boynton, a box,
 Hartford, Ct., Pearl St. Cong. Ch., by
 Rev. W. L. Gage, a barrel,
 Hopkinton, Mass., Ladies, by Mrs. S. B.
 Crooks, a barrel,
 Madison, Ct., Young Ladies' Sew. Soc.,
 by Miss Lizzie B. Lee, a barrel,
 Madison, N. J., a package,
 Middletown, Ct., Westfield Cong. Ch. and
 Soc., by Rev. Ed. T. Hooker, a box,
 New Britain, Ct., Ladies of the So. Cong.
 Ch. and Soc., by Miss Jennie E. Case,
 Sec. and Treas., a barrel,
 New Britain, Ct., Ladies of Centre Ch.,
 by Miss Louisa Strickland, Sec., a
 barrel,
 New Haven, Ct., Ladies' Home Miss.
 Soc., by Miss H. A. Tucker, Sec., four
 boxes,
 New York City, Mrs. Parker, a bundle of
 books,
 Pelham, N. H., Ladies Benev. Soc., by
 Mrs. E. W. Tyler, a barrel,
 Pittston, Penn., Mrs. N. H. Gaston, a
 bundle, two shawls,
 Rindge, N. H., Ladies' Sew. Circle, by
 Mrs. E. J. Hale, Sec., a barrel,
 Royalston, Mass., Mrs. E. B. Ripley, a
 box,
 Swanton, Vt., Ladies of the Cong. Ch.
 and Soc., by G. W. Squier, a barrel,
 Talcottville, Ct., Ladies' Miss. Assoc., by
 Mrs. C. D. Talcott, Sec., a barrel,
 Thompson, Ct., Ladies, by Miss Ellen J.
 Learned, a barrel,
 Wallingford, Ct., Cong. Ch. and Soc., by
 Rev. E. R. Gilbert, two barrels,
 Ladies' Benev. Soc., by Rev. E. R. Gil-
 bert, a barrel,
 Waterville, Me., Ladies' Sew. Circle, by
 Mrs. Amos C. Stark, Sec., a barrel,
 West Hartford, Ct., Ladies' Sew. Soc.,
 South Dist., by Mrs. C. S. Mills, Sec.,
 a barrel,
 West Hartford, Ct., Ladies' Benev. Soc.,
 Center District, by Miss Mary C. Buck-
 land, Sec., a barrel,
 Whitinsville, Mass., Ladies' Benev. Soc.,
 by Mrs. J. R. Thurston, a barrel,
 Geo. L. Gibbs, a barrel,
 Winchendon, Mass., Ladies' Benev. Soc.,
 of the North Cong. Ch., by Rev. Davis
 Foster, two barrels, and a box,
 Winchester, N. H., Ladies' Home Miss.
 Soc., by Mary B. Coxeter, Treas., a box,
 Worcester, Mass., Central Sab. School, a
 box of Sabbath school books.

*Receipts of the Massachusetts Home Missionary
 Society, in November, STEPHEN T. FARWELL,
 Treas.*

Abington, First Ch. and Soc., \$76 50
 Amesbury Mills, W. F. B., 5 00
 Ashby, Second Cong. Ch. and Soc., to
 count, Cecil F. Hayward a L. M., 56 55
 Beverly, Dane St. Ch. and Soc., 150 17
 Boston, Park St. Ch. and Soc., 54 00
 Do., additional, \$115, less error of
 \$45, in crediting receipts for
 Oct., (prev. ack., \$1073.00), 70 00
 Old South Ch., additional, 10 00
 Union Ch. and Soc., 25 00
 Phillips Ch. and Soc., 1,164 80
 Mt. Vernon Ch. and Soc., 285 25
 Central Ch. and Soc., 1,890 23
 Highlands, Vine St. Ch., 30 00
 Dorchester Village Sabbath School, 23 65

Daniel Leeds, \$10 00
 Widow of a Home Missionary, 10 00
 Brookline, Legacy of John Heath, by J.
 M. Pinkerton, Trustee, 4,809 47
 Carlisle, Cong. Ch. and Soc., 30 28
 Charlestown, A Friend, 20 00
 Chelsea, Winnisimmet Ch. and Soc., 900 06
 Clinton, First Evan. Ch. and Soc., 78 06
 Fitchburg, Calvinistic Ch. and Soc., 416 90
 Franklin Co. Home Miss. Soc., D. L.
 Sammis, Treas.,
 Greenfield, Second Cong. Ch.
 and Soc., \$325 08
 South Deerfield, From a L. M., 10 00
 245 08
 Great Barrington, Cong. Ch. and Soc., 80 46
 Hardwick, Cong. Ch. and Soc., 80 00
 Harvard, 29 42
 Hinsdale, " 211 70
 Hampden Benev. Association: Monson,
 Ladies' Prayer Meeting, 37 00
 Jamaica Plain, Evan. Ch. and Soc., 222 75
 Lawrence, First Cong. Ch. and Soc., 210 00
 Leominster, Cong. Ch. and Soc., 275 27
 Littleton, 80 00
 Lowell, Appleton St. Ch., 56 64
 Manchester, Evan. Ch. and Soc., 94 70
 Marblehead, A Friend, 5 00
 Medway Village, Cong. Ch. and Soc., 75 00
 Merrimack, N. H., A Friend, 5 00
 Massachusetts, A Friend, 3 00
 Middleboro, Cong. Ch. and Soc., 36 26
 Middleton, 73 59
 Milton, A Thank Offering, 30 00
 Mrs. Charlotte Vose, 10 00
 New Bedford, Trin. Ch. and Soc., 117 50
 North Cong. Ch. and Soc., 174 88
 Newton, First Ch. and Soc., 261 80
 Elliot Ch. and Soc., 642 22
 Second Cong. Ch. and Soc., in part,
 Legacy of Mary Ward, by G. W. Ward,
 Ex., 109 60
 Northboro, Cong. Ch. and Soc., 127 75
 North Falmouth, Cong. Ch. and Soc., 10 50
 North Cambridge, Juvenile Missionary
 Society of Cong. Ch. and Soc., 100 00
 Orleans, Rev. C. E. Harwood, 10 00
 Otis, Cong. Ch. and Soc., 14 00
 Peabody, Cong. Ch. and Soc., 490 25
 Peppereil, Cong. Ch. and Soc., 106 61
 Petersham, Orthodox Cong. Ch. and Soc., 12 00
 Quincy, A Friend, 100 00
 Randolph, A. Wales, to support Western
 Home Missionary, 100 00
 Salem, Tabernacle Ch., 445 19
 Saugus, Cong. Ch. and Soc., 26 55
 Sudbury, Cong. Ch. and Soc., 48 28
 Taunton, Winslow Ch., 72 00
 Templeton, L. R. and E. C. Shattuck, 15 00
 Townsend, Cong. Ch. and Soc., 17 50
 Wells, Maine, Second Ch. and Soc., 15 50
 West Boylston, First Ch. and Soc., 26 00
 West Stockbridge, Village Cong. Ch. and
 Soc., 19 10
 Worthington, Cong. Ch. and Soc., 70 40
 A Friend, 12 00

\$14,086 64

The following donations were inadvertently
 omitted in the July and October receipts.

Athol, Legacy of J. H. Packard, \$361 21
 Centerville, 17 25
 North Falmouth, 23 00
 Amesbury and Salisbury, Mills, Cong.
 Ch. and Soc., 20 00
 Amherst, South Ch. and Soc., 22 00
 Ayer, Miss Martha Kimball, 2 00
 Boston, Union Ch. and Soc., 30 00
 A Friend, 10 00
 Old South Ch., Mrs. Bartlett, 20 50
 New Braintree, A Friend, 1 00
 Miss Anderson, 1 00
 G. S. Dodge, 10 00

\$221 51

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, in their applications, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The least amount that will suffice from this Society.

The name in full and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangement is made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months from the date of the application; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the name of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of discontinuances, or changes in the post-office address of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

REV. MILTON BADGER, D.D.,
REV. DAVID B. COE, D.D.,
REV. ALEX. H. CLAPP, D.D., } *Secretaries for Correspondence.*

MR. WILLIAM HENRY SMITH, *Treasurer.*

EXECUTIVE COMMITTEE:—MR. WILLIAM G. LAMBERT, *Chairman*; MR. C. R. ROBERT; MR. SIMEON B. CHITTENDEN; REV. RICHARD S. STORRS, JR., D.D.; REV. WILLIAM I. BUDINGTON, D.D.; MR. CALVIN C. WOOLWORTH; MR. CHARLES ABERNETHY; MR. JOHN B. HUTCHINSON; REV. HENRY M. STORRS, D.D.; with the members ex-officio: viz: AUSTIN ABBOTT, Esq., *Recording Secretary*, the *Treasurer*, and the *Secretaries for Correspondence*.

COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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OF THE

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C. W. STORRS, Esq., Treasurer, " " " " " "
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STEPHEN T. FARWELL, Esq., Treasurer, " " " " " "
Rev. JAMES G. VOSE, Secretary, *R. I. Home Miss. Soc.*, Providence, R. I.
EDWIN KNIGHT, Esq., Treasurer, " " " " " "
Rev. WILLIAM H. MOORE, Secretary, *Conn. Home Miss. Soc.*, Berlin, Conn.
E. W. PARSONS, Esq., Treasurer, " " " " " " Hartford, Conn.

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Rev. EDWIN B. TURNER,	Hannibal, Mo.	Rev. JAMES G. MERRILL,	Topeka, Kan.
Rev. W. B. WILLIAMS,	Charlotte, Mich.	Rev. O. W. MERRILL,	Nebraska City, Neb.
Rev. LEROY WARREN,	Pentwater, Mich.	Rev. JAMES H. WARREN,	San Francisco, Cal.
Rev. DEXTER CLARY,	Beloit, Wis.		

THE Home Missionary.

MARCH, 1872.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLIV.

MARCH, 1872.

No. 11.

SKETCH OF THE HOME MISSIONARY WORK IN KANSAS.

By Rev. JAMES G. MERRILL, Superintendent.

THE PIONEER CHURCHES.

THE work of the American Home Missionary Society in Kansas dates back to historic times, although it has only the age of half a generation. Early in 1854 the Old South Church of Worcester, Mass., pledged \$500 for the support of a minister for "the first Free State Colony in Kansas," and in July of that year Rev. Samuel Y. Lum, of Middletown, New York, was commissioned for the work. The last of September found him and his family on the borders of Kansas, and on the second Sabbath of October, Lawrence was taken by the American Home Missionary Society, and *the first church of any denomination in the Territory* was organized.

The city of Lawrence of 1854 was a mile square, as it is to-day; its inhabitants however have increased sixty-fold. The church began with seven; its membership has increased more than thirty-fold, with eight other evangelical churches within the city limits—a significant result in view of the threats of the so-called "liberals" of that day, that they were "going to make Lawrence too hot for Orthodoxy." The first place of meeting was the sleeping apartment of the town company—a room about twenty feet by fifty, made of poles and thatched with grass; the first pulpit was the end of a trunk, and the pews were of the same material as the pulpit.

Mr. Lum had an out-station at Topeka, thirty miles west of Lawrence. The first sermon preached in the capital of Kansas was by a missionary of the Society. These services, on the evening of December 20th, were held in a little cabin upon the "river bottom," and the only tradition handed down concerning the exercises is that there was great consternation among the hearers, lest the minister should take one step back in the darkness and ruin the dinner of the company.

Owing to sickness in Mr. Lum's family, services were suspended at this point, and at Manhattan—one hundred miles from Lawrence, toward the Rocky mountains—was formed the second Congregational church in the Territory. This town, situated at the mouth of the Big Blue and upon the Kansas river, the last station for trains and for military operations, was named Boston; but this name, being unworthy of the town's future greatness, was changed to Manhattan. Here the first sermon was preached by a missionary

of the Society, Rev. Charles E. Blood, from these words: "These that have turned the world upside down are come hither also." The Manhattan church was organized January 6th, 1856. During this year there were seven churches added to the list, five of which still exist. Now the Missouri river is blockaded, and immigrants come by land through Iowa and Nebraska. In one of these companies was Rev. Lewis Bodwell, with knapsack and Sharp's rifle, walking by day and camping by night. This company was arrested by United States authority, and brought under strong guard into the Territory. Mr. Bodwell, on his release, became pastor of the First Church of Topeka. At this place, on the 25th of April, 1857, was formed

THE STATE ASSOCIATION.

Eleven ministers became members of the body. They represented eight churches and three "societies," at important points. Some of their published statements would not place them among the prophets. We read: "There is a vigorous settlement of Congregationalists at Quindaro, on the Missouri river, just above the mouth of the Kansas, possessed of ample means to put in operation the ordinances of the gospel; they have formed a society, appropriated \$10,000 to build a church, and offer a liberal support to a minister." Alas! to-day this church can only pay one-half of a meager salary; although to the credit of those men of buoyant hope be it said, at Quindaro was built the first Protestant meeting-house in Kansas. During this year two churches were organized, both of which remain.

Three years have passed, and ten churches are formed, scattered over an area as large as the State of Massachusetts, when the work receives new life by the coming of the

ANDOVER KANSAS BAND.

Fifteen years after the formation of the famous "Iowa Band," Sylvester D. Storrs, a student at Andover, organized a band for Kansas, comprising twelve members of the middle class in the Theological Seminary. Before their graduation affairs had become more settled in the Territory, and four only of the twelve came to Kansas. They were stationed at important points, and the churches to which they were sent, or which they organized, have risen to the condition of self-support. This increase of men was an increase of efficiency, and in the year which followed ten churches were organized, eight of which are in existence. The founding of a Christian college was projected, as was the starting of a newspaper for the churches. Lincoln College (now Washburn), and *The Congregational Record* were the result.

In 1859 six churches were formed, every one of which became extinct, and seven ministers came to the Territory, only one of whom remains: such was the blighting effect of the

DROUGHT OF 1860.

This year, unparalleled in the history of any State in the Union, found a population with no surplus provision, overrun with immigrants, and afforded them but the slightest return for their labor. The rain was withheld for *eighteen months*, and starvation was averted only by timely help from the East. Sunday schools were disbanded because the children had no clothes; churches were broken up by removals. Two organizations effected this year still remain; and of six ministers who came to Kansas, two are yet with us. This year was marked by the successful attempt to form a State Temperance Society, which owes its life to our State Association.

But the hardships of the drought reached with increased intensity into the succeeding year, and some of the most earnest laborers were called from their churches by the

WAR OF THE REBELLION.

One church that had eight members liable to military duty sent eight members into the service. Statistics show that the churches of Kansas are entitled to the banner in this regard. From the beginning of the struggle, Kansas Christians felt that the war against the rebels was "their fight."

During these years the work of the churches was away from home, and only one church was formed in a year. Say the General Association for 1863, "This year is one of trial. Many of our members have been called into the war. Some of them will not return; death has overtaken them. We feel such losses far more sensibly than older and larger churches can. While weeping our loss, but one sentiment prevails among us in regard to this war: we choose to suffer on until Slavery, the cause of our troubles, has been rooted up and destroyed." And strictly did Providence hold them to their pledge, for, in less than two months from this utterance, Quantrell had made his march from Missouri, and had destroyed Lawrence, burning two of our churches.

PROSPERITY BEGINS.

The return of the Christian soldiery greatly strengthened the churches, by the presence of old and long-trying members. The building of railroads began. Several of the churches were blessed by the special presence of God's Spirit. The "National Council" was held in Boston, giving new life to the churches, and four graduates of Bangor came directly from that Seminary to supply the lack of men. A decade of missionary work had just passed; \$40,000 had been expended by the Home Missionary Society, and twenty-three permanent churches had been the result. The Congregational Union had expended \$8,500, and the American Missionary Association, \$15,000. There were sixteen meeting-houses which had cost \$50,000; four churches had become self-supporting; Lincoln College had secured a habitation, and competent professors were at work with full classes. So we come down to

THE LAST FIVE YEARS.

In these the State has made rapid strides, multiplying its population by three, and building a mile of railroad each day. The churches then on the roll, and existing to-day, numbered twenty-six; there are now more than thrice that number. The membership in 1866 was 722; that in 1871 multiplies these figures by three and one-half. The money raised at the beginning of the decade for religious purposes was \$10,500 a year; the sum raised last year was nearly four times as much. The ministers then numbered twenty-six; to-day they are fifty. Our work has trebled, our contributions nearly quadrupled, but our ministers are not doubled.

Much land remains to be possessed. One man to-day must care for a county. Our ministers are doing double duty. They call for re-enforcements — for men who will go to the front, and who next year will call for recruits to go to the regions beyond them.

In National Council assembled, the Congregational churches of the land have solemnly pledged themselves anew to stand by the American Home Missionary Society, in its prosecution of this work. Surely it will not be left to suffer for the lack of MEN!

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. J. H. D. Henderson, Eugene City, Lane Co.

House of Worship Needed.

I regard this enterprise altogether in the light of an *experiment*, and the prospect of success is none too flattering. As advised, I commenced my labors at Junction City and Springfield, have continued them regularly to the present time, and expect to go on till spring. I have also visited and preached at Camp Creek settlement. The distance and the difficulty of reaching the place (two rivers intervening), will probably prevent my going again till the close of the winter. As to preaching in Eugene, the difficulty has been to get the use of a place of worship. The Episcopal house is vacant, but cannot be obtained for the use of another denomination. The Cumberland Presbyterian is also vacant, but is so unfavorably located that to start in it would certainly insure a failure. I have been negotiating with the Baptists for their house a part of the time, and expect to get it at least one Sabbath in the month. I cannot preach with that freedom, ease and independence in the house of another people that I could in one of our own, and we have not the means to build.

CALIFORNIA.

From Rev. J. H. Strong, Sequel, Santa Cruz Co.

Encouraged.

In our outward condition there is nothing to depress, and much to encourage. The portion of my salary paid by the people is all raised on the rent of seats, and not, as heretofore, by "festivals" at the close of the year—a method which is decidedly disagreeable all around. We have received

strength by the coming of an active Christian family from Oakland, but are seriously threatened with the removal, in the spring, of some of our best families for the purpose of colonizing an unsettled portion of the State at the south of us. Large Spanish or Mexican grants afford facilities for this purpose, and townships grow up in this way. As things look now, however, we expect increase of families, rather than diminution. There is a prospect that a railroad will be soon built through this place, connecting Santa Cruz with the "Southern Pacific" at Watsonville. The road is already completed from Gilroy to Watsonville, giving us easier access to San Francisco by way of Gilroy.

We have obtained a two-hundred-dollar organ, and the money to pay for it is nearly raised.

The Blessed Rain.

Abundant rains, which are general throughout the State, have been descending these three weeks. In this respect our cup of blessing is full, and as a State we are relieved of the greatest fear of another dry winter, and distressing depression in pecuniary affairs. How ought the hearts of the whole people to be lifted to God, who has so beneficently remembered us in our perishing need! And yet how few receive these rains with rejoicings in his name. Nay, some portion of the secular press is becoming almost profane over the superabundance. How easily do men cast off their dependence when want is relieved!

From Rev. J. W. Brier, Cherokee, Butte Co.

Plants of Grace.

It is not often that goodly plants shoot from a stony surface in a rainless

region; but the rain has come, and even here plants of immortal growth are springing up on every hand. Cherokee (the very name is heathenish), has for fifteen years been considered one of Satan's fortresses. When I commenced under your auspices in April last it was considered the forlorn hope of all the land; but a change has come. Eight or nine weeks ago I commenced a course of morning sermons on the fundamental doctrines of the gospel; and in the evenings preached on the prevailing sins of the day and the place. Soon our house of worship was filled, and signs of the coming rain were seen, even by dim eyes. Several have found peace with God. Seven persons yesterday entered into covenant with the church, six of them heads of families, and I know of ten or twelve more who will join soon. We have a little more than doubled our numbers in eight months, and I feel safe in saying that we shall have forty-active resident members at the end of our year, the first of April.

I would that we had twenty or thirty more earnest, living ministers on this coast; but let all know who would come, that the ministry here means work and suffering.

—••—
From Rev. A. M. Goodnough, South Vallejo, Solano Co.

Certain Future.

Our great hope as to the coming in of a larger population here is not yet realized. The pressure of the times is so severe that we have ceased to expect much growth, until the prospects for harvest and a prosperous coming season are known. Doubt as to the agricultural character of the country unsettles everything for the time. While I write, however, we are receiving a copious rain, which is making all hearts glad, and the signs of general prosperity for the coming year are favorable. Beyond the general depres-

sion from loss of crops the past year, we in South Vallejo have suffered much from railroad agitations and excitements as to this place being the grand terminus of "the overland route." We have lost many of our best families, and their places have been taken mostly by Romanists. In the number of *children*, however, we have gained. Great things are still talked of for the future of this place. The railroad company have constructed a very fine wharf here, and the overland trains now come in at South Vallejo. I am *sure of the future importance of this point*. But how soon will the place develop? This I cannot predict.

IDAHO.

From Rev. M. Eells, Boise City, Ada Co.

On New Ground.

You have learned that I transcended my commission "to go to Washington Territory," by the advice of your committee in Oregon, and am now in Idaho Territory. I left Walla Walla about the middle of October, and have been preaching here since my arrival. It has seemed to me to be the best opening I know of. This place, settled in 1863, has about 1,000 inhabitants, and is the capital of the Territory. It is at the head of an agricultural valley, forty miles long and a mile and a half wide; is the commercial center of all the southern part of the Territory, which is chiefly a mining country—this being the only agricultural region. It is a staging center, four stages leaving here daily and two weekly; three of the daily lines being about 250 miles long.

I find here an Episcopal church only. The Romanists built here last year, but their church burned down, and they have done nothing since. The Baptists came here four years ago and built a church, but soon left. The Methodists occupied the house for a year or two, but have not had anyone

here for more than a year. Thus far I have had the privilege of occupying the same house, and shall probably do so for the present, but how long I do not know. My congregations have numbered from thirty-five to ninety. With regard to an application, the people are doing liberally, but are not quite through yet.

DAKOTA.

From Rev. J. Ward, Yankton, Yankton County.

Stormy, but Hopeful Quarter.

The quarter which closed the year was remarkable for its bitter weather, and particularly for the great number of *very* stormy Sabbaths. For three Sabbaths in succession, in November, there were no services in our church, it being almost impossible to stand against the cold wind and snow. Of the nine Sabbaths just past, seven have been stormy, and on five of them no services were held. The stormy weather has extended over the whole northwest. Business has been hindered, and there has been much suffering. This state of things has precluded extended work, and made it difficult to do much even here in the village.

Yet I am hoping for more good from it than seemed possible. I hope, though with trembling, that God's Spirit has been working in a way to bring large results ere long. Our prayer meetings encourage me, as do new cases of individual interest in spiritual things. At our last communion one man of fifty-four years joined the church on profession of faith. He is always at meeting, ready to help, and better still is at work outside every day.

Across the River.

Matters across the river, in Nebraska, are very promising. Of course, the storms kept them as well as us away

from service; but, in spite of the long intervals, the audience has steadily increased. The interest grows also. Some who, when approached a year ago on the subject of forming a church, felt that they preferred to wait for one of their own denomination, are now willing to help form a Congregational church. I hope that the time is not far distant when this can be done.

NEBRASKA.

From Rev. T. Bell, Palmyra, Otoe Co.

Who will Help Build?

A sickness that troubled me through the fall and winter at last settled in my eyes, and I was nearly blind for some weeks, so that I could neither read nor write; but am happy to say that I am now recovering.

Our financial difficulties have sorely tried us. As I reported in my last, we had our church-building up, ready for the plasterer, and there I am sorry to say it yet stands. It has cost over \$1,100. We have collected upwards of \$500, and the "Union" promised \$300 more, on the condition that it paid "the last bills." But our harvest has proved so poor, that we are quite unable to comply with the condition. With a fruitful harvest we could have done it, and have had our church finished and dedicated; but instead of getting twenty bushels of wheat to the acre, the chinch-bugs came in just before harvest, and left us less than an average of five bushels to the acre; and that brings only eighty-five cents a bushel, while our oats and corn are only worth fifteen cents a bushel. So you will see that there is good reason for our shortcomings in this matter. I have sometimes thought that if some of our Eastern friends only knew our condition, they would readily come to our help. The people have made a noble effort to build a house for the Lord. We should need only \$250; the balance we could raise

at the dedication services. Who will be the first to help, by gift or loan?

Thanks.

Three different persons responded to my call for books, in your October number, so that I am now happily supplied with reading matter, for which I return my sincere thanks; also for the kindly attentions of those good ladies, who remember that the poor Home Missionary needs clothing. I trust that I may ever have grace to be worthy of such assistance.

From Rev. F. Alley, Crete, Saline Co.

Noble Contribution.

I am very glad to be able to report a collection on your behalf amounting to *seventy dollars!* We have a few noble-hearted Christian men who are largely in sympathy with earnest Christian endeavor. In the present condition of your treasury I exceedingly rejoice in this, the largest collection, I believe, that I have ever received for the Society.

That Barrel.

We have received that barrel of which you notified us, and a very acceptable and valuable one it was. We greatly needed it, though we think it weak and wrong to complain, or talk about our wants, until they become such as *must* be met from some source. We warmly value the Christian love and sympathy that prompts, and labors for, and sends these gifts. The aged hands that have labored on them are thought of with full hearts. Mothers in Israel, God bless them! Much more than the "cup of cold water" they bestow for Christ's sake. Many times richer may the reward be! Sometimes when our hearts are faint and hands heavy, they come giving us new courage and renewed energy for our work. Thanks for Christian love and sympathy! May we all love the Savior more and serve him better.

KANSAS.

From Rev. A. W. Safford, Cawker City, Mitchell Co.

Pioneering.

This is a truly pioneer field, of great interest. The valley of the Solomon is one of the most beautiful in the State, and as the frontier has followed the Indians thus far westward, population has come in like a flood. The settlers are generally very intelligent and thrifty, most of them having taken homesteads during the past two years. Cawker City and Wagonda, at the forks of the Solomon, are small rival villages, about two miles apart, each contending for the site of the large town which seems to be a near certainty when the railroad reaches us. The surrounding country is quite thickly settled, there being in the township about 750 voters. My arrival was warmly welcomed by Christians of several denominations, entirely destitute of preaching. I found here a few Congregationalists and a Sunday school; immediately organized a Bible class and school at Wagonda, and commenced preaching alternately at the two places, with weekly prayer meetings. I have also visited and preached at Solomon Rapids, fifteen miles down the river, and at Osborne City, fifteen miles up the south fork, each of which places has a goodly number of Christian people and some prospect of organizing a church.

Among the many difficulties was the being obliged to board at a small and crowded hotel, with no opportunity for quiet study. So with my hands I tried to build a small house in which to lodge and study, and the people volunteered to assist me; but the cold weather stopped it.

We are earnestly praying for divine direction in this pioneer enterprise, and above all for the baptism of the Spirit. We believe the Lord is with us. I feel that I am entrusted with a

gr at responsibility. There is not a church organized within twenty miles of me, unless it be a small German church without a pastor, in a neighboring settlement, while within a radius of twenty miles there is a field demanding the work of several men. When I consider these numerous communities fast forming into villages and growing in importance, scattered about us (like the companies of fifty who once sat down to be fed by the Master), hungering for the bread of life, with no one but me to feed them, I feel like exclaiming, what am I among so many?

From Rev. E. Barber, Westmoreland, Pottawattomie Co.

Among the Homesteaders.

This is an entirely rural place; the people being mostly new comers, widely separated. None can appreciate, without experience, the difficulties of a new settlement. The people are generally poor, and can hardly procure ordinary comforts. My many visits are warmly welcomed, and seem to accomplish as much as my preaching. They have impressed me with the saying that half the world knows not how the other half lives. I find a great variety of habitations: the dug-out, the stone house loosely laid up without mortar, the cottage made with poles and grass, and occasionally a more pretentious edifice of logs or boards. To have the confidence of the people, and do them good, the missionary must make himself at home every where; the luxury of a private room for repose or study, he can seldom have.

Our great difficulty is the want of a place of worship. Here, as usual, there is a great variety of sects, all wanting the school-house for their favorite preachers. And not to be *very obliging* in these matters, would be set down as unpardonable bigotry.

Of preachers we have some quite original specimens, and some rather crude doctrines are taught; but every preacher has his admirers, and every doctrine its advocates. Yet, from these crude beginnings we hope for a stable and intelligent religious society. If Christians do their duty, there is no ground of discouragement; means that God has blessed, he will bless again, and I have strong faith in the future of the churches, in this vast country, so rich in natural resources.

MINNESOTA.

From Rev. C. C. Salter, Duluth, St. Louis County.

The North Pacific.

I tried in December to make the tour of "the North Pacific," as far as the Red river, but learning that I could not get through the snow-drifts without long delay, returned, to try again, as soon as practicable. In a two days' trip we visited the junction of the Lake Superior and Pacific roads; where by invitation of the station agent, who himself called together the people, a religious service was held in the office and waiting room. Though the cold was 20° below zero, and the place had a bad name, *forty turned out*, and gave the closest attention to a short sermon by my comrade. It was a pleasure to address the eager and earnest hearers.

One mile north and south of the junction are Thompson and Yokomo, at each of which stations are at least 100 residents, besides many workmen and mechanics, coming and going. These points are specimens of much of the work to be done along the new lines of travel.

We must take things as they are; but the subdivisions of the Lord's forces cause a sad neglect of such places. If a minister is at work in a thrifty town, it is difficult to break up

the order of his home service, to devote an occasional Sabbath to these more needy points. Such irregularity impairs the growth of his charge at home.

So we labor, bound by these denominational necessities to neglect points that need us more than do our churches in communities supplied with teachers.

No one denomination can afford to send the men; no one minister can for a long time secure enough material of one religious faith to build a church. The occasional visits of some other brother keep the lines carefully drawn; each flock, though but ten in number, is waiting its own preferred organization. And so it *must* be. No one sect can chide another. It is one serious misfortune of this division of forces which many regard as on the whole a source of strength. For the immediate crisis, we want a live, earnest, strong man, located near the center, to take the entire line. [Such a man the Society has sent, for just this work.] He can stir up the people, interest them in Sabbath schools and Sunday services, and band together those wishing to organize a church.

Thus, the fresh immigrant family, the young, the stranger, find a Christian friend at the first, and are helped and comforted and often saved to Christ and his church at a critical time, when this welcome and this forethought in pointing them to their opportunity in a new country are needed. Thus congregations are gathered, souls are fed, and when the time comes the more settled pastorate may be here and there substituted.

For ourselves, our church gains in concentration and form, and we are hoping to see Jesus nearer in his manifest working. We raise \$400 more this year, and ask \$400 less than last year, trusting in 1873 to walk alone. For your liberal help in this our struggling infancy, accept our heartiest thanks.

From Rev. E. Brown, Medford, Steele County.

A Feast of Remembrance.

In the summer of 1831, a conference of churches was held at my home in Ohio, where Gilbert Fay, a Home Missionary long ago gone to his reward, was faithfully preaching the gospel. Among the guests at my father's house, were three young persons, from a neighboring town, a brother and sister, and another young lady. They came from the midst of a revival, all under deep conviction, and at that meeting found a hope in Christ. Then a youth of seventeen, my attention was attracted by their singing, and I joined them in the hymn: "Come, thou fount of every blessing." When they sung,

"Jesus sought me when a stranger,
Wandering from the fold of God.
He, to rescue me from danger,
Interposed his precious blood"—

the rapture expressed in their countenances and voices, was the Spirit's arrow to my own heart, and led me to devote myself from that hour to God's service.

By a singular turn of providences, without concerted plan, forty years from that day, we were all brought together, myself, and those three then young persons, now surrounded by their children and grandchildren, members of the same church, 800 miles further westward. We met at my house, to observe the anniversary of that scene. After partaking of a strawberry feast, we sat down in the parlor, as forty years before at the same hour, and sung the same hymn from the same book then used—Leavitt's Christian Lyre,—the old worn copy having been preserved by one of the members. Then all our interest centered on the verse, "Jesus sought me," etc. Now we found it in another: "Here I raise my Ebenezer, Hither by thy help we come." We paused there, and told of the wonderful dealings of God with us for forty years. The scenes, both joy-

ous and afflictive, through which we had come by help of him who had directed all the steps of our devious ways. We talked of those who came in with us, both of my father's family and of the neighbors, and joined our little singing group (15 or 20 in number), only three of whom besides ourselves survive. Then we sung a few more of the good old hymns we sang so long ago, and the day being spent, after a season of prayer and thanksgiving, the four with my family joining hands, sung the doxology, "Praise God from whom all blessings flow," and the little meeting, of happy and sad remembrances, was closed with a benediction.

At the next communion season, about ten days later, we received the daughter of one of the number, whom Jesus had sought, as forty years before he sought the mother. At the following communion, we also received a son of the other two; and yet another son is hoping in Christ. God is faithful to his covenant.

IOWA.

From Rev. O. Emerson, Sabula, Jackson County.

Beginning to Feel the Wear.

At my last report, I was just leaving home after a month's confinement from severe injuries by a fall from my carriage. I undertook my regular appointments, varying from five to twenty-five miles from home, though suffering from frequent attacks of ague, besides being so lame as to need crutches. While thus infirm, exposure to the winds and storms brought on a violent cough, from which I am not yet free, though better. Until within a fortnight, these complaints wore a serious look. I have seen no time for thirty years when there seemed such ground to fear that my preaching days are numbered. In reviewing thirty-four years of travel in the West, by day

and night, over all sorts of roads, and by all sorts of public and private conveyances, I can remember but one similar injury, and that laid me aside less than two weeks. When I remember what I was at the beginning of my course, and what I have passed through, I cannot but feel that the Lord has been giving his angels charge over me to keep me in all my ways.

But it is matter of serious doubt whether I can ever fully resume this itinerant work. Our best time is the winter; and the vicissitudes of winter travel in a new country demand the vigor of robust health, and the prime of life. These are gone, with the certainty that they can never come back. In body, mind and heart, I have been from early youth, so bound up in this work, that I seem fit for nothing else, even if the door were open for my entering on other work. But though "perplexed" as to the question of future duty, I am "not in despair." The Lord will show me what I am to do, as well as where and how I am to live. But whether or not I continue in your service, I shall ever cherish a grateful remembrance of your kindness and sympathy, and the readiness you have shown to do for me and my people all that we have asked. From the beginning of my course, I have been favored above what I had reason to expect, in the field of labor to which I was early led, the kind of work to which I have been chiefly devoted, the measure of health and comfort afforded me in doing it; in the class and character of the ministers and churches with whom I have been associated, in the length of years in which I have been able to work, and in the liberal aid which societies, churches, and individuals have given me. My life-long testimony against slavery, intemperance, sectarianism, and other evils, both in church and State, have cost me much. Both by nature and education I have always been sadly deficient in

many important qualifications for my work. That work has all of it been in obscurity, and what most call privation. I love the work so much, that I wish to prosecute it a little longer, and have some hope that I may.

Testimony of an Expert.

But if I stop just here, there is no testimony I more desire to leave, than this: I have found the "office of a bishop to be a good work." Why others may not be as happy in it as I have been, I cannot see. And if it affords such satisfaction as I have found, it is passing strange, that the world should continue to suffer, from age to age, for lack of preachers of the gospel, as it suffers for nothing else. With all the world open to, and much of it calling for the gospel; with the whole church ready to sustain her laborers by prayer and contribution; with facilities for labor accumulated through all the ages, and still constantly increasing; with the commission of Christ before them, his "all power in heaven and earth" behind them; his assured presence and help within and about them "every day until the end of the world;" and above all with such a "crown of life" in prospect, as glittered in the Apostle's vision, when at the close of his "good fight" he was putting off his armor—it is indeed a marvel that the world waits for the gospel, only because those who hope for salvation by the blood of Christ shrink from obedience to his last command!

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*From Rev. A. S. Allen, Clear Lake,
Cerro Gordo Co.*

Twenty Degrees Below.

Sickness and suffering from cold weather have marked the quarter. The winter set in a month earlier than usual, and with great severity, the thermometer falling to 20° below zero, for several days together. In attend-

ing one of my appointments, fourteen miles from home, I was so overcome and exhausted with cold and storm, that I could barely get to the school-house, the place of meeting: and had it been many rods further, I must have perished in the snow. But the Lord preserved me, and blessed be his name forever!

Warmed Up.

We received a nice box of clothing, etc., from the Ladies of the first church in New Haven, which has made us comfortable in this cold and stormy climate. Thanks to the kind and liberal donors, and especially to our heavenly Father, who ever careth for us! It was the best and most useful box that we have ever received during our more than thirty years of missionary life and labor, in the good cause.

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*From Rev. A. Manson, Quasqueton,
Buchanan Co.*

Work and Wages.

I have never spoken of sufferings: few Home Missionaries do. We came here to work, and to endure for Jesus and for dying men; and shall we not receive in patience the wages promised—privations, toils, dangers, and sometimes "perils among false brethren"? These were in the covenant of our consecration; and I feel thankful that so little has been laid upon me. That your treasury would be all right in a little time, I have not doubted.

We are "homesteading" these prairies for our Lord, and must hold possession until the title is good. Those who take a homestead for themselves, have a hard three years' struggle for life, and then they have the reward, a home. Shall not we endure for our Master, as much as they for the earthly good? Should we expect to reap before the seed is sown?

Revivals are not as frequent here upon the prairies, nor so extensive, as in the old settled States; there are

not the numbers here to be converted, and there is much preparatory work to be done, before true revivals may be looked for. We are doing the "opening" work on the great farm—planting, that others may harvest. We need a little help, and the prayers of saints; and our work will prosper, for the promise of our Lord will not fail.

MICHIGAN.

From Rev. J. Van Antwerp, Canandaigua, Lenawee Co.

Good Chance to Work.

This is a needy field, there being no Congregational church where the stated means of grace are enjoyed within nine miles of us. Fifteen miles to the west is a church; another sixteen miles east; and six miles to the south a small church is trying to build, but does not attempt to support preaching. My labors have extended eastward four miles, west and southwest six miles. Early in the season I commenced preaching in a school-house about a mile and a half from the center. At our first sermon we had about thirty present; in a short time we ran up to seventy-five. A Sabbath school was organized and prayer meetings commenced, with visiting from house to house, and we are looking for sheaves in that part of the field. I have also preached occasionally about four miles east, where they much need the gospel, but have never valued it. Six miles to the west, also, I have preached, and find a promising opening. From the northwest, seven miles, comes an earnest call for regular preaching. I try to preach three times on the Sabbath, and had I strength would preach four times—such are the needs of the people. If I could but duplicate myself, and have in addition two earnest colporters to visit from house to house, the field might be more profitably worked. You need not go to Iowa or Nebraska to find fields for the Home Missionary. Michigan could

give work to 100 more. But we must do the best we can—stretch ourselves to the utmost, and leave all with the Lord of the harvest.

MISSOURI.

From Rev. G. A. Paddock, Lebanon, Laclede Co.

Genuine Helpers.

The late war at its close had wafted two young men to this place, originally from the East, and more recently from Wisconsin. They came out of the Union army, decided to settle here and carry on their profession—the law. Noble-hearted young men they were, and well educated, but neither of them Christ's. There was scarcely ever any preaching in the place, of a kind which men of their antecedents could be interested in. At length, however, a missionary of yours began service here. The church was gathered and organized by him, and one of these young lawyers came in with its first members. A year or more later, the other—now suffering from the first stages of consumption—wrote to the leader of the prayer meeting—"I have found the Saviour: may we not proceed from spiritual blessings to temporal? Pray for me that my health may be restored." But this was not God's will, and the sufferer never preferred such a request again. He left the place in search of relief; but always seemed to feel that his days were few. Because he did not expect to live long, and because he had first loved Jesus here, he preferred to keep his membership with this church. He ever looked back to it as his first and only love; and inquired after its welfare in every letter. He had a custom of "showing his faith by his works," in sending back, as his means would allow, money to one in whose judgment he could confide, with the direction, "Say little about it, but distribute this among the poor of the place, as you find the most needy." This member of our church died in

Chicago during the last quarter. "One is taken and another left;" but the one left is a pillar of the church, both financially and spiritually. Such is a sample of the work the American Home Missionary Society is doing for souls and for the Redeemer, in this West.

ILLINOIS.

From a Missionary in Egypt.

"Westward Ho!"

The tide of emigration sets westward from here, as much as from Massachusetts or New York. There is not a man here that would not "sell out" at a great sacrifice to try his fortunes in some golden-hued State or Territory to the westward. All business is paralyzed. The fruit crop has been a failure, for four or five years. All hopes and expectations are disappointed, and our poor little church shares in the general distress. Depleted in numbers, diminished in means, and dejected in spirit, the members begin to feel that it is useless to attempt longer than this year to sustain a minister alone. I think this and the — church, with the congregation at the school-house between the two places, where I have so long held a good congregation together, will furnish an average field, that will justify your aid. I am now satisfied that this is the best thing that can be done, and shall try to bring it about.

How He Lives.

My people are so poor, that I have received from them in these three quarters only \$65, and but \$21 of this in cash. This, with the Home Missionary Society's appropriation, is all the salary I have had for nine months, with a family of five to support, beside a horse and cow. Yet we have not come to want, nor suffered. You ask, doubtless, how we live. I have some property in a shape that yields no income of consequence, but it gives me credit; and when necessity requires, I can and do borrow money, at ten per

cent. For some months past, our expenses have been partly met in this way. Deduct *ten dollars* from the amount now due, for my own subscription to the Society. I will try to get from the congregations an equal amount, to be deducted the next quarter; for I intend that our church shall come up to the standard set for the churches by the General Association of Illinois, if it all comes out of my own pocket. But they will do all they can.

TENNESSEE.

From Rev. A. E. Baldwin, Memphis, Shelby Co.

Good News.

I find all my church ready to take hold with me and carry forward the good work, in a most encouraging spirit. The congregation is increasing, as week by week we are finding out those who have been strangers to us and all church privileges here, whom we are interesting in our enterprise. We are now spoken of kindly by all, I think, and our power for good is constantly increasing. The Sabbath school, the center of much interest and earnest work, is doing very much to help us reach many families.

All interested in our church feel more deeply every day, not only the comfort but the real necessity, especially to Northern people, of a Congregational church here. Most from the North enjoy little in the Southern churches, for obvious reasons, and feel the need of their old associations. Hence we are all most grateful, for the *very generous* aid of the Home Missionary Society, during the past year—our special time of need—as also in the six previous years: aid through which our church has been able not only to live, but—as I am now confident—is to go forward to larger efficient work for our blessed Lord. As evidence of this gratitude, we offer not only words. Our people are now casting about most

earnestly to see if they cannot get along without help from the Society for the ensuing year, and they are hopeful of the result.

VIRGINIA.

From Rev. R. Tolman, Hampton, Elisabeth City Co.

Further Progress.

I have before stated that it seemed best to us that those professing disciples, who unite with us in Sabbath worship, should not divide at the communion table. I am happy now to add that I anticipate the privilege, next Sabbath, of receiving to our church twelve persons, *six white and six colored*. Considering that this is in "the Old Dominion," we can but say in adoring gratitude, "This is the Lord's doing, and it is marvelous in our eyes."

As my health improves, I desire to do more here for the Master than it was safe to undertake at the first. I long to enter every open door of usefulness, and besides preaching to my congregation, would gladly make Christ known to others. A newspaper, to be called "The Southern Workman," under the editorial care of General Armstrong, Principal of the Hampton Normal school, is soon to be issued, and I am invited to take charge of the page devoted to moral and religious reading. It seems an opportunity for good which should be improved. The object of the paper is the enlightenment and elevation of the masses of the South, and not pecuniary gain. I take part in it gratuitously, hoping thus to do more for Christ and his cause in the South, than could be done by the mere oral proclamation of the gospel alone.

MISCELLANEOUS.

"The New Departure."

The committee of five appointed by the National Council at Oberlin, to confer with the Executive Committee of the American Home Missionary Society [see *The Home Missionary*, for January, page 221], met at the Society's rooms, on Thursday, January 11th. All the members of the Committee of Conference were present, and of the Executive Committee all attended, excepting Rev. Dr. Badger, detained by ill-health, Rev. Dr. R. S. Storrs, Jr., and Mr. S. B. Chittenden, both absent from the country.

The Committee of Conference, through Rev. Dr. Kitchel, its chairman, proposed "A Plan for increased efficiency in Home Missionary work," which had been elaborated by that Committee, after correspondence with leading friends of the cause throughout the West. It was patiently and thoroughly discussed, in the best

spirit, and in the light of Eastern and Western experience as to the needs and resources of both sections.

After such minor modifications as seemed wise, each article was unanimously adopted, and the committees parted with the feeling that the harmony of their deliberations, and their mutual satisfaction with the result, had proved the Master's presence and guidance.

The "plan" mutually agreed upon is as follows:

It is recommended, 1st. That the General Conference or Association of Congregational churches in each State, provide for the organization of a Home Missionary Society for that State.

2nd. That the Society so constituted annually appoint an Executive Committee of three in each district conference for missionary work therein; and this Committee, on being accepted by the American Home Missionary Society as its agency for the purpose, shall, in counsel and co-operation with

the Superintendent, designate and recommend fields, missionaries, and appropriations.

8rd. That the chairmen of the District Executive Committees constitute a Board for the general oversight of the work, and for the nomination of State Superintendents—to be appointed and paid by the American Home Missionary Society—who shall labor within the State in conference with the Board.

4th. That the Superintendent and the Executive Committees labor earnestly to stimulate the churches and increase their contributions for home missionary work; and jointly aim to secure such a system of harmonious co-operation with others, as shall prevent sectarian jealousies and needless expenditures.

5th. That each State Society annually appoint a treasurer, to whom funds contributed in the State for Home Missions may be sent; and who shall remit the same to the treasury of the American Home Missionary Society; and that efficient measures be taken to secure accurate and full reports of all moneys annually raised for this home missionary work by the churches, and expended in the several districts.

6th. That in the frontier States especially, larger provision be made for prosecuting missionary work among the floating and pioneering population, where it may not at once be practicable to organize churches.

7th. That as soon as possible each State assume entire charge of the home missionary work within its own bounds, becoming auxiliary to the American Home Missionary Society as to its surplus funds.

In behalf of the Executive Committee of the American Home Missionary Society,

D. B. COE, }
A. H. CLAPP, } *Secretaries.*

In behalf of the Com. of the National Council,

H. D. KITCHEL, *Chairman.*
JAS. W. STRONG, *Secretary.*

New York, Jan. 11, 1872.

This plan has already been given to the Christian public, and has thus far met with cordial approval from the friends of Home Missions at the West and the East. Several Western States at their annual Associations and Con-

ferences will soon take action upon it, and the others will do so in the autumn. It may be taken for granted, that the scheme which they have themselves proposed will be cordially adopted and carried into efficient execution.

We shall take occasion hereafter to set forth the intended practical working of the plan. For the present we simply call attention to its most marked feature: the laying upon the churches of each State the chief responsibility for the Home Missionary work within its bounds. The pastors and churches, represented in a State Association or Conference, provide the Home Missionary Society for that State. The executive agents of the work are of *their* nomination. *They* are to know the qualifications of the missionaries, the relative needs and promise of the fields, and to make their recommendations accordingly. *They* are to advise as to the just proportion of pioneer work to that in the older settlements; as to the time when aid shall no longer be given to each church; as to the best methods of avoiding sectarian friction and the waste of missionary funds. *They* are to devise methods for raising the largest possible amounts from their own territory, bringing the several churches rapidly to independence, and at the earliest practicable day lifting the State from the list of beneficiaries, and making it efficiently "auxiliary" to the Society that has so long and liberally aided its churches.

All this, of course, in cordial co-operation with the National Society, which, as before, will do its best for the raising of men and money, both at the East and the West, and will continue its responsibility for the temporal support of the missionaries. Acting in the fields of these State Societies through officers that honestly represent both organizations, it will aim at a just proportion in its distribution to

each of them of men and money. At the same time, in ways that long experience has approved, it will carry on its pioneer work, as hitherto, in "the regions beyond," until, one after another, *these* shall develop their State Societies, and in time their "auxiliaries."

The practical wisdom of this scheme will appear still more clearly in the fuller development which we propose; but we are sure that, in this bare outline, it will command the approval of the true friends of the Society and its work.

The machinery is as simple as possible, easily understood, easily worked. With the united wealth of both sections to equip it; with the zeal, courage and energy of the young West to move it, and the almost half-century's experience of the National Society to guide it, what can be wanting to that harmonious, prompt, efficient advance, in the great Home Missionary work, for which so many are anxiously looking? What, but the Spirit of God rousing the churches to a new consecration; moving their young men to solemnly settle the question of their call to the ministry; their able ones to give as God hath prospered them; their devout ones to pray without ceasing, "Thy kingdom come!"

Facts for the Churches.

This Society has no paid collecting agents. Its chief instrumentality for the raising of funds must be (as it ever has been), the personal effort of pastors. They know the ability and disposition of their people, and hold the key of their hearts and treasures, as no others can. With the help of one or two interested church-members of either sex, they can do better for the cause, year after year, than any number of paid "agents" could possibly do.

Through its Annual Reports, *The Home Missionary*, and other channels, the Society aims to furnish pastors and their

helpers with the facts needed for an effective presentation of its claims to the prayers and gifts of all who desire the country's welfare. The character of these facts does not materially change from year to year; they make their appeal mainly to Christian principle, rather than the sensibilities; they constitute a lasting and cumulative argument for a permanent and growing work.

But there can be no success in such a work, unless the main facts concerning it be kept before the minds of *Christian people*. In the pastor's absence, we ask that some other interested friend of Home Missions will see to it. For the use of such, we append a succinct statement, prepared at the request of several churches temporarily without pastors, with reference to their annual collections.

We beg that no church will let its collection go by, because its pulpit is vacant. The call for *still further advance* finds the Society using all its income to meet *present* engagements. In this harvest time for the Treasury, the receipts for January (including legacies), were fully \$1,200 less than those for December. How shall the dues of the next summer be met, when the churches are scattered, if meanwhile the Society barely *lives by the day*? Will the friends of the cause, thus early notified, lay this question to heart?

For nearly forty-six years the American Home Missionary Society has been "carrying the gospel to the destitute" in this land, by founding churches and helping to sustain ministers in them till those churches can assume the whole expense. This is its one work. In this work the Society has raised and expended more than \$6,000,000 (six millions of dollars).

For the last ten years (since another denomination ceased to co-operate with it), it has commissioned an annual average of about 860 men. It now has in the service about 940 men.

Its occupied field—at first mainly the outlying districts of the New England and Middle States—now reaches from Maine to Washington Territory, and from Lake Superior to the Rio Grande. It has been instrumental in the organization of as many as 3,350

churches, of which more than 1,700 have become self-supporting. The reported additions to these churches number more than 218,000 persons.

Of the 940 missionaries commissioned the last year, and occupying nearly 2,000 fields, 570 were stationed in Western States and Territories—37 of them on the Pacific Coast. They organized 93 churches; 43 became self-sustaining; 5,833 persons were gathered into missionary churches, and more than 71,000 children were taught in their Sabbath schools.

The Society is enlarging its work as rapidly as seems consistent with safety. Within six months, it has enlisted and sent out 75 fresh recruits; others are under orders, or on their way to "the front."

Keeping abreast of the heaviest columns of emigration, it issued in 1871, 56 commissions for Kansas, 36 for Minnesota, 21 for Nebraska, and enlarged its force in Western Iowa, while keeping up its numbers in the other States.

It has just sent a general missionary to labor along the line of the Northern Pacific Railway; has entered an entirely new field in East Tennessee; and has stationed an efficient worker in the chief business center of Idaho.

It has about 30 men in California, six in Oregon, and is represented in Washington, Colorado, Wyoming and Dakota.

But the expansion of the work does not yet keep pace with the march of God's providence. In four months of 1871, 35,000 people found homes in Nebraska. Other States are each receiving, annually, from 50,000 to 100,000 settlers; railroads are daily pushing into regions that just now were unbroken solitudes; hundreds of rising towns call for the gospel; tens of thousands of pioneers scattered over the prairies, or delving in the mountain mines, or felling the forests of the Pacific slope, are living and dying without its blessed ministrations.

The call is for "an advance all along the line." But in the advance already made, the Society outran its income, and for a time involved itself and the missionaries in great embarrassment. Unless the churches *very largely* increase their contributions, it is certain that, at the *present* rate of outlay, the treasury will soon be exhausted, the missionaries and their families will

suffer privation, and the waste places of our land must remain unsupplied.

The churches represented in National Council, by a rising vote, solemnly recommended that \$500,000 (the same amount as was recommended for the American Board), be annually devoted to this Home Missionary work. This is nearly *twice* the annual outlay of this Society, for the last five years. The Council says to the Society: "*Go forward and the churches will sustain you!*" The Executive Committee are ready to obey the order. *Is this church ready to double the amount of its annual subscription?*

Change of Superintendents.

The Superintendency of Home Missions for Northern Iowa, for more than fourteen years held by the lamented Dr. Guernsey, whose sudden decease was noticed in our January issue, has been filled by the appointment of Rev. EPHRAIM ADAMS, of Decorah, Iowa. Mr. Adams was one of the well-known "Iowa Band," who left Andover Seminary in 1843, for pioneer work in that new Territory. From his modest memorial of the Band, issued by the Congregational Publishing Society, our readers will recall the two interesting chapters we have transferred to *The Home Missionary*, for November, 1870, and June, 1871. His long residence in Iowa, his experience both with missionary and self-supporting churches, his large acquaintance with the State, its churches and ministers, whose confidence he deservedly held, combined to mark him out to the Executive Committee and his brethren on the ground, as the right man for the place. This, we doubt not, he will prove himself to be. He may for the present be addressed at Decorah.

Of far shorter duration than Dr. Guernsey's, but marked with many similar successes, was the two years' service of Rev. James G. Merrill, in Kansas. Entering zealously on the work with the incoming flood of settlers upon the newly opened Indian

and other homestead lands, he traveled 20,000 miles on tours of exploration, etc., was instrumental in the formation of twenty-seven churches, the securing of twenty-five ministers, and (what was no less important), the keeping from the Kansas pulpits of not a few useless or worse than useless persons who sought to enter them. Ill health in his family compelled him to resign his Superintendency, and he has accepted a call to the pastorate in Davenport, Iowa.

The committee appointed as his successor, Rev. SYLVESTER D. STORRS, of Quindaro, Kansas, where he may be addressed. He also was of an "Andover Band," leaving that seminary in 1857, since which time he has been a faithful and successful missionary pastor in Quindaro and Atchison, with a brief interval of similar labor in Iowa—an experience well fitting him for the post to which he is called.

The address of Rev. Orville W. Merrill, Supt., is now Lincoln, Nebraska, instead of Nebraska City, as heretofore.

The Home Missionary.

The circulation of this monthly now reaches 17,500 copies, and we have the best evidence that it is widely read. No one instrumentality has awakened and kept awake so intelligent an interest in Home Missions, or secured for the cause such an amount of money. Here only can the friends of the Society learn the amount and sources of the monthly contributions to its treasury. We seek to give in its pages a fair, truthful statement of the history, policy, progress, and claims of the work; of the needs and promise of the different States and Territories already entered or open to labor; and of the experience of the missionaries. By their own reports of their encouragements and difficulties, their joys and sorrows, we aim to bring and to keep them in vi-

tal contact with the hearts of their fellow-Christians in more favored sections, and so to secure an interest in their gifts and prayers.

While the Society has no money to waste in the multiplication of copies to lie unread, it would gladly furnish thousands more, on the very easy published terms, to those who will read and wisely distribute them. And we ask the aid of pastors and other friends in all our churches, at the East and the West, in securing both a larger and a more effective circulation.

The official notices of discontinuance, and of changes by removals or otherwise, are apt to be irregular and defective—very often wanting any clue to the subscriber's *residence*; and we shall be specially grateful to friends who, by an occasional inquiry at the post-office, will aid us in keeping the list alive.

The Ladies of New Haven.

Each of the New Haven churches seems to be blessed with a Ladies' Society of unusual zeal, and the Home Missionaries owe to them all a debt of gratitude. But they, as well as their sisters elsewhere, whom their example has provoked to close emulation, will yield the palm to the Ladies' H. M. Society of the First Church, of which Mrs. Lathrop has so long been the moving spirit.

The loaning of their twentieth annual report has delayed our notice of their benefactions for the last year. To fourteen missionaries they sent twenty-two boxes of clothing, books, etc., and to six churches services of communion-plate—the whole valued at \$4,678.92—about \$100 more than the donations of the preceding year.

In the report, Miss Harriet A. Tucker, the present efficient Secretary pays a deserved tribute to the memory of her predecessor, Miss North, "one of the original movers in the organization

of the Society, who held the offices of Secretary and Treasurer *fourteen* years, and that of Secretary *nineteen* years, and for *sixteen* years prepared the annual reports." The grateful letters of the aided missionaries, filling several pages, and giving an "inside view" of their home life, must be a pleasant recompense for past, and a stimulus to future labor.

We have good reason to know that the Society is still vigorously pursuing its work of love—as may be seen from the acknowledgments in our present number—notwithstanding the partial disability of its venerated leader, of whose illness many a missionary household will hear with sorrow, and with prayer for her speedy recovery.

A Cheerful Giver.

In the decease of Deacon JOHN PAYSON WILLISTON of Northampton, Mass., this and other missionary societies have lost one of their most constant and generous friends. His *name* seldom appeared in our monthly acknowledgment of receipts, but his *gifts* were often there, in the aggregate many thousands of dollars—their source hidden by some device or other from public knowledge.

In *The Congregationalist*, for Jan. 18th, Rev. Dr. Eddy, his former pastor, gives an interesting and instructive account of his life and character, which we commend to the study of those whom God has blessed with business prosperity. Among other things Dr. Eddy says of his friend :

"How much in the course of his life he gave away, will never be known on earth. No thief or murderer ever took more pains to cover his tracks, than he to conceal all traces of his beneficence." "He gave much thought and investigation to the *selection* of the objects of his charities. He felt that he was bound to give not only largely but wisely; and nothing could induce

him to contribute to a society, unless he regarded that contribution as *the best investment possible, all things considered.*" "He gave the preference to societies that were pledged to the support of *living* preachers, teachers, and missionaries. Doubtless the three institutions that lay nearest his heart were the A. B. C. F. M., the American Home Missionary Society, and the American Missionary Association." "He was the large-hearted and open-handed friend of education everywhere, but especially in the West." "It was his rule *not* to contribute to permanent funds and endowments. He wished to know that money given by him was *speedily* applied to the objects which he designated." "He preferred to give away his wealth while it was properly *his own*, rather than to leave it to be distributed by his executors. It was his solemn purpose not to die rich. Should his estate prove to be large, it will be in consequence of circumstances which he could not control."

Provoked to Emulation.

On looking over the pages of *The Home Missionary* for January, 1872, my eye fell upon a communication headed "Ebenezer," and signed JOHN SEWARD—a name with which I was familiar nearly *fifty* years ago, while myself employed as a Home Missionary, in the northwestern corner of "New Connecticut." I supposed that this excellent brother had been for years in heaven; but it seems he still lives, to rejoice in his old age in witnessing the abundant fruit of his early labors. With his name are pleasantly associated those of Coe, Pitkin, Hanford, Treat, Sullivan, Betts, Lathrop, Conger, Beach—the last two "my fellow-laborers" in Huron county, in 1824, when that county was as new missionary ground as much that to-day meets the eye of the excursionist

to the Pacific coast. Three of the brethren whose names I have recalled remain; all the rest "are fallen asleep." My brother sent you thirty dollars with the inscription "Ebenezer" upon it. Provoked to emulation, I enclose my check for the same amount — partly as a thank-offering for the privilege of being associated (though for a brief season), with the pioneer

missionaries of "New Connecticut," and partly in response to the appeal in *The Home Missionary*, for January, which closes with these strong words: "Will you *begin* the work by sending *to-day* your share of the \$10,000 now due to your waiting representatives at the front?"

T. L. SHIPMAN.

Jewett City, Conn.

APPOINTMENTS IN JANUARY, 1872.

Not in commission last year.

Rev. J. M. Frey, Lawler, Bethel and out-station, Iowa.
Rev. Chapman A. Marshall, Burr Oak, Orleans and out-station, Iowa, and Lenora, Minn.
Rev. William S. Potwin, Fayette, Iowa.
Rev. Emerson G. Wicks, To go to Iowa.
Rev. B. Moore, Wayland and Dorr, Mich.
Rev. Enoch Jones, New Cambria, Mo.
Rev. Oscar G. May, Marseilles, Ill.
Rev. John G. Fraser, Toledo, Ohio.

Re-commissioned.

Rev. William J. Clark, Cloverdale, Cal.
Rev. George R. Ellis, Pacheco, Cal.
Rev. George Morris, Dixon, Cal.
Rev. Amos Dresser, Butler County, Neb.
Rev. David Knowles, Greenwood, Elmwood Precinct and out-stations, Neb.
Rev. Hiram A. Brundidge, Cottonwood Falls, Kan.
Rev. Lincoln Harlow, Council Grove, Kan.
Rev. Robert M. Tunnell, Independence, Kan.
Rev. Edward P. Dada, Mazepa, Minn.
Rev. Sylvanus H. Kellogg, Collins, Preston Lake and Marion Lake, Minn.
Rev. Charles C. Salter, Duluth, Minn.
Rev. Charles H. Blissell, Independence, Iowa.
Rev. Josiah T. Closson, Bowen's Prairie, Iowa.
Rev. Oliver Emerson, Elk River, Sterling, Deep Creek and Waterford, Iowa.
Rev. Francis Fawkes, Otisville, Oakland and vicinity, Iowa.
Rev. Alexander Parker, Springvale, Iowa.
Rev. Jacob Reuth, Muscatine, Iowa.

Rev. Mortimer Smith, To go to Iowa.
Rev. John P. Chamberlain, Elk Grove, Bashford and Jenkinsville, Wis.
Rev. James W. Harris, Evansville and Cooks-ville, Wis.
Rev. A. Kidder, Mondovi, Wis.
Rev. Henry Pullan, Leon, Melvina and Hersey-ville, Wis.
Rev. Samuel H. Thompson, Oaseo and Hale, Wis.
Rev. Daniel Berney, Port Sanilac and Bridgcham-pton, Mich.
Rev. Edwin W. Shaw, Lawrence and vicinity, Mich.
Rev. Alanson St. Clair, Shelby and vicinity, Mich.
Rev. Albert Bowers, Macon, Mo.
Rev. Thomas W. Davies, Dawn and Low Gap, Mo.
Rev. Arthur H. Dean, Dixon, Hancock and Humboldt, Mo.
Rev. George G. Perkins, Hamilton, Mo.
Rev. Alfred E. Tracy, Pierce City, Newtonia and out-stations, Mo.
Rev. Cyrus H. Eaton, New Windsor, Rio and vicinity, Ill.
Rev. James H. Laird, Park Ridge and Des Plaines, Ill.
Rev. Samuel Penfield, Shirland, Ill.
Rev. George Schlosser, Gibson City and Ash-kum, Ill.
Rev. David M. Evans, Berea and vicinity, Ohio.
Rev. Austin N. Hamlin, Jerome and Providence, Ohio.
Rev. William James, Woodhaven, N. Y.

RECEIPTS IN JANUARY, 1872.

MAINE—

Gardiner, A Friend,
Waldoboro, Mrs. H. K. Lovell,

\$25 00
5 00

NEW HAMPSHIRE—

Received by L. D. Stevens, Treas. N.
H. M. Soc.:
Concord, South Cong. Ch.
and Sec.,

\$25 00

New Market, Cong. Ch. and

Soc., 19 00
Webster Cong. Ch. and Soc., 15 00

\$ 59 00

Bedford, Mrs. J. Kendall, by Rev. I. C.
Tyson, 1 00
Great Falls, First Cong. Ch. and Soc.,
of wh. from Mrs. M. J. H. Bray, \$5,
by S. S. Rollins, Treas., 100 00
Londonderry, Mrs. J. Sleeper, 2 00

VERMONT—

Barton, Cong. Ch. and Soc., by Rev. S. V. McDuffee, to const. Mrs. S. V. McDuffee a L. M.,	89 00
Brattleboro, Sabbath School of Cong. Ch., by C. F. Thompson,	25 00
Brookfield, M. Peck, by Rev. W. A. Bushee,	2 00
Middlebury, On account of Legacy of Chester Elmer, by Chester Elmer, Adm.,	400 00
St. Albans, First Cong. Ch. and Soc., by C. B. Swift, Treas.,	206 00
Springfield, A Friend,	10 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas.,	10,000 00
Amherst, Z. M. Phelps, to const. S. L. Woodhouse, W. B. Dickerman and Mrs. W. B. Dickerman L. Ms.,	90 00
Andover, Chapel Cong. Ch., by W. F. Draper,	175 00
Two Friends,	50 00
Byfield, J. M. Wheelwright, Charlestown, Legacy of Betsey Kettell, by W. Abbott, Ex.,	300 00
East Hampton, Payson Cong. Ch., \$361.39; mon. con., \$52.82, by Dea. Seth Warner, Treas., of wh. \$100, from Hon. E. H. Sawyer, to const. Prof. E. Hitchcock a L. D.,	314 21
Fitchburg, Mrs. Stephen W. Dole, Hampshire Miss. Soc., by E. Williams, Treas.,	50 00
Hadley, First Parish,	\$39 50
Haydenville, Cong. Ch.,	116 83
Northampton, First Parish, A Friend,	415 70
Westhampton, Cong. Ch.,	21 00
	97 50
	690 53

Lawrence, Central Cong. Ch., by F. M. Victor, Treas., A Friend,	98 64
Lenox, Individuals, by G. W. Ford,	35 96
Lowell, High St. Cong. Ch., of wh. from Mrs. W. B., \$4, by S. A. Chase,	122 06
Milford, Legacy of W. B. Dyer, by L. H. Cook, Ex.,	1,000 00
Pittsfield, First Cong. Ch., bal. of coll., by M. H. Wood,	210 34
South Cong. Ch., by J. Wilson, Treas.,	20 66
Legacy of Jason Clapp, by J. L. Peck,	50 00
Sheffield, First Cong. Ch., by J. N. Dickson, in full, to const. Dea. R. G. Elton, G. B. Cook and M. S. Bidwell, Jr., L. Ms.,	25 92
Mason Noble, Jr.,	10 00
Springfield, Unabridged,	500 00
Stockbridge, Cong. Ch. and Soc., by D. R. Williams,	66 12
Wellfleet, A Friend,	20 00
West Newbury, A Friend,	10 00
Whitinsville, Ladies' Benev. Soc., by Miss F. A. Batchelor (freight),	3 00

RHODE ISLAND—

Coventry, Mrs. Susan L. Spencer,	2 00
Newport, Mrs. Caroline M. Willard,	186 61
Providence, Central Cong. Ch., bal. of coll., by M. E. Torrey,	7 00
Mrs. R. S. R.,	10 00

CONNECTICUT—

Andover, Ladies' Benev. Soc., by Sarah A. Hyde, (freight),	5 00
Ansonia, S. C. Blair,	5 00
Bolton, Rev. W. E. B. Moore,	5 00
Bridgeport, Sabbath School of Cong. Ch., by E. Sterling, Supt., in full, to const. T. C. Burgis, Carrie L. Ives, G. B. Sterling, C. S. Hanford and H. Stephens L. Ms.,	73 00
Bridgewater, J. L. Miner and Brother,	7 00
Canaan, A Friend,	10 00
Collinsville, Ladies, by Mrs. L. A. Goodwin, (freight),	3 50
Darien Depot, Rev. E. D. Kinney,	1 00

East Hartford, A. E. Olmsted,	10 00
Enfield, Mrs. S. A. Eggleston, (freight),	5 00
Franklin, A Friend,	3 00
Greenwich, A.,	20 00
Hartford, A Friend,	1,000 00
Jewett City, Rev. and Mrs. Aug. Root,	5 00
Rev. T. L. Shipman, to const. Miss Lydia L. Shipman a L. M.,	30 00
Killingworth, Cong. Ch., by J. Buell, Treas.,	12 20
Ledyard, New Year's offering, from two sisters,	2 00
New Hartford, Mrs. Sally Gillett, by T. G. Jerome,	30 00
New Haven, North Ch., E. C., A Friend, to const. H. H. Gladding a L. M., \$30; A Friend, \$1,	31 00
New Milford, Albert Pickett, to const. himself a L. M.,	30 00
North Cornwall, Benev. Assoc., by E. D. Pratt, Treas.,	42 10
Plainville, Cong. Ch. and Parish, by T. H. Darrow, Treas., to const. C. M. Whiting and Jane E. Hart L. Ms.,	72 00
Sherman, Hugh Gelston,	5 00
Somers, On account of Legacy of Mrs. Submit Arnold, by E. E. Hamilton, Ex.,	548 62
South Coventry, First Cong. Ch., by Rev. J. P. Hawley,	61 00
South Glastenbury, On account of Legacy of Nancy Strickland,	70 00
South Manchester, A Widow's Mite,	2 00
Southport, A Friend,	200 00
Stamford, First Cong. Ch., by W. C. Willcox,	65 00
Stanwich, William Brush,	50 00
Suffield, First Cong. Ch. and Soc., by J. W. Spelman,	41 61
Torrington, Harvey Watson, by H. O. Hopkins,	5 00
Waterbury, From a Friend of Missions,	100 00
Watertown, W. S. M.,	5 00
Weston, Edwin Beers, by Rev. Z. B. Burr,	5 00

NEW YORK—

Albany, On account of Legacy of Capt. S. Gates, by John S. Perry, Ex.,	300 00
Arkport, Jarvis P. Case,	2 00
Ballston Spa, Titus M. Mitchell,	15 00
Brooklyn, Clinton Av. Cong. Ch., J. P. Elwell,	100 00
Ch. of the Pilgrims, mon. con., by S. F. Phelps, Treas.,	107 76
A Friend to the Cause, \$20; R. B. A., \$30,	50 00
Columbus, On account of Legacy of Parna S. Palmer, by Austin Barrows,	50 00
Deansville, A Friend,	200 00
East Bloomfield, Cong. Ch., by F. Manson, Treas.,	35 37
Eaton, Cong. Ch., by Rev. W. N. Cleveland,	30 00
Elmira, W. Bement,	5 00
Flushing, Cong. Ch.,	2 00
Lumberland, Cong. Ch., by Rev. F. Kyte,	3 00
Madison, First Cong. Ch., by Rev. S. M. Keeler,	15 25
New York, A Friend,	50 00
New York City, Legacy of Mrs. Le Grand B. Cannon, by Le Grand B. Cannon, Ex.,	3,000 00
Harlem Cong. Ch., mon. con. coll., by W. W. Ferrier, Treas.,	24 54
Legacy of Elijah Withington, by S. S. Jocelyn and J. B. Coleman, Trustees,	50 00
M. W. Lyon, \$50; A Friend, \$25,	75 00
New York Mills, Welsh Cong. Ch., by Rev. T. M. Owens,	15 00
North Walton, Cong. Ch., \$16.35; Union Miss. Soc., \$40.34, by W. S. Hoyt, Treas.,	56 69
Norwich, First Cong. Ch. and Soc., by J. Hammond, to const. Mrs. M. L. Grant a L. M.,	55 51
Mrs. Lydia M. Card, by J. Hammond,	10 00

Orient, Cong. Ch., to const. Dea. W. Young & L. M.,		\$30 00	Marysville Cong. Ch., by Rev. M. K. Pasco,		\$15 00
Perry, A Friend,		2 00	Rochester, Cong. Ch., by Rev. D. R. Miller,		6 00
Poughkeepsie, Mrs. David Hale,		20 00	Toledo, First Cong. Ch., by M. Brigham, of wh. \$40 from John H. Whitaker, to const. Mrs. Mary Whitaker a L. M.,		196 75
Pulaski, Cong. Ch., by J. Douglas,		6 25	Windham, A. V. Rudd, by T. Wales,		4 00
Sherburne, First Cong. Ch., bal. of coll., by H. T. Dunham,		5 00	INDIANA—		
First Cong. Ch., by H. T. Dunham,		61 46	Indianapolis, First Cong. Ch., by Rev. N. A. Hyde,		26 00
Syracuse, Legacy of H. Davis, by T. T. Davis, Ex.,		300 00	Lake Prairie, Ind. Presb. Ch., by E. N. Morey, to const. W. H. Morey & L. M.,		30 00
Tarrytown, Mrs. John Rockwell,		10 00	ILLINOIS—		
Utica, On account of Legacy of John H. Ostrom,		104 13	Aurora, First Cong. Ch., by Rev. Isaac Clark,		88 25
Wadham's Mills, Cong. Ch. and Soc., by Rev. W. H. Wolcott,		20 00	Canton, Eight Aged Widows,		4 00
Wellsville, H. G. White,		5 00	Chenosa, First Cong. Ch., by Rev. H. G. Pendleton,		20 10
Windsor, Rev. G. C. Judson,		3 00	Chicago, <i>Leavitt St. Ch.</i> , by M. Wakefield, Treas.,		50 07
NEW JERSEY—			<i>South Ch.</i> , in part, by C. T. Fenn.		6 00
Bloomfield, Miss Minnie L. Coe,		5 00	Miss Ellen H. Sargent,		6 00
Newark, Rev. S. T. Richards,		5 00	Chicago, J. H. McMillan,		25 00
PENNSYLVANIA—			Crystal Lake, Cong. Ch., by C. T. Dike, Treas.,		41 25
Gibson, Miss P. Stevens, \$2; U. S. S. S., by A. S., \$5,		10 00	De Kalb, First Cong. Ch., by Rev. L. P. Atwood,		20 00
Indiana, Cong. Ch., by Rev. T. Atkinson,		10 00	Dundee, Cong. Ch., by Rev. D. D. Hill,		61 16
Philadelphia, Theodore Bliss, to const. C. D. Branin & L. D. \$100; Mrs. Emma Butler, by F. Butler, \$5,		105 00	Elmore, Cong. Ch., \$7.40; Victoria, Cong. Ch., \$10; Viola, Cong. Ch., \$3.35, by Rev. B. F. Haskins,		21 25
MARYLAND—			Evanston, Cong. Ch., by A. W. Wood,		122 22
Baltimore, A Missionary Box,		4 00	Geneva, Cong. Ch., bal. of coll., in full, to const. Rev. W. H. Brewster & L. D.,		18 95
DISTRICT OF COLUMBIA—			Granville, Cong. Ch., by J. W. Hopkins, to const. Rev. H. V. Warren & L. D.,		110 00
Washington, <i>First Cong. Ch.</i> , bal. of coll., by H. T. White,		50 00	Gridley, Cong. Ch., \$14.44; Nebraska, Cong. Ch., \$6.48, by Rev. J. A. Palmer,		20 20
Prof. E. Whittlesey, by W. E. Whitting,		10 00	Hampton, Cong. Ch., \$4; Port Byron, Cong. Ch., \$10.50, by Rev. A. Harper,		14 50
MISSISSIPPI—			Havana, Mrs. G. Churchill,		2 00
Columbus, Salem Cong. Ch., by Rev. S. C. Feemster,		11 00	Kewanee, Cong. Ch., in part, by Rev. N. D. Graves,		54 00
KENTUCKY—			Malden, Cong. Ch., to const. Rev. J. D. Baker, L. P. Belden and Edgar Mead L. M.,		26 50
Louisville, S. S. N.,		5 00	Moline, Cong. Ch., to const. H. E. Barnes & L. D., John Deere and J. S. Keaton L. M.,		282 00
OHIO—			Ontario, Sabbath School of Cong. Ch., by E. Shedd,		3 50
Received by Rev. L. Kelsey:			Richview, Cong. Ch., by Rev. C. B. Barton,		15 00
Berlin Heights, Cong. Ch., by Rev. L. Loring,		\$39 90	Roseville, Cong. Ch., to const. Rev. J. D. Wickoff and John A. Gordon L. M.,		75 00
Brunswick, A Friend of Missions,		1 00	Summer Hill, Cong. Ch., by Rev. C. E. Marsh,		26 65
Cincinnati, Seventh Street Cong. Ch., by J. C. Huntington, Treas.,		318 00	Tampico, W. H. Whallon,		2 70
Cuyahoga Falls, Sabbath School of the Cong. Ch., by Miss M. B. Clark, Treas.,		55 00	Waukegan, First Cong. Ch., by Rev. C. M. Sanders,		37 00
Lebanon, Cong. Ch., by B. E. Parshall,		10 00	Wyanet, First Cong. Ch., by Rev. S. F. Stratton,		23 50
Litchfield, Cong. Ch., \$19; Miss Susan S. Brown, \$10; by Rev. H. Thrall,		29 00	MISSOURI—		
Madison, Cong. Ch., bal. of coll., by Rev. J. F. Severance,		5 00	Received by Rev. E. B. Turner:		
Palmerville, Cong. Ch., by C. E. Stone,		85 28	Bevier, Welsh Cong. Ch., by T. D. Evans,		\$45 40
Sandusky, Cong. Ch., by Rev. H. N. Burton,		55 00	Hannibal, Cong. Ch., by M. L. Pierson,		65 50
Strongsville, Cong. Ch., by Rev. O. W. White, Treas.,		10 00	Cahoka, First Cong. Ch., by Rev. A. Matson,		7 00
Wadsworth, Cong. Ch., by Rev. D. E. Hathaway,		6 00	Glasgow, A Friend,		5 00
Alexandria, First Cong. Ch., by Rev. D. S. Jones,		604 18	Lathrop, Plymouth Cong. Ch., by Rev. F. W. Adams,		10 00
Collamer, Legacy of Asa Cady, by Mrs. A. M. Cady, Ex'x.,		999 00	St. Louis, First Trin. Cong. Ch., by F. Whiting, Treas.,		104 00
East Cleveland, Cong. Ch., add'l., by H. Ford, to const. S. H. Mathews and S. C. Hale L. M.,		60 00	West Harford, Cong. Ch., by Rev. G. W. Williams,		1 00
Edinburgh, Mrs. Eliza O. Stanford,		3 00			
Harpur, Douglas Putnam, Esq.,		500 00			
Independence, Mrs. Mary Ann Munson, to const. her & L. M., by A. Adams,		30 00			
Lafayette, Cong. Ch., by E. Chapin, Treas.,		15 00			

MICHIGAN—

Alamo, Cong. Ch., by Rev. E. Branch,	\$10 00
Corinth, Cong. Ch., \$11.75; Paris, Cong. Ch., \$18.35, by Rev. N. K. Everts, to const. him a L. M.,	30 00
Grand Lodge, Cong. Ch., \$3; Rev. N. D. G., \$6; Wacousta, Cong. Ch., \$9, by Rev. N. D. Gildeden,	18 00
Mancock, First Cong. Ch., by Rev. P. H. Hollister,	50 00
Portland, First Cong. Ch., by Rev. L. P. Spelman,	11 25
Saugatuck, First Cong. Ch., by Rev. J. F. Taylor,	25 00
Sherman, Cong. Ch., by Rev. J. Denton,	7 50
Somerset, First Cong. Ch., by G. A. Smith,	14 61
Webster, First Cong. Ch., by A. Kimberly, to const. Rev. H. E. Brown a L. M.,	31 48

WISCONSIN—

Black Brook, Cong. Ch., by Rev. C. W. Hinman,	1 67
Black Earth, Cong. Ch., \$10; Mazomanie, Cong. Ch., \$10, by Rev. M. M. Martin,	30 00
Bloomer, First Cong. Ch., by Rev. H. A. Wentz,	10 00
Brooklyn and Stoughton, First Cong. Ch., by Rev. R. Sewell,	13 00
Grand Marsh, Mrs. J. H. McC., by Rev. J. H. McChesney,	5 00
Hammond, Cong. Ch., \$34.22; Kinnickinnick, Cong. Ch., \$4.73, by Rev. H. A. Gould,	30 00
Ironton, Cong. Ch., by Rev. H. H. Hinman,	11 28
Kildare, Cong. Ch., \$2.10; Lyndon, Cong. Ch., \$2.10; Wonewoc, Cong. Ch., \$10; Rev. W. W. Jones, \$1.30, by Rev. W. W. Jones,	15 40
Milwaukee, Welsh Cong. Ch., by Rev. J. Cadwalader,	7 00
Shullsburg, Cong. Ch., \$6.60; Rev. R. J. W. and family, \$5, by Rev. R. J. Williams,	11 60

IOWA—

Alden, First Cong. Ch., by Rev. W. J. Smith,	30 00
Anita, Cong. Ch., by Rev. C. D. Wright, Big Rock, Sabbath School of Cong. Ch., by G. H. Winn,	5 00
Davenport, Edwards Cong. Ch., by J. Goldsburly, Treas.,	8 50
Dubuque, Cong. Ch., by W. C. Chamberlain, Treas.,	46 00
Durant, Cong. Ch., by Rev. E. E. Webber,	100 00
Eddyville, First Cong. Ch., by Rev. M. Rowley,	18 00
Extra and Oakfield, Cong. Chs., by Rev. J. S. Toft,	13 50
Fairfax, First Cong. Ch., by Rev. H. Adams,	10 00
Fort Atkinson, German Cong. Ch., by Rev. H. Hess,	26 20
Genoa Bluffs, Cong. Ch., \$19; Williamsburg, Cong. Ch., \$13, by Rev. H. S. Clarke,	30 00
Given Station, Welsh Cong. Ch., by Rev. D. R. Lewis,	23 00
Keosauqua, Cong. Ch., bal. of coll., by Rev. J. W. Windsor,	5 00
Manson, Cong. Ch., Rev. A. V. House,	1 00
Onawa, First Cong. Ch., by Rev. C. N. Lyman,	6 76
Parkersburg, Cong. Ch., by Rev. L. D. Boynton,	15 00

MINNESOTA—

Received by Rev. R. Hall:	
Cottage Grove, Cong. Ch.,	18 50
Faribault, Plymouth Cong. Ch.,	70 31
Lake City, Cong. Ch.,	41 60
St. Paul, Plymouth Cong. Ch.,	30 05

Mrs. S. W. Nichols,	5 00
Austin, Mrs. M. C. Page, by H. W. Page,	\$155 36
Clear Water, First Cong. Ch., by Rev. J. G. D. Stearna,	10 00
Faribault, First Cong. Ch., by C. W. Andrews, Treas.,	24 00
Granite Falls, Lac Qui Parle and Montevideo, Cong. Chs., by Rev. O. A. Starr,	20 39
Hamilton, First Cong. Ch., by Rev. R. S. Armstrong,	5 98
Winona, Cong. Ch., by H. M. Tenney, to const. W. Laird and H. Stevens L. Ma.,	15 00
	70 00

KANSAS—

Albany, First Cong. Ch., by Rev. O. A. Thomas,	14 00
Milford, First Cong. Ch., by Rev. E. P. Ingersoll,	19 30
Osawkee, Cong. Ch., by Rev. J. M. Cheesman,	25 00
Quindaro, Cong. Ch., by Rev. S. D. Storrs,	20 00
Topeka, X.,	22 23
Vienna, Cong. Ch., by Rev. L. E. Sikes,	5 00
Wabunsee, First Cong. Ch., by J. F. Willard,	21 00

NEBRASKA—

Weeping Water, First Cong. Ch., by Rev. S. Barrows,	21 41
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DAKOTA TER.—

Yankton, First Cong. Ch., by Rev. J. Ward,	6 15
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CALIFORNIA—

Antioch, First Cong. Ch., by Rev. A. H. Johnson,	9 00
Sonoma, First Cong. Ch., by Rev. M. S. Crosswell, to const. Dea. Obed Chart a L. M.,	30 00
South Vallejo, First Cong. Ch., by Rev. A. M. Goodnough,	10 00
HOME MISSIONARY,	51 05

\$37,534 79

Donations of Clothing, etc.

Andover, Conn., Ladies' Benev. Soc., by Sarah A. Hyde, a half-barrel,	\$26 00
Bangor, Me., Ladies of the Hammond St. Cong. Ch., by Mrs. L. L. Paine, a barrel,	175 00
Bridgeport, Conn., Ladies of the North Cong. Ch., by Mrs. S. M. Cate, a box,	250 00
Burlington, Vt., Ladies of the Third Cong. Ch., by Mrs. L. Marsh, a box,	
Canandaigua, N. Y., Ladies, by Mrs. F. B. Allen, three barrels,	
Chapinville, Conn., Ladies, by Mrs. F. Miles, a barrel,	
Collinsville, Conn., Ladies, by Mrs. Laura A. Goodwin, a barrel,	94 00
Coventry, N. Y., Ladies of the Second Cong. Ch., by Mrs. J. P. Thorp, a barrel,	50 60
Enfield, Mass., by Mrs. S. A. Eggleston, a barrel,	
Huntington, Mass., Ladies of the Second Cong. Ch., by Mrs. E. V. Woods, a barrel,	
Lowell, Mass., Ladies' Benev. Soc. of Kirk St. Ch., by Miss Sarah H. Stickney, Sec., a box,	500 00
Marlborough, Mass., Ladies' Benev. Soc., by Mrs. A. Howe, Sec., a box,	
Middletown, Conn., Ladies of the South Ch., by Mrs. J. P. Taylor, a box,	180 78
New Haven, Conn., Prof. E. B. Coe, of Yale College, a bundle of books,	
Ladies' Home Miss. Soc. of First Ch., by Miss H. A. Tucker, Sec., six boxes,	290 18

New York City, C. M. Mather, a bundle. Mrs. Parker, a bundle.	
Norwich, Conn., Ladies' Home Miss. Soc. of Second Cong. Ch., by Mrs. L. E. Young, Sec., two boxes.	\$329 29
Orange, N. J., Ladies of Trinity Cong. Ch., by Miss N. E. Means, a box.	175 00
Providence, R. I., Ladies' Miss. Assoc. of Beneficent Ch., by Mrs. J. W. Taft, four boxes.	774 45
Whitinsville, Mass., Ladies' Benev. Soc., by Miss F. A. Batchelor, Sec., a box.	164 98
Woodbridge, Conn., Ladies' Sew. Soc., by Mrs. H. F. Peck, a barrel.	
Worcester, Mass., Ladies' Soc. of the Salem St. Ch., by Mrs. J. H. Bigelow, a box.	183 38

*Receipts of the Massachusetts Home Missionary
Society, in January, STEPHEN T. FARWELL, Treas.*

Attleboro, Est. of Miss Betsey B. Wilder, to const. H. W. French a L. M.,	137 92
Boston, New Year's Gift, by G. S. Chase, A Friend, \$20; A Friend, \$1.	50 00 21 00
Shawmut Ch. and Soc.,	308 24
Mt. Vernon Ch. and Soc.,	140 00
Legacy of Hon. A. H. Twombly, by J. M. S. Williams, Ex.,	1,967 96
H. B. H.,	250 00
Dorchester, T. D. Quincy, Second Ch. and Soc.,	50 00
Village Ch. and Soc.,	81 22
Village Ch. Sab. School,	33 78
Highlands, Vine St. Ch. and Soc., James Fisher,	30 00 175 00
Elliot Ch. and Soc.,	476 26
Boxboro, Cong. Ch. and Soc.,	7 00
Boxford, Cong. Ch. and Soc.,	34 18
Bradford, Cong. Ch. and Soc.,	33 97
Brimfield, E. B. Wild,	2 00
Brookline, Legacy of John Heath, add'l, by J. M. Pinkerton, Ex.,	2,178 56
E. H. C.,	50 00
Carlisle, Cong. Ch. and Soc.,	1 68
Charlestown, Winthrop Ch. and Soc., to const. Miss Hannah N. Curtis and Mrs. Martha Maxwell L. M.,	68 00
East Medway, Cong. Ch. and Soc.,	42 04
Enfield, Legacy of Mrs. Lucia Hosmer, Essex, Cong. Ch. and Soc.,	90 00 25 00
Fall River, Central Ch. and Soc., by R. B. Borden, Treas.,	704 80
Fitchburg, A Friend,	100 00
Stephen Lowe, A Friend,	10 00 10 00
Grafton, A Friend,	50 00
Groton, Cong. Ch. and Soc.,	95 10
Groveland, Cong. Ch. and Soc.,	17 00
Hampden Benev. Asso., by C. Marsh, Tr.: Springfield, Olivet Ch., to const. Geo. S. Savage, Jas. M. Wheeler, Jas. M. Ingersoll and Elizabeth McKechnie L. M.,	182 55 13 31
West, First Church,	
East Longmeadow, Cong. Ch. and Soc.,	30 00
Southwick, Cong. Ch. and Soc.,	5 27
Longmeadow, Gent's. Benev. Asso.,	119 30
Harvard, Cong. Ch. and Soc.,	299 43
Harwich Port, Capt. Leonard Robbins, by Rev. H. C. Fay,	12 00 10 00
Haverhill, North Cong. Ch. and Soc., Mrs. A. L. Swan,	470 00 5 00
Center Cong. Ch. and Soc., to const. Mrs. Anna L. Swan a L. M.,	70 13
Hinsdale, A Friend,	5 00
Lee, Cong. Ch. and Soc., for Am. H. M. Soc., by Wm. J. Bartlett, Treas.,	400 00
Leverett, Cong. Ch. and Soc.,	29 50
Lincoln, Dea. Manning,	10 00
Lowell, Kirk St. Ch. and Soc., by A. W. Burnham, Tr.,	675 00
John St. Ch. and Soc.,	11 68

Abel Whitney, to const. Rev. Chas. D. Barrows a L. M.,	\$30 00
Mrs. J. M. Green,	1 00
Marshfield, First Ch. and Soc., of which \$30 by Mr. and Mrs. J. H. Bourne, to const. Miss A. E. Baldwin a L. M.,	87 62 2 00
Medway, Mrs. M. Daniels,	192 50
Methuen, First Parish Cong. Ch. and Soc., by J. Emerson, Jr., Treas.,	54 08
Middleboro, North Ch. and Soc.,	21 50
Millford, First Cong. Ch. and Soc.,	
Milton, Cong. Ch. and Soc., to const. John A. Tucker and Mrs. Geo. Ray- mond L. M.,	75 22 50 00
Neponset, Ladies' H. M. Soc.,	
Newton Center, Ladies' H. M. Soc. of First Cong. Ch.,	54 04
New Bedford, Pacific Cong. Ch. and Soc., by Geo. B. Hathaway,	70 13
North Andover, Trin. Cong. Ch. and Soc., to const. Jas. S. Sanborn a L. M.,	35 00
North Beverly, Mrs. Rebecca Conant, North Cambridge, Cong. Ch. and Soc., to const. Albert F. Hayward, Henry M. Bird and John Davis, Jr., L. M. of A. H. M. S.,	10 00 117 52
North Rochester, Cong. Ch. and Soc.,	17 00
Phillipston, Rev. C. R. Morse,	10 00
Pittsfield, German Ch. and Soc.,	25 00
Plymouth, Cong. Ch. and Soc.,	2 50
Plymouth, Ch. of the Pilgrimage, Ladies' H. M. Soc.,	38 73 34 15
Randolph, Atherton Wales, to support a H. M. at the West,	100 00
Raynham, Cong. Ch. and Soc.,	30 00
Revere, Evan. Cong. Ch. and Soc.,	4 18
Shirley Village, Cong. Ch. and Soc.,	9 00
South Hadley, First Cong. Ch. and Soc., by J. Dickerson, Tr., to const. H. B. De Witt, Albert Goldthwait and Calvin Preston L. M.,	118 00
Sunderland, Cong. Ch. and Soc., by N. A. Smith,	75 00
Templeton, Cong. Ch. and Soc.,	35 00
Uxbridge, Mr. and Mrs. Judson,	20 00
Wakefield, Addison Hubbard,	15 00
Walpole, Cong. Ch. and Soc., by E. C. Craig,	58 00
Waltham, Orth. Ch., by Isaac Warren, Washington, D. C., Mrs. A. S. Bum- field,	81 30 40 00
West Gloucester, Cong. Ch. and Soc.,	10 00
West Medway, Cong. Ch. and Soc., by E. White, Treas.,	129 00
West Newton, Second Cong. Ch. and Soc., add'l, \$21.00; mon. con., \$34.25,	45 25
Wilmington, Cong. Sab. School,	15 00
Woburn, Mrs. S. Howe,	2 00
	\$11,788 62

*Receipts of the Connecticut Home Missionary
Society, in January, JAMES L. CHAPMAN, Treas.*

Bridgeport, First Cong. Ch., by N. S. Wordin, Treas.,	\$84 00
Park St. Ch., by F. W. Storrs,	32 31
Burlington, by Rev. C. Chamberlain,	16 50
Danbury, Second Cong. Ch., by W. Mans- field,	6 00
Fair Haven, Second Cong. Ch., by F. T. Jarman,	100 00
Hartford, Bequest of Rev. J. Hawes, D.D.,	42 30
North Haven, Ladies' Benev. Soc., \$38 65; Rev. W. T. Reynolds, \$5; E. Dickerman, \$2,	46 65
P. mouth, by Horace Fenn, Treas.,	19 11
Saybrook, Second Cong. Ch., by Rev. W. Denison,	15 31
Seymour, by Rev. J. W. Fitch,	17 00
Somers, by Marcus Woodward, Treas.,	1 75
South Glastenbury, by H. D. Hale, Treas.,	12 73
West Hartford, Bequest of Abigail Tal- cott, by C. Day, Treas.,	109 50
Willimantic, by Rev. H. Winslow,	69 88
	\$573 10

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *size* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be especially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

NOTICE TO MISSIONARIES OF THE A. H. M. SOCIETY.

MARCH REPORT.

DEAR BRETHREN: By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We therefore make early and earnest request that you will each furnish the particulars named in the following list, in a *special communication*, to THIS OFFICE, as early as the FIRST DAY OF MARCH.

1. Your *name in full*, with the name of your Post-office, County and State.
2. Names of the church or churches, and of ALL THE STATIONS where you have preached at regular intervals during the year.
3. Number of church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the church by profession.*
7. Number added to the church by letter.*
8. Number of Sabbath school and Bible class scholars.
9. Number of churches organized during the year.
10. Number of church edifices erected, or repaired.
11. Number of young men preparing for the ministry.
12. Contributions to benevolent objects, such as:

Home Missions, \$——

Foreign Missions, \$——

Bible Society, \$——, etc., etc. Total for all objects, \$——

Please state any other facts, in relation to Revivals, Conversions, Church erection, Lay effort, etc., which will indicate the progress of the missionary work on your field; and such as will exhibit the remaining destitutions of the general regions where you labor.

Affectionately yours,

MILTON BADGER, }
DAVID B. COE, } *Secretaries.*
ALEX. H. CLAPP, }

* To be reckoned from March to March, if you have been in commission the whole year; if not, for that portion of the year, between these dates, which your commission covers.

N. B. This Statistical Report should be disconnected entirely from a quarterly report and from all other business matters.

FORM OF A BEQUEST.

I bequeath to my executors the sum of _____ dollars, in *trust*, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE Home Missionary.

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PUBLISHED BY

THE AMERICAN HOME MISSIONARY SOCIETY,
BIBLE HOUSE, ASTOR PLACE, NEW YORK.

PRICE, FIFTY CENTS A YEAR IN ADVANCE.

"GO, PREACH THE GOSPEL."

APPLICATIONS FOR AID.

Feeble congregations, desiring aid in supporting the gospel, are requested, *in their applications*, to make full statements of their condition and prospects, and of the reasons for granting their requests. They are desired, also, to furnish the following particulars, namely:

The population of the place.

The name of the church or congregation.

The number of communicants, and the average number of attendants on public worship.

The denomination and size of congregations immediately contiguous, with the distance to their places of worship.

The total amount of salary which the applicants propose to make up.

The portion of that salary which they pledge for the given time, and the arrangements that are made for securing it.

Whether aid is expected from any other source.

The *least amount* that will suffice from this Society.

The name *in full* and post-office address of the minister for whom a commission is desired.

His credentials.

Whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry.

Whether he is the pastor of the church, or if not, whether any arrangements are made or contemplated for his installment in the course of the year.

The application should be signed by the officers of the church, and by the trustees or a committee of the congregation.

If the ecclesiastical body with which the church is connected have a "Committee of Missions" to act in their behalf, the members of this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation. Where no such "Committee of Missions" exists, the application should receive the indorsement of two or more neighboring clergymen, of the same denomination, acquainted with the facts.

Applications, after being properly indorsed and recommended, should be sent to the Superintendent (or Secretary of the Auxiliary) for the region where the applicants reside.

As a general rule, appropriations are for twelve months *from the date of the application*; at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner.

Each congregation applying for renewed aid, should furnish, also, the certificate of the missionary that they have fulfilled their previous pledges for his support.

The address of the Society's Superintendents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals, unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society. To Missionaries of the Society and its Auxiliaries. To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries. To every individual who contributes ten dollars, or upward, during the year. To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary.

Every pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

The Secretaries will be grateful for early notice of *discontinuances, or changes in the post-office address* of subscribers.

FORM OF A REQUEST.

I bequeath to my executors the sum of _____ dollars, in trust, to pay over the same in _____ after my decease, to the person who, when the same is payable, shall act as Treasurer of the American Home Missionary Society, formed in the city of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable uses and purposes of said Society, and under its direction.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL. *Mark xvi. 15.*

How shall they preach except they be SENT? . *Rom. x. 15.*

Vol. XLIV.

APRIL, 1872.

No. 12.

THE NEW PLAN FOR HOME MISSIONARY WORK.

As our readers are aware, the National Council in Oberlin recommended that, for the more effective prosecution of the vast and growing work of Home Missions throughout the land, the American Home Missionary Society be supplemented by State Societies yet to be formed. [See *The Home Missionary* for January, 1872, page 219.] In our March number, page 266, we gave the plan for the organizing and working of these State Societies, elaborated by the Council's Committee, and cordially adopted in their conference with the Executive Committee of this Society.

Mainly by way of explanation, for those to whose thought the scheme is new, we propose to say here a few things as to the intended method of its practical working. We will take the seven sections of the plan in their order.

I. THE STATE SOCIETIES.

"It is recommended, that the General Conference or Association of Congregational churches in each State, provide for the organization of a Home Missionary Society for that State."

As the State Societies are to be "provided for" by the General Associations or Conferences, it will naturally come about that each General Association or Conference will virtually be the State Society. This will be formed, manned, kept alive, and its work in outline will be laid out, at the annual gatherings, which bring together pastors and delegates from the churches of all parts of the State. Here will be the men most interested in Home Missions; nearly all of them from churches which the missionaries of this Society founded, and many of which are still receiving its aid. The experience of the older men, the enthusiasm of the younger, with the practical skill of the Superintendent and other representatives of the National Society, and the good sense and pious zeal of all, will have their influence in the discussions of the body. With the facts as to the condition, needs and prospects of every part of the State before them; with a fair knowledge of what has been done and how it was done; with some proximate idea of the resources in men and money reasonably to be hoped for, the discussions and plans of such a body, acting under the Spirit's promised guidance, *ought* to be marked by a Christian wisdom that shall stand the test of practical working, by which they will at once be tried. Such a body, too, must best know the men, in each district of the State, whom

it will be safest to trust with the responsibility of wisely carrying out these plans—modifying their details as the providence of God may make expedient.

II. DISTRICT EXECUTIVE COMMITTEES.

"It is recommended, that the Society so constituted annually appoint an Executive Committee of three in each district conference for missionary work therein; and this Committee, on being accepted by the American Home Missionary Society as its agency for the purpose, shall, in council and co-operation with the Superintendent, designate and recommend fields, missionaries and appropriations."

Every settled portion of the State is or should be embraced within the limits of some local Association or Conference. To a picked Committee of three in each of these local bodies is to be intrusted the *actual work* of their district. They are to "designate and recommend fields, missionaries, and appropriations." They may safely reckon on finding their office no sinecure.

Of the *fields* in their district they are to know enough, either by actual visitation, testimony of the Superintendent, their brother ministers, or trustworthy residents, to advise wisely as to the commencing or continuing of work in them. With the fundamental idea of our Home Missions ever in view—the *founding of churches* that are to become *self-supporting* and the *mothers of other churches* as soon as may be—they will have to deal with knotty questions as to the *relative* importance, need, and promise of neighboring (often rival) settlements; how many and which of them may be wisely united under one man's oversight; which of them has best promise of permanency, of growth, and of the population most hopeful for this work. These decisions they are to give, not in the interest of railroad companies or land speculators, but of the cause of Christ. In many districts they will not be long in office without having to take up, in some form, that vexed question of "Congregational material"—not to discuss it as a theory, but to act upon it as common-sense Christian men, responsible to God for the wise disposal of his people's labor and money. Without questioning that *any* human soul is precious beyond compute, that the command is, preach the gospel to *every* creature, and that that gospel is "the power of God," as truly able to subdue the heart of a bushman as of a philosopher, these brethren may yet have to ask: With ten fields open, and but one man to send, shall we place him in that cluster of Romanists, or in this Protestant hamlet?—among those German rationalists (who surely need to be won from their infidelity, their Sunday sports, and their lager), or in this English, Scotch, or Norwegian colony?—shall he go *first* into the sod-huts of those "poor white trash" from Carolina, or into this young, thriving village, where the presence of the school-house and the absence of the "saloon," the Sunday's quiet and the week-day's hum of industry, tell unmistakably of "the New England element"? To reach ALL, soonest, shall we begin at Jerusalem—or at Rome?

The ministers, too, especially the missionaries, in their district, this Committee will need to know, since once a year at least they must honestly advise as to the continuing of each one's commission, and the wisdom of his laboring in the particular field which applies for his service. The District Committees will be likely to find (as this Society has found) a call for no little skill in making the most of their various ministerial forces. There will be on the ground, and coming in from time to time, some whose power lies in their wealth of ripened experience, others who are to win by the deft use of weapons bright

from the armory on some eastern or western "Seminary Hill"; men of high, of medium, and of low talent and culture, alike loving the Master and devoted to his work. For every *such* worker, that Master *has a place* where each consecrated power will "tell." Carlyle says, "Happy is the man who hath found his place." It is the province of this Committee to help each man to find *his* place, each place to find its man.

They will work hard to get good men into their districts; they *may* find it harder work to keep bad men out; those men who sift through Canada from England, and "have lost their papers at sea," or who now and then turn up from the older States as a "supply" in some pulpit where they win the hearts of novices, and teach them what the apostle meant by "grievous wolves, not sparing the flock." This Committee will be wise to see that no man serves a missionary church in their district, till he produces "clean papers," or satisfactory reference to known and accessible indorsers.

Advising as to *appropriations*, is another delicate item of this Committee's duty, calling for conscientious care. The Society has learned that good men who can easily meet the question, What is a fair, living, missionary salary? untrammelled by personal favoritism or dislike, or by the bearing of their decision on their own income (if they are missionaries), do not always find it so easy to adjust those elements of their verdict which grow out of the difference in the size of their brethren's families; in their tact at making much out of little; their readiness or unreadiness to receive outside aid; their people's style of living; the comparative expenses of railroad centers and of rural hamlets, and the like. Those of experience enough to fit them for their office, will have learned the folly of trying to coax men into the missionary work by offers of tempting salaries. One who is looking for money, can easier find it almost anywhere else than in such a parish; and if he mistakenly seeks it there, he will not find saved souls in the search.

The Committee's work is complicated also by their having to decide not merely with reference to the comfort and efficiency of the missionary, and his useful relation to his hearers, but with reference to the best training of his people. The old problem, how to aid without pauperizing them, how to carry them for a time without withering their limbs, will tax the closest thought of God's wisest people, for years yet. But by drawing on their own and their neighbors' experience, an approximate decision can be reached in most cases, which may be modified by later light; and skill will come with practice.

We cannot leave this—one of the most important features of the plan—without noticing another urgent duty of the Committee: to keep its number full, and in working order.

A great difficulty of the Society has been to secure the certain appointment and the efficient service of the best men, on its local "Missionary Committees," to which these associational executive committees correspond. If a member *cannot* command time and facilities for making himself an intelligent adviser in so important a business, surely he should not nominally hold the office; and they who are to bear the responsibility should see that his place is effectively filled.

III. BOARD OF OVERSIGHT.

"It is recommended, that the Chairmen of the District Executive Committees constitute a Board for the general oversight of the work, and for the nomi-

nation of State Superintendents—to be appointed and paid by the American Home Missionary Society—who shall labor within the State in conference with the Board.”

In the intervals between the stated meetings of the General Association, or of the State Society, questions of common concern may arise—such as the just apportionment of men and money; methods of increasing the supply of both; of providing for some sudden influx of immigration, and the like. For these emergencies, a Board of Oversight is made up of those men from all the districts, supposed to be the best informed and most interested in Home Missionary matters—the fittest representatives of the average sentiment of the State.

Or the Superintendent may die, or be disabled; and this Board should be best qualified to nominate a successor. Perhaps there is no single point in which the National Society has been more favored, than in its past and present corps of Superintendents. They have never been appointed without free consultation with the brethren of the district to be served, and the general satisfaction they have given, with the marked blessing of God upon their labors, has called grateful acknowledgment from all quarters. But though there has scarcely ever been a ripple of divided opinion in the selection, it will be a relief to the Parent Society that the responsibility of *initiating* the movement to change a Superintendent, or to fill a vacancy, rests now not at the Bible House, but with the brethren of the district concerned, represented by this Board of Oversight. In those States that have *two* Superintendents, if it shall seem best to continue this usage, it may be well to divide the Board by the same lines that mark out the Superintendencies. As the actuary of this Society, the Superintendent will see that its established principles and usages are adhered to (so avoiding collision and confusion in its national work), while his close conference with the local Board will tend to insure the greatest efficiency and most satisfactory distribution of his labors.

IV. INCREASE OF FUNDS. HARMONIOUS CO-OPERATION.

“It is recommended, that the Superintendent and the Executive Committees labor earnestly to stimulate the churches and increase their contributions for home missionary work; and jointly aim to secure such a system of harmonious co-operation with others, as shall prevent sectarian jealousies and needless expenditures.”

Nothing oftener greets the ears of the Secretaries in their periodical attendance on the western General Associations—particularly those of the older States—than the assertion that “not one-half, one-quarter, one-tenth of what might and should be raised in this State for Home Missions *is* raised.” And that would be a rare session in which eloquent speeches were not made, various plans proposed, and stirring “resolutions” passed, for immensely increasing the contributions. Making all fair allowance for shrinkage on words spoken in the heat of debate, and for the difference between resolving and acting, there is room to question whether these sums, contributed the last year (a large portion of them by aided churches), fairly measure the ability of the States to which they are credited:—Indiana, \$994; Illinois, \$5,727; Missouri, \$1,122; Michigan, \$4,153; Wisconsin, \$2,972; Iowa, \$3,085; Minnesota, \$1,059; Kansas, \$1,319; Nebraska, \$309; California, \$1,169; Or., \$160:—or, taking the average for the last five years,—in both cases including legacies, of which Illinois has paid one of \$10,000—Ind., \$494; Ill., \$7,076; Mo.,

\$1,066; Mich., \$2,950; Wis., \$3,425; Iowa, \$3,087; Minn., \$723; Kan., \$644; Neb., \$156; Cal., \$1,677; Or., \$150. When such figures as these are held up before the Western brethren in contrast with the Society's *appropriations* to their missionaries, as for example in the last financial year, to Ind., \$4,262; Ill., \$16,751; Mich., \$15,528; Mo., \$14,202; Wis., \$18,046; Iowa, \$29,987; Minn., \$13,250; Kan., \$23,987; Neb., \$8,946; Cal., \$13,493; Or., \$3,275—there really seems to be room for eloquence and strong resolutions, and some temptation to fix blame—a long way off from home. At the National Council it was settled that this state of things would all be changed, *if much more of the responsibility of raising money for Home Missions were only thrown upon the States that so largely receive.* It may not be so clear why the responsibility has not been theirs all along; but it is *confessedly theirs now.* They accept it. The Committee and Superintendent of every district have now the strongest motives to do their utmost in the formation or plans *and seeing that they are carried out*, for getting from every person within their reach, according to his ability, whether by yearly, monthly or weekly gatherings, by box, envelope, pledge, or whatever method. Through the newspapers, circulars, personal appeals, and *The Home Missionary*, they will keep the facts before the people; and we pledge them that every dollar they raise shall go, with their just share of Eastern offerings, to the enriching of the home field for yet grander harvests.

In the other branch of their duty—the securing of harmonious co-operation with other denominations, the prevention of sectarian jealousies, and the needless expenditures to which they give rise—the Committees will find use for all their practical wisdom and Christian charity. It may not at once appear what is the wisest thing to be done in a young community of a hundred people, seven of whom are intelligent Congregationalists, where twenty “sects” are represented, some of which call themselves “evangelical,” and where a dozen so-called “preachers” make the Sabbath hideous with their noise, and religion a by-word by their travesty of it. There will be hard questions to settle, as: when is a field really “occupied”? How much deference is to be paid to priority of coming?—to plurality of numbers?—to pecuniary ability?—to strong preferences as to church polity?—to previous training, habits, intellectual as well as spiritual needs? What is “needless expenditure”? Where there are only numbers and strength enough to sustain one church, shall a *nominally* evangelical organization that does not meet the first need of a thinking man, necessarily debar a Congregational church? Shall the *buying* of a meeting-house—and the church with it—by another denomination, be held to squelch the right of its former occupants to re-organize in that community? There will be found stubborn difficulties about this harmonious co-operation, and the prevention of sectarian jealousies with their “needless expenditures.” For years they have taxed the faith and patience of the officers and missionaries of this Society, as few other matters have. If the Master shall give wisdom to these Committees to work out a happy solution—as we pray that he may—“the new plan” will not have been devised in vain.

V. STATE TREASURER.

“It is recommended, that each State Society annually appoint a treasurer, to whom funds contributed in the State for Home Missions may be sent; and

who shall remit the same to the treasury of the American Home Missionary Society; and that efficient measures be taken to secure accurate and full reports of all moneys annually raised for this home missionary work by the churches, and expended in the several districts."

For its local expenses, each State Society will need a treasurer, as does the General Association. The same trusted man may, perhaps, hold both offices. From *The Home Missionary* he will gather the receipts from his State and all its districts. From the Superintendent he can learn the appropriations to each district. Thus he will be prepared to make useful to the State Society, the proposed annual report of collections and appropriations—giving the facts by which that body can measure its progress and quicken its constituents.

The missionaries will probably wish to retain their present privilege of holding their collections for immediate use, reporting them to this Society, to be deducted from their next draft. Self-supporting churches and other donors, can hand their offerings (if more convenient), to the State treasurer, — he transmitting them, at least monthly, for acknowledgment in *The Home Missionary*, and for immediate use in the general work. Every practical man will see that the party responsible for the payment of the missionaries' salaries (the National Society), should early receive the money that it must disburse; and that there can be no proper system of accounts kept at more than one place—the disbursing office—the center of operations for *all* the States. Only by knowing continuously what it is receiving and pledging, can the Society keep such a far-reaching work in hand.

VI. PIONEER WORK.

"It is recommended, that in the frontier States especially, larger provision be made for prosecuting missionary work among the floating and pioneering population, where it may not at once be practicable to organize churches."

This Society will gladly welcome light from those nearest the ever receding frontier, as to the wise apportioning of men and money between the newest and the older points of its wide field. Its great work—carrying the gospel to *the destitute*—marks it as more properly a church-forming, than a church-aiding Society. But it is both; since it is folly to organize churches only to die. How much aid shall be given, and how long, are trying questions, not to be settled by arbitrary rules. *The least and briefest aid that will insure vigorous life*, is as definite a rule as the Society has been able to adopt. Yet Western brethren, as well as Eastern, will bear witness to the persistent plea of the Society's representatives, for the speediest possible release from aid to older churches, that it may pass on with the moving multitudes to "regions beyond." The recommendation of "larger provision for the floating, pioneering population," will give new emphasis to this plea, and a new claim for liberal receipts. For these frontier labors, preparatory to the forming of churches, though the least rewarding in immediate tangible results, are very costly. The Society's yearly outlay for a single pioneer missionary in Colorado, for example, has sometimes been more than eight times the average cost of a missionary's support. Then there is the liability of the pioneer, less favored than others with the advice and oversight of his brethren, to confound exploration with occupation; the *finding* of work with the *doing* of it. The Society has no sort of difficulty in securing any amount of exploration—especially in an interesting region and in a pleasant season—and its reach of country "explored" is always far in excess of that it can occupy.

Scores are ready to ride through and make report of a just-opening Territory; but the men physically, intellectually, and spiritually fitted to *live* there; willing with their families to live as the people live, that they may do them good, are too rare in the East. Our Western brethren should be better able to find them, and the Society will gladly send to the extreme front such qualified men as will go there to *work*.

VII. BECOMING AUXILIARY.

"It is recommended, that as soon as possible each State assume entire charge of the home missionary work within its own bounds, becoming auxiliary to the American Missionary Society as to its surplus funds."

This final section was added for something more than form's sake. It urges the duty before spoken of, of *pushing off* churches that are able to support their ministers, but who do not know or believe it, and so do not take themselves off. There is certainly a growing feeling in both sections, that the older West might lean less heavily on the Society, *if it would*. The New York or Boston merchant wonders at seeing the missionary outlay in towns where he has customers, each of whom might singly bear the expenses of a church, *if he would*. And, despite the solemn testimony of pastors and people, by which every missionary grant is procured, it is yearly said in Western Associations that "there are aided churches, many such, that could take the whole burden, *if they would*." Sometimes we hear, "our whole State could take care of itself, *if it would*." These assertions are now to be tested. If these things are so, they can be pressed home in the *family* far more positively than might seem courteous in a comparative stranger. If these statements are true, brethren on the spot will be able to *prove them*, and to cut off from aid all that ought to take themselves off. If such overgrown children still hang around the nursery, the patient old Mother must no longer be blamed. The remedy is in the hands of their more stalwart brethren.

The American Home Missionary Society heartily adopts this "new plan" of the Council's Committee, and so far from relaxing its efforts, proposes to put forth its strength as never before. But it is a great relief to its managers that some portion of the *responsibility* for the work, which has always justly belonged to others, is now voluntarily assumed by them. It is a natural feeling of good western brethren—and this Society has always deeply shared it—that each year should see more accomplished, of the boundless work there is to do. They meet, stir each other up with rousing speeches, go home and—do very much as before. Meeting again, with no very startling events to mark another year, it is easy to blame somebody far away (who meanwhile may have been lifting at *his* burden night and day), and to say if we had a larger part in the work, there would be more wisdom and energy in the management, and larger results. The work now is in their hands, as fully as it can be in the nature of things. There is no further call to spend time in criticizing: it is all wanted for work. The State Societies shall have all the aid that the experience, the toil and the prestige of the Parent Society can give; all the money it can raise at the East; all the men that it can rally; all its wisdom in their just apportionment among the States. The enlargement of the work in each State shall keep full pace with its advance in the development of its own resources. Is it not fair to look for such working and giving in the aided States, one and

all, as shall verify their glowing statements made before the National Council, and warrant the enthusiasm with which it resolved "to urge upon the churches that at once *not less than half a million dollars annually be devoted to our Home Missionary enterprise!*" **HOW MUCH OF THAT HALF MILLION SHALL COME FROM THE WEST?**

MISSIONARY INTELLIGENCE.

OREGON.

From Rev. W. R. Butcher, Albany, Linn County.

The Outlook.

The outlook seems brighter, not financially, but in the line of work. My congregations are becoming more permanent, not larger perhaps, but I see less change of faces than heretofore. This, with my new plans for another year's work, gives me cheer. I mean to labor this year much more for the young people who float hither and thither, and for whom we are laying larger Sabbath school plans. I am happy to say that there is more interest among a few in this direction.

We hope to get out of the ruts, and to give much more than the people have been educated to do in that line. They now give perhaps twice as much as ever before. When you remember that our resident membership is only thirteen, including the pastor and his wife, you may think that our collection is not bad. May you have a replenished treasury, and all blessings on the cause you represent!

CALIFORNIA.

From Rev. A. H. Johnson, Antioch, Contra Costa Co.

Going Alone.

It has long been my purpose not to renew our application for aid beyond this year, but to secure my whole support from the church and people. And

now the rains have fallen so that our prospects are very good. It affords me pleasure to say we will no longer appeal to your Society's generosity, but try to go alone. The Society has our most sincere thanks for the assistance of past years, and we will endeavor to give some substantial evidence of our gratitude by our contributions in years to come.

COLORADO.

From Rev. T. E. Bliss, Denver, Arapahoe Co.

One Year's Work.

One year ago yesterday I stood in my pulpit here for the first time. A great and favorable change has taken place with us since then. I am told that they had never had over forty persons present; now, we often have 250, and sometimes more. Our church then numbered on the ground less than twenty. Thirty-five have united in the past year, and from twenty to thirty intend to unite soon. Recently the Holy Spirit has wrought upon fifteen or twenty, turning them from dead works to serve the living God.

The church was heavily in debt; the furnishings of the house had to be paid for—carpets, stoves, lamps, Sunday school library, organ, hymn books, etc. With God's help, we have raised, all told, fully \$4,500 the past year, paying off old debts, furnishings, etc., besides running expenses—leaving us fully \$2,000 still in debt, including the

\$500 due the "Union." I do not expect that we can raise as much another year, but we shall do the best we can. We apply to the Society for \$250 less than we had last year. But one church in the city (the Methodist) now has as large audiences as ours; but many are new comers, with little means. In point of numbers and growth, our prospects were never better than now. We hope for the best.

Pueblo.

It is greatly to be desired that you procure a good man for Pueblo, next to Denver, the best point in this Territory. A company of twelve or fifteen Congregationalists are waiting and praying for some one to come and organize a church and labor there in the gospel.

DAKOTA.

From Rev. S. Sheldon, Elk Point, Union County.

I now alternate between Vermillion and Lincoln, thirty and twenty miles east of Yankton, and Bonhomme and Springfield, about the same distances west. On my "eastern Sabbath," I preach in the morning at Vermillion, ride ten miles, and preach in the afternoon at Lincoln; return, and preach again in the evening at Vermillion, usually attending two Sabbath schools besides. You will see that the day is pretty well filled up. On my "western Sabbath," Springfield has the morning service, and Bonhomme the afternoon.

A few Sabbaths ago it was my privilege to present the subject of the Abrahamic covenant, and administer the ordinance of baptism to four little children of members of the church. There was a good "sprinkling" of Baptists present, and the occasion was interesting and impressive.

The Sabbath school at Vermillion has more than doubled since we received that library from friends in Chicago. The hall where we worship has

been made more comfortable for our services, and two excellent ladies have joined the church, on profession of faith.

At Lincoln the way is preparing, I think, for the organization of a church at no distant day.

At Springfield we have organized a church with eight good members, started a Sabbath school, and a vigorous Temperance organization. Through some kind Eastern friend, I receive monthly, fifty copies of *The Christian Press*, a great help to me in my work.

We were sorry not to be represented from this Territory, in the great National Council; but were especially pleased at the enthusiasm which seemed to prevail with reference to Home Missions. We sincerely hope and pray that the half-million may be raised, to carry forward the grandest work that can claim the attention of the Christian and the patriot! If not, we, at *this* part of "the front," shall lay the fault, if there is any, at the door of the churches that do not furnish sufficient means to carry forward this great work, and not on the Society.

From Rev. J. Ward, Yankton, Yankton County.

So Soon Off the List!

Rejoice with us! Our people have voted to assume the whole of my support from the first of April. They thought it a hard load to carry, but I told them I would remit a part of my salary, put myself in their hands, and be content with what they could get for me. I think it will result in their raising *the whole* more easily than they have before raised a part.

I think I have about the best people west of the Mississippi, and I certainly would not exchange them for any parish east of that river.

Spiritual Blessings.

And yet again rejoice, for God is

blessing us with his Spirit! We agreed to observe the week of prayer, and found so much good in the meetings that we went on another week. That grew better all the time, and at its close we felt that we must have at least one more week, and so we have gone on.

So far those interested are all men, and from that class so hard to reach usually—moral men, but not over regular at church, and never in prayer meeting. Yesterday the church was nearly full, morning and evening, and the interest was very great. A good feature of the meetings has been the joy of Christians in the work, and their willingness to help in any way.

NEBRASKA.

*From Rev. C. H. Emerson, Creighton,
L'Eau qui Court Co.*

Breaking the Sod.

This town, formerly "the Bruce Colony," has been nearly all gathered since April, 1871. The people are from nearly all the Western States with a few from New England—mostly persons in middle life, intelligent, industrious, enterprising, and generally of correct habits. Several families have a good deal of culture and refinement, but the most are in rather straitened circumstances. They have all taken government land by preemption or homestead, and can hardly fail to make in a few years a wealthy and powerful community. The farms are rich—many of them bottom lands. A tributary of the Missouri runs through the settlement, affording a good water power on which mills are to be erected the present year. Probably a school-house will be put up, the coming summer. There are about 100 inhabitants, with some thirty children. Comparatively few are professors of religion, and they of all sorts of religious opinions. No denomination can as yet organize much of a church. Ours cer-

tainly can do as well as any. I am expecting that some members of my old church in Maine, the field of my labors for fourteen years, will seek a home here within a year. If they do, it will be a great assistance.

I preached my first sermon on a very beautiful autumn day, in an unfinished log-house, to an audience of eighteen, who appeared as well as any country audience to be found. It was the first religious meeting, the first minister, and the first sermon, in all the region. I held public worship regularly through the autumn and to about the middle of December, when not prevented by the prairie fires and snow-storms (the attendance ranging from half a dozen to twenty-five), in a "dug-out,"—not very favorably located, a disadvantage which will probably be overcome next summer.

On the 17th of November, there came a most unexpected and violent snow-storm, laying the whole county under a heavy blockade. It found the people not a little short of provisions and wood. For three successive Sabbaths we had violent storms of snow and wind. It was two or three weeks before the people could get into the woods for fuel, or to Norfolk (forty miles distant), for provisions. Many calculations were disappointed. The people were intending to put me up a house, but it became impossible.

KANSAS.

*From Rev. C. A. Richardson, Fredonia,
Wilson Co.*

Burnt Out.

Last Sunday night, in a destructive fire, which burned the block of buildings in which I had my room, I lost nearly all my few worldly possessions. I had retired quite weary, and had to be called several times when the fire broke out, before I awoke. Hastily dressing and going out into the hall I found the smoke so dense that I re-

turned, and gathering up an extra suit of clothes and *four books*, I made my way down stairs. Unable to return for anything more, I lost everything except what I have mentioned. The friends here have kindly assisted me to some of the most necessary articles of clothing; but I shall miss my little library, of about 150 volumes. The fire may be something of a drawback to us as a church, but I hope and believe that it will not seriously affect us. The total loss by the fire is estimated at about \$30,000—quite a misfortune for a little town like this.

*From Rev. I. Jacobus, Junction City,
Davis Co.*

Wants Sunday School Books.

Our Sabbath school has more than doubled its numbers, and I am doing all I can to sustain and increase the interest. One great want is Sabbath school singing and library books, which we are too poor to get.

I do wish some of our good brethren at the East would lay us under obligation for a library, or, what would be just as well, that some Sunday school would give us their *old books*. I can assure them that they would be devoured by hungry readers. I am doing all I can in getting a *variety*, and a goodly number, of the best papers, and I attribute our increase of numbers largely to this. I am happy to speak of unusual interest, dating from the week of prayer. I cannot tell you in words how hungry I am getting for a blessing here. May God *speed the day!*

*From Rev. W. C. Stewart, Seneca, Ne-
maha Co.*

One Great Danger.

One great danger I see in the future of these young missionary churches is, their tendency when they have got on so far as to obtain a house, to relapse into a state of ease, spiritually; and in

financial matters to depend too much upon the Home Missionary Society. Pastors must boldly face this tendency. There must come a time in the history of every missionary church, when its members must be brought right up to their spiritual and pecuniary responsibilities. We must all be made to see and feel that the Society is not an institution merely for keeping up weak churches. Its object is rather to make out of weak churches, strong ones. Our business is not to eat the bread of charity and idleness; nor to have nice little houses of worship, and pretty little sermons to please us; but to go into the vineyard of the Lord and strive to save souls. The Home Missionary Society, if I understand it, is a *soul-saving Society*.

MINNESOTA.

*From Rev. E. W. Merrill, Cannon Falls,
Goodhue Co.*

Gone Up Higher.

We have lost the oldest officer of this church, and in many things the most remarkable man in this community.

Dea. Benjamin Chapman moved hither in May, 1857, from North Hampton, N. H., where he was born and educated. He was one of the original members of the church here, and its deacon from the organization to his death, at the age of 75 years, having been a professing Christian for several years over a half-century. In New England he had taken an active part in church interests, and in the West he was a bright and shining light.

In his confession of faith, written when uniting with the church in his native town, he says, "I believe that ever since I came to years to know good from evil, I had a tender conscience and a sacred regard for the Bible and the Sabbath."

During his closing months, he passed

through severe bodily suffering, having for twenty-five years had a cough which ended in consumption. His last years here also clouded by the severest domestic affliction; through all of which he passed with resignation and the most implicit trust. The closing weeks were but a patient waiting for the Master's coming.

When at last too feeble to kneel in prayer, he leaned over, supporting himself with his cane, saying, "Like Jacob, I worship leaning upon the top of my staff." As he was assisted the last time from his chair to the bed, he said, "Henceforth, the Lord must be my only support." "All my comfort is in the hope of the blessed future rest."

This Christian faith, which had witnessed for God in the church more than fifty years, gained an absolute conquest over "the last enemy." This Christian life has left with us a savor that will not soon pass away—the aroma of spikenard, precious to its possessor, more precious in its diffusion.

From Rev. N. H. Bell, Owatonna, Steele County.

Another Bell Wanted.

Our present need is *a bell*. We have a good church—the best in the place. The brethren have done nobly, and are still doing all in their power; and if some of God's children who have means, would contribute something of their abundance to aid us in putting a good bell in our tower, they would receive the thanks of many warm hearts, would encourage a noble band of Christian workers, and help us, not a little, to advance the cause of our Redeemer.

I feel more inclined to urge this plea because of the heavy expense which we suffered by a tornado, a few months since, which shook our building so severely as to require new plastering.

Will not some one lend a helping hand?

IOWA.

From Rev. J. Hurbut, Fort Atkinson, Winnebago Co.

Blessed to Receive.

Our people at the Fort have showed an unusual interest, in making me a "donation visit." It was a very pleasant social occasion, leaving behind \$150 of substantial aid—the largest sum ever raised on such an occasion in this place. It was a generous free-will offering, prized as an indication of the mood of the people towards your missionary.

More Blessed to Give.

I am glad that I have remained in this part of the "highways and hedges" whither the servants of old were directed to go and "compel them to come in" to the great supper. To be sure the field is hard, the labor one of self-denial, and success moderate; but shall we therefore flee to more congenial fields and leave these waste and desolate? If we do so, will not all places become desolate? I wish I could tell you what is in our hearts of gratitude to you, the almoners, and to the churches that contribute to your treasury. Hundreds of our churches, but for your aid, would never have been formed, and being formed, but for that aid could never have grown and become self-supporting, and helpers of your treasury. They were ready to perish and you sustained them.

The powers of evil in these waste places are terrible, and without the gospel would be fatal. Your aid retains the ministry in its place, as the divinely appointed means of feeding the flock of God and saving souls. I would rather be a helper of your Society in true faith, than be a millionaire. The blessing of those ready to perish is more to be desired than any earthly treasure.

May the good Shepherd stir up all his people to greater sacrifices for his cause? lost. May the Lord hasten the harvest time!

From Rev. J. W. Peet, Fontenelle, Adair County.

Sowing On the Snow.

The winter has been one of uncommon severity—wood very scarce, coal remote and very high; and the low price of all farm products has kept everybody destitute of money. Almost without exception, our houses are very small, poorly built, and meagerly furnished. Now imagine the mercury down to zero, or below, and the fierce north wind moving at the rate of forty or fifty miles an hour over these unbroken prairies, and against our shanties unprotected by tree or bush, and you may get an idea of the cheerlessness of some part of our winter life, on this sparsely settled frontier. This cold and inclement weather was very unfavorable for my work, making it difficult for the people to get to the meetings, either in the evenings or on Sabbath. There has also been an unusual amount of disheartening sickness, requiring not a little of my time and attention.

Yet the Lord reigns and is plenteous in mercy. With these and similar precious words, I try to fortify my own heart, and to encourage these poor people; but often find it difficult to turn distressed and anxious minds, away from their worldly cares and troubles, to that better portion which the Savior promises to the weary and heavy-laden. I have great reason for thankfulness that my own health has been so good that I have not had to turn aside from a single service, night or day, on account of bitter cold or driving storm. I have just returned from a preaching and visiting tour in the remote parts of my field, affording no very bright picture; but I know that the good seed sown will not be

WISCONSIN.

From Rev. W. H. Cross, Tomah, Monroe County.

Mother's Prayers Answered.

You may be interested to hear of a young woman, recently come among us, whose history has come out, piecemeal. She attracted our notice by her mild, gentle disposition and brightness of mind, with good common sense. Her history was about this: her mother died when she was about five or six years old. Since then her father had kept her at home, and would not let her go to Sabbath or day school, and sometimes, when under the influence of liquor, would whip her. So afraid was she of him that she would hurry to bed after supper, before he could get the horses cared for. He spent the Sabbath in working and hunting. Amid such evil influences was she brought up. She seemed inclined to talk of religion, and we found that she was accustomed to pray and read the Testament. She went to Sabbath school, took delight in studying the lesson during the week and asking questions about it. On my asking what led her to commence reading the Bible and prayer, she said that before her mother died she taught her to pray and read; and that she remembered seeing her mother often reading the Bible. She speaks kindly of her father, though she is afraid of him, and says that she would pay some one to go and take care of him, if sick, though he said as she left, he hoped he should never hear from her till she was dead and he was rid of her. She seems to be a humble, trusting Christian, and I trace it all back to that mother's teaching, example and prayers in her earliest childhood. What a striking lesson of a mother's power, and God's faithfulness!

*From Rev. W. M. Richards, Princeton,
Green Lake Co.*

A Converted Hop-Stove.

We have added much to our outward comfort by a warming apparatus, costing \$100. I will tell you about it, so that other poor churches may take the hint, if you think best to give it to them. We dug a cellar, in the sand under our house—a mere hole without a wall, and put up a chimney on the rear outside of the building, tying it to the upper timber with a strong iron band. Into this cellar, sufficiently damp to prevent the former unhealthy dryness of the upper room, we put an *ex-hop-stove* (cost \$25), and eight-inch pipe. Our registers are slits in the floor under each slip, half an inch by twelve inches. This gives the heat (including the pulpit arrangement) where we want it—at our feet; and we have no more complaints of head-ache and languor, and no smoke; consequently no windows raised to let out smoke (and caloric), and to let in cold to make cold. The audience room, too, being cleared of 100 feet of stove-pipe, cranes, etc., is much better adapted to speaking and singing. Then we save several dollars a year, formerly paid for sawing. The converted hop-stove demands no two-foot billets. It takes in the four-foot wood, and makes no complaint, except when the too honest people sell us five-foot wood, as they often do in this wood-burdened country.

MICHIGAN.

*From Rev. P. H. Hollister, Hancock,
Houghton Co.*

Self-Supporting and Grateful.

My report has been delayed that it might include the action of our annual church and society meetings. I am now happy to say that the result has been all that I could desire, and much more than I had reason to ex-

pect. We have raised by our annual collection the amount of the last quarterly payment, and have made provision for raising my salary for the coming year! This has been done harmoniously and cheerfully; not by my urging, threatening, or preaching, but by the willing people.

Let me express to you for my people, the gratitude they feel to the Society, for its timely and generous aid, during the period of our feebleness, trial, and struggle. Standing alone as we do, so far separated from other churches of our denomination, and having no formal connection with any ecclesiastical body, your Society has been a visible bond of brotherhood, uniting us to those of a like faith and order. But while this bond is severed, we know that the spiritual bond of faith and love will not be sundered. Brethren, pray for us. And may the good work that your Society is doing receive the full and hearty support of the churches. You can always depend on us for our share.

From a Missionary in Benzie Co.

The Chicago Fire.

I presume you have heard of our loss. My wife had a small house and lot on the north side, in Chicago, which had come to her by will, in trust for her heirs. It was much run down, and after several years in which it had been a trouble and expense to us, with but little return, necessity seemed laid upon us (as the street was about to be raised and paved), to thoroughly overhaul it, raise to grade, etc. For this purpose, and to meet the expense of street improvements, we required \$1,000. As we could not mortgage that property, we obtained it on our house here, upon which we were already owing something. We had taken every possible precaution; had just got it nicely done, insured, and rented—when the fire came.

As our insurance fails, we have nothing with which to rebuild, and nothing to depend upon for the payment of our debts, except our home here. This cannot, probably, be readily disposed of, and not in any case for enough to meet all our obligations. Your Superintendent has interested himself very warmly in our behalf, and we have received through his efforts thus far \$875, besides a good supply of clothing, which will save us money for two or three years to come. So if we can sell our home here without great delay, on reasonable terms, we shall be saved any more serious embarrassment. It is certainly no inconsiderable trial to give up our home here, which we have struggled so long to secure, but our heavenly Father's will, whatever it may be, is best.

MISSOURI.

From Rev. A. M. Thome, Memphis, Scotland Co.

Plenty of Hard Work.

I have been too busy, in this and the adjoining county, to report. The field formerly occupied by brother Pierce, falls naturally to my care as a sort of paterfamilias. The trips to and from Glenwood take so much time that I sometimes grudge it. There is not much in the churches in either of these counties, that is very encouraging, unless it be *hard work, and plenty of it*. And for those who really enjoy this delightful employment, I know of no more promising field than Scotland and Schuyler counties. To present sight it appears against our cause, to have men come in and stay for a while, and then leave for New England. And it is more than a benighted Kentuckian can see clearly, how the same person can be at once married to Christ and wedded to New England!

It seems to me that our seminaries might teach, "How to burn the bridges behind you," with saving and victori-

ous results. *Abiding* is the essential of sanctification. This whole region needs the transforming power of Christian families. Nor can I see how we can reasonably expect to keep pace with commercial prosperity, now opening upon us, without sanctified men, women, and children.

One railroad has reached us; others are coming; yet not one Congregational family comes in to help us build up the waste places of our beloved Zion. Where are the people that should be offering themselves, saying, "Here, Lord, are we: send us"? O how we long for *co-workers*, while we rejoice in *well wishers*! Send us helpers.

From Rev. H. D. Lowing, Neosho, Newton Co.

More of the Southern people are attending our meetings, and these are the more prominent citizens and their families. The prejudice against Northerners is gradually giving way. Outside of the town, in the out-stations, the Southern people are as cordial and hospitable towards me as any portion of the population. My former acquaintance with the old settlers of Western Pennsylvania, who were of the Maryland and Virginia stock, has been a great help to me with the old settlers here.

I think several churches could have been formed in the out-stations, could they have been supplied; but I content myself with preaching what I can, and let the leaven work until more laborers can be sent. I do not see but some means will have to be taken to raise them on the field. They would understand the work better; would be more efficient, and could get hold of the Southern people better than any that are imported.

At Neosho City there has been unusual interest for weeks, and several conversions. Christians there desire a church organization.

ILLINOIS.

*From Rev. C. M. Saunders, Waukegan,
Lake Co.*

Out of Mother's Lap.

You will be glad to hear of the action of the church at its annual meeting to-night. After hearty expressions of gratitude to your Society for its fostering care, through these years, in view of the success of the past year, and believing that "the God of heaven, he will prosper us," it was voted that we *get out of this good Mother's lap*, and make the attempt to go alone. This is quite a step for the church to take, in view of its ability; for we have no wealth, speaking after the manner of men. But, rich in faith and good works, the people are disposed to do what they can—"having a mind to work."

In taking my leave of your Society, as one of its missionaries (in its employ since I left the Seminary, five years ago), I desire to express to you my thanks for your kindness to me personally. I am glad to be able to leave

your arms, and trust that I may ever be one of your Aarons or Hura.

*From Rev. A. P. Johnson, Woodstock,
McHenry Co.*

Independent.

This, I trust, is the last quarter that this church will lean upon your Society for aid. Two weeks ago it declared its independence. It is with great fear and trembling that it begins to walk alone. To accomplish it we must raise two dollars a member, in addition to its previous burden. But I believe we can do it; and we all hope the time will soon come that this great wealthy State be free from all dependence on the East. In the name of the church I thank you for all the aid we have had for the last six years. I am glad that \$200 a year can thus be added to your resources, for the work beyond the Mississippi.

The church seems in a more favorable condition for work than ever before; and we are looking for a harvest of souls.

MISCELLANEOUS.

Decease of Mrs. Lathrop.

Hundreds of hearts in the great Home Missionary field will be made sad by the announcement that heads these lines. The readers of the brief notice, in our March number, of the Annual Report of the Ladies' Home Missionary Society of the First Church, New Haven, may remember its closing words, concerning "the partial disability of the venerated leader of that Society, of whose illness many a missionary household will hear with sorrow, and with prayer for her speedy recovery."

While that number was speeding to our readers, we received by telegraph, and then by note from the Secretary of that Society and the efficient ally of Mrs.

Lathrop, the announcement that our venerated and beloved friend and co-worker had exchanged her ceaseless toil for ceaseless rest. We shall doubtless be able, in a later number, to give the missionaries further particulars of their benefactress. Meanwhile, Miss TUCKER will pardon us, we trust, for laying before them her note, though written for our eyes alone:

"NEW HAVEN, Feb. 26, 1872.

"Before this reaches you, you will have heard that the busy brain and untiring energies of our dear Mrs. LATHROP are at rest. You will sympathize with us in our loss, as we do with the whole army of Home Missionaries, and all who work for them.

Her loss will not easily be made up to us and to you. 'She hath done what she could,' and her works do follow her. Who shall take up her fallen mantle? No one can begin where she left off; for hers was an experience of twenty years' growth. We cannot bear to think of our Society's retrograding, and it may be that the Lord will raise up some one to carry the work forward on even a grander scale. We are still moving under the impetus she gave us; and it is a comfort to know that God's work on earth does not depend on one frail human life."

Her surviving husband, Rev. DANIEL W. LATHROP, will have the sorrowing sympathy of the missionaries, as he has of the officers of this Society, whose commission he bore in its earlier years, first as a missionary, then as an agent, and whose interests have ever been very dear to his heart.

Since the foregoing notice was printed, we have received the following Minute relating to the decease of Mrs. Lathrop:

"MRS. LATHROP IS DEAD!"

Our Mother—our Guide—our Leader has left us! God in his infinite wisdom has called her home! He has in loving tenderness summoned her to come up higher and finish her work in his presence.

Her education on earth was completed. She has helped and comforted the missionaries in their struggles with poverty and privation,—supplying their wants with a wonderful adaptation,—soothing and encouraging their despondency by her loving sympathy and prompt attention to their needs.

She has been full of labors of love for the poor and the friendless,—working with her own hands to clothe the destitute,—sending often from her own table, food for the hungry,—visiting often, with words of cheer and counsels of Christian hope, the lonely and the sinning—encouraging with her always cheering piety the doubting, troubled saint,—remembering the aged and destitute women of the church—indefatigable in her efforts to secure for them a Home, and rejoicing with a full joy when their Home was completed and occupied.

Who can tell of all her works of love for the Master? Who shall recount the "good works and almsdeeds" of this noble, active, Christian woman? Only the Master, whom she loved and served with untiring devotion, can know what she has done. He surely knows, and he will give her that blessed reward—"Well done thou good and faithful servant—enter thou into the joy of thy Lord!"

As an expression of our sorrow and sympathy,

Resolved, That, while we acknowledge the wisdom and love of our Heavenly Father, in removing our beloved friend, we cannot but mourn our own loss, and the very great loss to her family and to the large circle of Home Missionaries in all parts of our country.

Resolved, That we, *each one*, will endeavor to do all we can, to sustain the reputation of this Society, and supply to the Home Missionaries the great loss they have sustained; relying on the blessing of God, as she did, to support and guide our efforts.

Resolved, That a copy of this paper be sent to the family of our departed friend.

Resolved, That a copy of the above be placed on the records of the Society, and also forwarded to the Secretaries of the A. H. M. S., at New York.

"The New Departure."

By Rev. JOSEPH E. ROY, D.D.

In the "new departure" in Home Missions let it not be thought that the older States of the West that shall at once or soon strike for self-support, will have little to do. The New England Societies that have been running from fifty to seventy years, find yet enough work to be done within their own borders. The older States of the West are coming to have not a little to do in the same line of nursing churches once aided, then brought to independence, and again made feeble by removals. Men who bought their land at Congress price, when they can sell at fifty dollars an acre, often sell out, push on West and buy again the cheap land or become "homesteaders," and

so, many of our churches are kept weak and ready to perish. Then the new work to be done is illustrated by the result of the last eleven years. Since January, 1860, in Michigan, seventy churches have been organized, and sixty houses of worship built. In Illinois, seventy-three churches organized, and eighty-six houses built. In Wisconsin, sixty churches, fifty houses. In Iowa, eighty-nine churches organized. In Minnesota, thirty-nine churches, thirty houses. In Kansas, sixty-one churches organized. Thus in the last eleven years these six States have organized three hundred and ninety-two churches, and, estimating seventy houses for Iowa and fifty for Kansas, they have built three hundred and forty-six church edifices. More than four-fifths of these churches have been gathered by the Superintendents and Missionaries of the Society, and fully that proportion of the houses have been built by missionary churches. Now, in the continued development of these States there is probably not one Superintendent who does not see as much new work to be done in the next ten years as in the last ten. And this new movement that must be sustained within these States, together with the nourishing of four hundred dependent churches into independence, will be a heavy burden for these older States to bear. The work must be pushed along the front; more men and more money must be furnished for the deep Interior, but our line of communication must be kept open, our new base of supplies must be extended and fortified.—*Congregationalist*.

Home Missionary Conventions.

By REV. M. M. G. DANA, Norwich, Ct.

We need a crusade here in the East, in behalf of the Home Missionary cause. The people are not alive to its importance, and our giving is altogether disproportionate to its necessities. And now it is intended at two or more

central points in every ecclesiastical district, in Connecticut, as well as in Massachusetts and other States, to call the people together to consider what the Lord requires of them in the line of home evangelization effort. And that there may be the largest possible fruitage of good from this series of meetings it is necessary,

1. To enter into them with confidence. There ought, now that the gatherings are determined upon, to be no backwardness about doing everything practicable to ensure their success. Let the particular churches with which these meetings are to be held, resort to every proper expedient to secure a large attendance, not alone from the immediate locality in which they may be situated, but from the vicinity, and from neighboring churches. The fire to be kindled must be made to warm a multitude of hearts, and if the local committees will move in this matter with alacrity and hopefulness, it is certain they will be proportionately successful.

2. We want to baptize the movement from the first and all through its stages with prayer. The churches are to be convened together that they may know how great are their evangelization obligations and opportunities, and they will need much prayer in order to be prepared for this new era in Home Missionary working and giving. The Lord's help is needed. He can supply inspiration and strength. "There remaineth yet very much land to be possessed;" that is the occasion for our supplicating a new anointing from on high, that the churches may through their present efficient agencies be enabled to go in, and occupy it in the name of Christ. There is great good to come from this effort, if we make it a prayerful one. These mass conventions (for such they ought to be) will be largely made up of warm and believing friends of Christ's kingdom, and there will be power in uniting them in prayer over this great subject.

3. It should also be borne in mind that these proposed meetings are to do an educational work. They are to show to the people the magnitude of this Home Missionary enterprise and bring home to them, so far as possible, the immediate necessity of doing more to push it forward. Who are the laggards in this work? They are somewhere, for the American Home Mis-

sionary Society cannot always pay the men it has put into the field. Who are withholding from this holy effort? The people need to know what must be done to save our own country, to take care of the missionary fields in New England, and look out for the churchless classes in all our large cities. And with the knowledge of our vast existing needs, and of our opportunities, will come, it is believed, a consecration of spirit that will enable us to do far more liberally and faithfully than we have ever done as yet. When we hear the official voices of those who represent our Home Missionary agencies, speaking brave and earnest words, and pointing us to what those they have sent into the field are doing, it must be that all hearts must be quickened, and the question will be forced upon every disciple of the Master, every friend to the christianization of this land, Am I doing all I can to help on this work? It is a most serious thing that is contemplated by these conventions, and on the churches will rest the responsibility for their success or failure.—*Congregationalist*.

“The Harder Part of the Work.”

The following incident is related in the *Herald and Presbyterian*, by Rev. HENRY LITTLE, who formerly labored, for many years, as an Agent of this Society in Ohio and Indiana:

Near forty years ago, when it was understood that the whole valley of the Mississippi was to be taken possession of by the soldiers of the Lord Jesus Christ, I was then very pleasantly settled at Oxford, Ohio, and the Secretary of the Home Missionary Society at New York induced me to leave my church, move to Cincinnati, and engage in my present work, with the whole West for my field of labor; a hatter in New York, whom I had never seen, promising to pay my salary and traveling expenses. The first move I made was to go on to New York to get into the *animus* of the work, and to visit Princeton and Andover to beat up for re-enforcements.

At New York I called upon the hatter, who, with his coat off, kept on finishing a hat, and said: “Some time ago I heard a stirring Home Missionary appeal, and thought, six months hence, when the time will come for our annual

collection, I would give \$100, but knowing the avarice of my heart, I prayed the Lord to keep me in that state of mind, and he so heard my prayer that, when our minister held up the claims of the Master upon me, I gave \$200 instead of \$100. Afterward, when I heard you were appointed to that wide field of labor, I promised to support you; and now I do not wish you to feel under obligation to me; no, I am rather under obligation to you, for it is just as much my duty to see that the West has the gospel as it is yours; and if you will leave home, take the long, hard rides through that western mud, and cross those dangerous streams, it will be easier for me to make hats and support you, than for you to do the harder part of the work.” There were wolves and bears and wildcats in the woods then, and still more frightful creeks and rivers to ford, and the Lord has been with me “these forty years in the wilderness,” and scattered blessings and happiness all along my path, yet I have often thought the hatter was correct that I had the harder end of the work.

Fleeing From the Deacon.

A missionary of the American Sunday School Union gives us this incident of his experience:

While organizing a new Sunday school near Grand Rapids, Wisconsin, I heard of a place called Mill Creek, a new and large settlement, which never had Sunday school nor sermon, about twelve miles distant through the woods. The road was rough and swampy, passable only for ox-teams and persons on foot—not a house or hut in sight until the settlement was reached.

I made the journey on foot. A terrific thunderstorm overtook me in the depths of the woods. After five hours' wading through mud and water, I reached the house of a Scotchman. I was hungry and dripping wet. He sent me to the house of Mr. Wilcox ‘a Buffalo man, who kenned about Sunday schools.’ When I found him and told him what I came for, his sharp response was, “What fool sent you here?” Your Scotch neighbor, sir. “Did he say I

was a *friend* to Sunday schools." Well, no sir, not exactly. "I have been in Sunday schools, and don't believe in them. They are humbugs, delusions—give false views of life. I moved out here to get rid of this humbuggery—beyond churches, and *pious* deacons, and the whole pack of long-faced fellows. I haven't been here three months, and here you are after me, like the roaring lion the Book you swear by tells of."

I admitted that Sunday schools are not perfect, and quietly answered his objections. After talking with him a while longer, he said, "My wife don't think as I do; come in and talk with her." I found her a lowly Christian, teaching a small day school, and very anxious for a Sunday school. With her aid one was organized, on condition of my giving the needed library, and she became the superintendent.

Three years, after I was riding in a stage-coach with only one other passenger, who said he lived at Mill Creek. "In the lumber trade?" "No, sir,—preaching." "Not at Mill Creek?" Yes, sir; have a church there of forty members." "Do you know a Mr. Wilcox there—quite sceptical?" "Know him well, sir. He is the leading deacon in my church; was converted with others, in a Union Sunday school conducted by his wife, and then sent for me to be their pastor."

So much for *fleeing from the deacon*.

B.

Christian Colonization.

One of the most effective ways to carry the blessings of a Christian civilization into our new States and Territories, is to plant colonies on Christian principles. The only way to do this successfully, is by co-operative movements on the part of truth-loving people.

Much has been said, and well said, within a few years, and sometimes with

no small display of platform rhetoric and enthusiasm, in regard to taking and holding these new States and Territories for the Lord. There can not be a moment's question as to the duty and importance of such an undertaking, but how it is to be achieved may not be so clear. The sober but earnest and thoughtful Christian Yankee, who, by the hardest, has gathered out the stones and cleared away the stumps from a small farm away down East, and by the strictest economy and self-denial, has gained a moderate competence, is giving a liberal annuity from his hard earnings and savings, to help sustain Home Missionaries in the West, Northwest, Southwest, and Far West. This is all well. He is to be honored for the genuine love of country displayed in his conscientious benefactions to the American Home Missionary Society and kindred associations, whose work it is to plant gospel institutions throughout our broad national domain. It has been chiefly by just such self-denying gifts from the sturdy sons of New England that this cause has been thus far nobly sustained. Incalculable good has resulted to our beloved country. It may be questioned whether the nation could have successfully withstood the late slaveholder's Rebellion, and vindicated the great principles of civil and religious freedom so decidedly, had it not been for the majestic uprising of the thousands who had been taught to reverence these principles in the Home Missionary churches in the great interior of the country. Hence we think it would be quite impossible to over-estimate the value of the Home Missionary movement to our national life and happiness.

Home Missionary movements were organized none too soon, and no one, we venture to say, has given a dollar too much to aid them in extending and planting the institutions of Christianity; but if our New England fathers had had

the wise forecast to see that *individual emigration* would often result in disintegration to the churches, and ruin to personal and family religion; and if they had, therefore, kept up a hearty and vigorous system of co-operation with a view to having their immigrating children and church members come West to aid in building up Christian institutions, it would not only have been a saving of many thousands of dollars, but would have made practical and effective Christian workers of multitudes who came with their church letters in their pockets, but who, finding no congenial church relationship here, gradually became indifferent, and finally lost all interest in Christian work, and lapsed into confirmed worldliness.—*Rev. D. E. Jones.*

APPOINTMENTS IN FEBRUARY, 1872.

Not in commission last year.

Rev. Benjamin F. Maxwell, Plattsmouth, Neb.
 Rev. Cadwalader D. Jones, Arvonia, Kan.
 Rev. Samuel G. Wright, Burlington, Kan.
 Rev. Horace Bumstead, Minneapolis, Minn.
 Rev. Francis L. Fuller, Saratoga, Minn.
 Rev. John T. Baldwin, Barton, Lamar and vicinity, Mo.
 Rev. Orin J. Moon, Gambier, Ohio.
 Rev. George Anderson, Niagara City, N. Y.
 Rev. Samuel F. Porter, Columbus, N. Y.
 Rev. William H. Wolcott, Westport, N. Y.

Re-commissioned.

Rev. Lewis Bridgman, Richland, Elk Point, Turnerville and Biker's Mill, Dak.
 Rev. John A. Palmer, Canton, Sioux Falls and Sioux Valley, Dak.
 Rev. Frederick Alley, Crete, Neb.
 Rev. John E. Elliott, Columbus, Neb.
 Rev. John A. Jones, Little Blue, Liberty Farm and vicinity, Neb.
 Rev. John M. Barrows, Arvonia, Kan.
 Rev. George A. Beckwith, Neodesha and Altoona, Kan.
 Rev. Alfred Connet, Rossville and Newbury, Kan.
 Rev. Luther H. Platt, Eureka, Kan.
 Rev. Horatio W. Shaw, White Cloud, Kan.

Rev. Benjamin A. Dean, Osceola County and vicinity, Iowa.
 Rev. John F. Graf, Davenport, Iowa.
 Rev. Richard Hassell, Kellogg, Iowa.
 Rev. Charles N. Lyman, Onawa, Iowa.
 Rev. George W. Palmer, Ogden, Iowa.
 Rev. Daniel A. Campbell, Pine River, Aurora-ville and vicinity, Wis.
 Rev. Sidney B. Demarest, Leeds, Wis.
 Rev. William W. Jones, Wonewoc, Kildara, Lyndon and vicinity, Wis.
 Rev. Robert Sewell, Stoughton, Wis.
 Rev. Samuel P. Barker, Allendale and Lamont, Mich.
 Rev. John L. Malle, Cheboygan, Mich.
 Rev. Joseph D. Millard, Pleasanton, Bear Lake, Cleon and Marilla, Mich.
 Rev. Helmus H. Van Auken, New Baltimore, Mich.
 Rev. Holland B. Fry, Carthage, Mo.
 Rev. Franklin G. Sherrill, California, Syracuse and Moniteau, Mo.
 Rev. George B. Hubbard, Rantoul, Ill.
 Rev. Charles H. Wheeler, Malta, Ill.
 Rev. Abel S. Wood, Kokomo, Ind.
 Rev. Page F. McClelland, West Independence, Ohio.
 Rev. Lysander T. Burbank, Herndon, Va.
 Rev. Isaac D. Cornwell, Hancock, N. Y.
 Rev. Felix Kyte, Lumberland and Barryville, N. Y.
 Rev. David E. Prichard, Rome, N. Y.

RECEIPTS IN FEBRUARY, 1872.

NEW HAMPSHIRE—

Dover, Ladies' Home Miss. Soc., of Cong. Ch., by Miss C. M. Palmer, Sec., (freight), \$6 00
 Lyme, Cong. and Presb. Ch., by Rev. E. M. Kellogg, to const. D. C. Church-ill a L. M., 24 00
 New Ipswich, Individuals, by W. D. Locke, 2 50
 Pelham, A Friend, 10 00
 Troy, Cong. Ch., by Abel Baker, to const. Dea. B. Ripley a L. M., 30 00

VERMONT—

West Westminster, A Friend, by C. F. Thompson, 5 00

Burlington, Mrs. R. W. Francis, \$50 00

MASSACHUSETTS—

Mass. Home Miss. Soc., by S. T. Farwell, Treas., 5,000 00
 Blanford, Mrs. Electa Shepard, 8 00
 Boston Highlands, balance of Legacy of Rev. W. W. Davenport, by Henry Davenport, Ex., 9 00
 East Abington, Cong. Ch., by Rev. J. H. Jones, to const. Dea. R. J. Lane, Dea. J. A. Rice and Martha Reed L. Ms., 101 00
 Fitchburg, Jacob Haskell, 5 00
 Haverhill, Miss A. M. Eastman, 15 00
 Huntington, A Friend, 5 00

Leicester, S. Parker, A Thank-offering, Lynn, "Little Morris's Birthday gifts," in Memoriam,	\$3 00	New York City, Prof. B. N. Martin, D.D., \$30; Bequest of J. I. M., \$30,	\$40 00
Northampton, First Ch., "Y,"	5 00	North Lawrence, A Lady, by Rev. M. Moore,	2 00
North Brookfield, First Cong. Ch., coll. in part, \$184; mon. con., \$16, by J. E. Porter, Treas.,	50 00	Phoenix, First Cong. Ch., by Rev. E. Perkins,	8 58
Rowley, Ladies' Benev. Soc., by Miss E. Mighill, (freight),	300 00	South Canton, Cong. Ch., by Rev. D. K. Pangborn,	5 00
Sheffield, First Cong. Ch., mon. con., by J. N. Dickson,	6 00	Warsaw, Cong. Ch., by H. A. Metcalf, Treas.,	70 96
Springfield, M. C., \$500; A Lady Friend, \$10,	5 58	West Bloomfield, Mrs. Betsy P. Hall, by Arden Woodruff,	25 00
West Medway, Mrs. Sarah L. Ridgeway, Wilbraham, Legacy of Henrietta Ormsby, by John Ormsby, Ex.,	510 00		
	50	NEW JERSEY—	
	225 00	Newark, David A. Hayes, to const. Mary A. Hayes a L. M.,	30 00
		S. B.,	10 00
RHODE ISLAND—		PENNSYLVANIA—	
Pawtucket, E. R. Clark, by Rev. C. Blodgett, D.D., to const. Mrs. E. R. Clark a L. M.,		Philadelphia, Plymouth Cong. Ch., by Rev. W. E. C. Wright,	50 00
CONNECTICUT—		Williamsport, First Cong. Ch., by Rev. J. A. Daly,	5 50
Bethel, Cong. Ch., by W. W. Sherman,	25 64	NORTH CAROLINA—	
Colebrook, W. E. Allen,	1 50	Charlotte, A Friend,	35 00
Connecticut, A Friend's Thank-offering,	30 00	Raleigh, Miss Esther P. Hayes,	1 00
East Hampton, First Cong. Ch., by P. Bevin,	27 30	TENNESSEE—	
Fairfield, First Cong. Ch., Mrs. A. H. Kellogg, by O. B. Jennings,	600 00	Knoxville, First Cong. Ch., by E. D. Evans,	6 50
Glastenbury, Friends, to const. Mrs. Emma McNair Kittredge a L. M.,	100 00	Lookout Mountain, Rev. C. C. Carpenter,	10 00
Hartford, D. M. S., \$100; A Friend, \$2; C. W. Kilbon, \$1; C. A. W., \$1,	104 00	OHIO—	
Lakeville, A Village Prayer Meeting, by Joseph Knight,	25 00	Gustavus, Eiam Linaley,	1 00
Mystic Bridge, Ladies of Cong. Ch., by Mrs. C. G. Beebe, (freight),	5 00	Jefferson, Cong. Ch. and Soc., \$6.45; Lenox, Cong. Ch., add'l. 50c., by Rev. W. F. Millikan,	6 95
New Milford, A Friend, to const. Miss Elizabeth Williams a L. M.,	30 00	Kent, First Cong. Ch., by J. S. Cooke, Treas.,	21 68
New Preston, First Cong. Ch., by Rev. J. A. Woodhull,	21 00	Oberlin, First Cong. Ch., by H. Hulburd,	80 38
Norfolk, Rev. J. Eldridge, D.D., to const. Miss Lucy Irene Gaylord a L. M.,	30 00	INDIANA—	
Norwich, Legacy of Stephen Colt, by S. T. Holbrook, Adm.,	500 00	Michigan City, Cong. Ch., by Rev. N. A. Hyde, to const. J. C. Haddock, S. E. Miller and Eli Smith L. Ms.; of which from Mrs. H. Williams, \$10,	100 00
Plainfield, A Friend, by Rev. W. Phipps,	10 00	ILLINOIS—	
Simsbury, Ladies, by Mrs. W. Wilcox, (freight),	3 00	Aldion, Mrs. M. Skeavington, by O. T. Macomber,	5 00
Stamford, First Cong. Ch., mon. con., by W. C. Wilcox,	60 98	Banker Hill, Cong. Ch., by R. C. Stone,	82 40
Mrs. F. M. Bean, \$30; G. Fox, \$5,	25 00	Champaign, Cong. Ch., by P. W. Plank, Treas.,	17 09
Waterbury, Legacy of Jacob Linsley, by J. E. Linsley and E. L. Bronson, Exs.,	1,000 00	Chandlerville, First Cong. Ch., by Rev. P. A. Beane,	30 00
Weston, A Friend of Missions, by Rev. Z. B. Burr,	5 00	Chicago, New England Cong. Ch., by E. W. Blatchford, Treas., to const. Amy Blatchford, Frances May Blatchford and Florence Blatchford L. Ma.,	100 00
Winchester, Cong. Ch. and Soc., by J. A. Bronson,	19 94	Union Park Cong. Ch., by C. H. Stoughton, Treas.,	78 78
Cong. Ch., bal. of coll., by Louise M. Carrington,	4 00	Memorial Cong. Ch., bal. of coll.,	5 00
Woodbury, G. H. Attwood, M.D.,	4 00	Delaware, Cong. Ch., by Rev. E. Loomis,	7 00
NEW YORK—		Downer's Grove, Cong. Ch., by Rev. A. L. P. Loomis,	25 00
Balston Spa, on account of Legacy of Sarah Bronson, by Titus M. Mitchell, Ex.,	1,000 00	Illinois, A Friend,	25 00
Batavia, Mrs. Harriet L. Tracy,	5 00	Kewanee, Cong. Ch., by M. Doty,	40 00
Brighton, J. H. Wheeler, by Rev. H. Wickes,	5 00	Lincoln, Cong. Ch., by Rev. H. D. Platt,	30 50
Brooklyn, Central Cong. Ch., by J. H. Pratt, Treas.,	104 06	Lyonsville, Cong. Ch., by Rev. F. W. Bush,	17 50
County Line, Mrs. Amanda Foote, in full, to const. George A. Foote a L. M.,	20 00	Mendon, Cong. Ch., by Rev. A. B. Campbell,	43 50
Franklin, Mrs. Lydia Hotchkiss, by Mrs. J. H. Penfield, to const. Mrs. Jane H. French a L. M.,	30 00	Paw Paw, Union Cong. Ch., by Rev. S. E. Dole,	10 37
Keseeville, Mrs. C. Andrews,	1 00	Rockford, Ralph Emerson,	500 00
Little Valley, First Cong. Ch., by Rev. C. L. Mitchell,	12 20	St. Charles, Cong. Ch., to const. Rev. J. A. Cruzan a L. D.,	100 00
Maine, Cong. Ch., by Rev. J. Weller,	30 00	Sablette, Cong. Ch. of Christ, by L. P. Trowbridge,	4 25
New York, A Friend,	247 50	Tonica, Sabbath School of Cong. Ch., by C. W. Stanley, Treas.,	6 97
		Turner Junction, First Cong. Ch., by Rev. A. R. Thain,	25 00

Utica, Cong. Ch., by Rev. J. T. Han- ning.	\$5 00	land, First Cong. Ch., \$5, by Rev. A. D. Roe,	\$27 12
Wayne and Wayne Station, Cong. Chs., by Rev. H. Jacobs,	21 00	Chanhasen and Excelsior, Cong. Chs., by Rev. C. B. Sheldon,	20 00
MICHIGAN—		Mankato, First Cong. Ch., by Rev. C. H. Merrill,	16 00
Augusta, First Cong. Ch., by Rev. W. H. Osborn,	20 00	Minneapolis, Plymouth Cong. Ch., by C. M. Cushman, Treas.,	26 02
Dexter, Cong. Ch., by Rev. A. S. Ked- zie,	37 00	Northfield, Rev. J. W. Strong, D.D., to to const. William Brinsmade Strong a L. M.,	30 00
Dundee, Cong. Ch., \$6.50; London, Cong. Ch., \$11.50, by Rev. E. Dyer,	18 00	KANSAS—	
Hersey, Cong. Ch., by Rev. P. B. Par- rey,	10 25	Grasshopper Falls, First Cong. Ch., by Rev. H. Jones,	25 00
Hillsdale, G. W. Underwood, Leonidas, N. Tompkins,	10 00	Mound City, Cong. Ch., by Rev. L. Armsby,	25 00
Litchfield, First Cong. Ch., by Rev. D. D. Frost, to const. H. K. Bushnell a L. M.,	1 00	Neosho Falls, First Cong. Ch., by Rev. J. Scottford,	18 00
Lodi, Cong. Ch., bal. of coll., by Rev. W. Platt,	46 00	Orford, Cong. Ch., by Rev. F. Hurd,	23 10
Memphis, Cong. Ch., by Rev. W. P. Russell,	1 50	NEBRASKA—	
Mount Morris, Mrs. Harriet Carrier, South Boston, First Cong. Ch., by Rev. L. McKinney, to const. Rev. G. C. Strong and Dea. L. H. Nelson L. Ms.,	15 00 15 00 66 8	Columbus, Cong. Ch., by Rev. J. E. Elliott,	1 00
WISCONSIN—		Fontenelle, First Cong. Ch., by Rev. T. Douglass,	12 00
Received by Rev. D. Clary: Beloit, Ladies' Miss. Soc. of the First Cong. Ch., by Mrs. F. L. Chapin, Treas.,	\$25 00	Irvington, Sabbath School of Cong. Ch., by Rev. J. A. T. Dixon,	3 00
Second Cong. Ch., by J. B. Merrill, Treas.,	41 16	Plattsmouth, First Cong. Ch., by Rev. B. F. Manwell,	6 00
Plattsville, Cong. Ch., bal. of coll., by E. Eaton,	5 00	COLORADO—	
Ridgeway, Welsh Cong. Ch., by E. D. Evans,	7 00	Boulder City, Cong. Ch., by Rev. N. Thompson,	11 00
Waukesha, Cong. Ch., by O. Z. Olin, Treas.,	17 20	Denver, First Cong. Ch., by J. R. Han- na, Treas.,	30 00
Bloomfield, Cong. Ch., by F. J. Doug- lass,	105 30	CALIFORNIA—	
Evansville and Cookeville, Cong. Chs., by Rev. J. W. Harris,	8 70	Hayward, Eden Cong. Ch., by Rev. B. N. Seymour,	6 75
Mondovi, Cong. Ch., by Rev. A. Kid- der,	20 00	Hydesville, Cong. Ch., by Rev. L. W. Winslow,	25 00
Sparta, Sabbath School of Cong. Ch., by E. Nutting, Treas.,	8 35	Oakland, Second Cong. Ch., by Rev. D. B. Gray,	11 20
Tomah, First Cong. Ch., by Rev. W. H. Cross,	16 00	OREGON—	
Watertown, Cong. Ch., by Rev. F. B. Doe,	5 00 23 57	Albany, First Cong. Ch., by Rev. W. R. Butcher,	23 50
IOWA—		CANADA EAST—	
Algona, First Cong. Ch., by Rev. C. Taylor,	17 00	Montreal, Rev. George H. Wells,	25 00
Corning, Cong. Ch., by Rev. C. G. Carpenter,	18 50	HOME MISSIONARY,	
Crawfordsville, First Cong. Ch., \$7.90; Wayne, First Cong. Ch., \$10; by Rev. L. S. Hand,	17 90		37 72
Decorah, First Cong. Ch., by E. Cutler, Treas.,	40 00		\$13,309 71
Earlville, Cong. Ch., \$11.75; Almorat, Cong. Ch., \$1.85, by Rev. J. L. At- kinson,	18 10	<i>Donations of Clothing, etc.</i>	
Elkader, First Cong. Ch., \$4; Farmers- burg, First Cong. Ch., \$6, by Rev. M. M. Wakeman,	10 00	Dover, N. H., Ladies' Home Miss. Soc., of First Cong. Ch., by Miss C. Palmer, two barrels,	\$112 99
Grove Hill, German Cong. Ch., by Rev. F. Weidmann,	8 50	Farmington, Ct., Ladies, by Mrs. S. W. Cowles, a barrel,	150 00
Independence, Cong. Ch., by Rev. C. H. Bissell,	100 00	Jersey City, N. J., Tabernacle Cong. Ch., by Mrs. G. B. Wilcox, a box,	200 00
Lima, Cong. Ch., by Rev. S. D. Helms, Nevilleville, First Cong. Ch., by Rev. R. Hunter,	6 60 10 00	Mystic Bridge, Ct., Ladies of the Cong. Ch., by Mrs. E. S. Beebe, a barrel,	90 00
Newton, Wittenberg Cong. Ch., by S. C. Bosworth, Treas.,	17 10	New Haven, Ct., Ladies' Home Miss. Soc. of Third Ch., by Mrs. H. Beebe, Sec., a box,	224 75
Pacific City, Sabbath School of First Cong. Ch., by Rev. M. F. Platt,	2 10	New Haven, Conn., Ladies' H. M. Soc. of First Church, by Miss H. A. Tucker, Sec., four boxes,	868 59
Rome, Cong. Ch., by Rev. R. Wilkin- son,	4 00	[Of the nine boxes acknowledged in our February number, four had been ac- knowledgeed in January.]	
Toledo, Cong. Ch., by Rev. J. B. Gil- bert,	26 50	New York City, Ladies' Miss. Soc. of the Broadway Tabernacle Ch., by Mrs. J. T. Leavitt, Sec., eleven trunks,	1,272 00
MINNESOTA—		Rowley, Mass., Ladies' Benev. Soc., by Miss E. Mighill, Sec., a box,	
Afton, First Cong. Ch., \$22.12; Lake-		Simsbury, Ct., Ladies, by Mrs. Watson Wilcox, a barrel,	60 10
		Sterling, Ill., Ladies of the Cong. Ch., a box,	117 00
		Warren, Ct., Ladies, by Mrs. S. J. Com- stock, a box,	85 00
		Worcester, Mass., Ladies' Soc. of Salem St. Ch., by Mrs. Harriette P. Draper,	188 33

Receipts of the Massachusetts Home Missionary Society, in February, STEPHEN T. FARWELL, Treas.

Amherst, South Ch. and Soc., \$15; Ze- nas Phelps, \$25,	\$40 00
Andover, Peter Smith,	500 00
Ballardvale, Cong. Ch. and Soc., to const.	
Samuel Lowe a L. M.,	30 00
Boston, <i>Salem and Mariners Ch.</i> ,	10 00
Highlands, <i>Vine St. Ch. and Soc.</i> ,	30 00
Highlands, <i>Walnut Av. Ch. and Soc.</i> ,	
by Arthur W. Tufts,	269 04
C. L. Perkins to const. Mrs. J. L. Per- kins and Miss Mary L. Perkins L. Ms.,	100 00
<i>Union Ch.</i> , by Geo. H. Davis, Jr., Treas.,	297 39
A Friend,	2 00
H. B. H.,	125 00
A Friend,	1 00
<i>Mt. Vernon Ch.</i> , A Friend,	2 00
Mrs. Robins,	2 00
Brookfield, Cong. Ch. and Soc., by S. M. Lane, Treas.,	212 00
Chelsea, Winnisimmet Ch. and Soc.,	623 17
East Abington, Amos S. Reed, to const. B. F. Burgess a L. M.,	30 00
East Douglass, Cong. Ch. and Soc., by Rev. Wm. T. Briggs, to const. Ander- son Hunt a L. M.,	57 47
Essex North, "E." In Memory of Sarah, Fall River, Cong. Ch. and Soc.,	30 00
Franklin Co. Conference, by D. L. Sam- mis, Tr.:	77 25
Charlemont, Cong. Ch. and Soc.,	\$35 00
Colrairie, Cong. Ch. and Soc.,	15 00
Legacy of Little Alfred,	5 00
Conway, Cong. Ch. and Soc., to const. Dexter Parker, Lewis S. Abell and Mrs. Annie M. Smith, L. Ms.,	93 56
Greenfield, Second Cong. Ch. and Soc.,	29 65
Shutesbury, Cong. Ch. and Soc.,	2 50
Harpoot, Turkey, Dr. Geo. C. Reynolds,	170 71
Hopkinton, Cong. Ch. and Soc.,	15 00
Leicester, <i>First Parish Ch. and Soc.</i> ,	176 10
Sabbath School,	255 25
Malden, A Friend,	12 92
Mattapoisett, M. P. S.,	2 00
Middlesex Village, to const. Mrs. Saml. Parker a L. M. of Am. H. M. Soc.,	2 00
Millbury, Second Ch. and Soc.,	30 00
Monson, "Mass. P. M."	40 00
Natick, Cong. Ch. and Soc., to const. Mrs. Emilie A. Forbush, Sam'l S. Whitney, Henry Travis, Miss Lizzie J. Farwell, Mary Elkins and Miss Nellie F. Tower L. Ms.,	300 00
Newbury, <i>Byfield Ch. and Soc.</i> ,	206 10
<i>First Ch. and Soc.</i> ,	10 45
Newburyport, North Cong. Ch. and Soc.,	28 00
New Salem, Balance of Eastman's Dft.,	29 83
North Bridgewater, Porter Ch. and Soc.,	30 00
North Dighton, Nathan Breed, Oakham, Cong. Ch. and Soc.,	25 01
Rutland, Cong. Ch. and Soc., by Rev. H. Cummings,	10 00
Southbridge, Cong. Ch.,	37 72
Sturbridge, Cong. Ch. and Soc., by S. M. Lane, Treas.,	46 85
Thetford, Vt., from the late Dea. Jared Hosford,	116 40
Ware, East Cong. Ch. and Soc., by W. Hyde,	106 31
Wareham, Cong. Ch. and Soc.,	25 00
Whately, Rev. J. W. Lane,	691 80
Worcester, Plymouth Ch. and Soc.,	89 65
D. Whitcomb (Nov., 1871),	10 56
<i>Old South Ch.</i> ,	200 00
Home Missionary,	500 00
	82 00
	15 50
	\$5,916 60

N. B.—The contribution of \$126, credited in
The Home Missionary for February to "Weston"
should have been credited to Lincoln.

*Donations of Clothing, etc., received at the office
of the Mass. Home Miss. Soc., Boston, from
June, 1871, to Feb., 1873.*

Arlington, Ladies, a barrel,	\$120 00
Ashland, Ladies' Assoc., a barrel,	95 00
Attleboro, Ladies, two barrels,	
Braintree, barrel and package,	113 50
Boston, box from office,	
Central Church, a barrel,	
Mount Vernon Church, a barrel,	
Norfolk House, a box, (freight, \$2.)	
South, Mrs. Drake, a barrel,	
Brookline, Mrs. John Dana, a barrel, (freight, \$5.)	
Boxford, Ladies of First Parish, a box, (freight, \$5.)	
Concord, Ladies' Soc., a barrel,	127 00
Dorchester, Ladies' Soc., a barrel,	
Fairhaven, Mrs. Pope, a package,	
Fitchburg, a barrel,	113 00
Foxboro, a package, (freight, \$5.)	
Franklin, Ladies, a barrel, (freight, \$3.)	
Grantville, two barrels,	
Hampstead, N. H., a box,	90 00
Hanover, Ladies of Second Cong. Ch., a box, (freight, \$3.)	
Haverhill, Ladies' Sew. Soc., a box,	200 00
Hollister, Ladies' Soc., a barrel,	146 00
Ipswich, Ladies' Ben. Soc., a box,	51 00
Mrs. Farley, a box,	55 00
Medford, Social Sew. Circle, a barrel, (freight, \$5.)	
Medway, a barrel and box,	81 95
Medway East, Ladies' Soc., a box,	95 00
Newburyport, a package,	
Newton Center, four barrels,	
Newtonville, Ladies' Soc., three barrels,	261 00
Phillipston, Ladies' Sew. Circle, three barrels,	154 50
Roxbury, Mrs. Perkins, a barrel,	
Sharon, Ladies' Sew. Circle, a box,	43 00
Sudbury, Ladies, a box,	
Townsend, Ladies, a box,	23 00
Walpole, Ladies' Soc., a box, (freight, \$3.)	112 00
Mrs. Stetson, a box, (freight, \$3.)	
Wayland, a barrel,	
Weymouth, Ladies' Soc., a box, (freight, \$3.)	
South, Fem. Char. Soc., a box, (freight, \$3.)	
Woburn, Ladies' Char. Soc., two barrels, (freight, \$3.)	
Yarmouth, Ladies' Soc., a barrel, (freight, \$3.)	

*Receipts of the Connecticut Home Missionary
Society, in February, JAMES L. CHAPMAN, Treas.*

Berlin, Second Cong. Ch., by A. North, Treas., to const. Wm. T. Moon a L. M.,	\$75 90
Sabbath School,	21 34
Enfield, First Ecc'l Soc., by D. T. Chapin, Treas.,	180 00
H. B. K.,	15 00
Hartland, Cong. Ch., by Rev. J. B. Doo- little,	11 00
Lyme, Grassy Hill Ch., by Wm. Hall,	23 00
Mansfield Center, First Cong. Ch., by R. P. Barrows, Treas.,	1 00
New London, First Cong. Ch., Rial Cha- ney, Com.,	1,040 00
Putnam, Cong. Ch., by Rev. T. M. Boss,	10 00
Westbrook, Cong. Ch., by A. Bushnell, Treas.,	44 58
Windham, First Cong. Ch., by Wm. Swift,	14 00
	1,614 77

*Receipts, in Coin, of California Agency, by J. W.
CLARK, M. D., Financial Agent.*

Grass Valley, Cong. Ch.,	\$25 00
Nevada City, Cong. Ch.,	43 00
Oakland, First Cong. Ch.,	120 25
San Francisco, Second Cong. Ch.,	10 00
Rev. J. Rowell,	40 00
Santa Cruz, Cong. Ch.,	22 75

\$279 10

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation, to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them, to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered. And when it is, it not unfrequently happens that, while the box is preparing, the missionary remains for months unsupplied, when, if it were not for this designation, he might be furnished with articles placed in the mean time at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed that they will, in this way, answer the designs of those who generously contribute them, better than in any other in which the Society can have an agency.

DIRECTIONS FOR FORWARDING.

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside the box should be sent in a letter to the office of the Society. This copy should state the estimated value of the contents, and the *ages* of adults, with the *ages and sex* of children, for whom the clothing is intended. The letter should also state when, and by what conveyance, the box was forwarded, and in it should be inclosed such money as is intended for the payment of freight. It is desirable that freight should be provided for in all cases, if practicable. The freight and expenses on a box vary from \$3 to \$6, according to its size and the distance it is sent. A *barrel* can be forwarded at less expense than a box of the same size.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear *on the outside*, so that there may be no necessity for opening it at the office. It should be strong, tight, well nailed, and, when large, should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes may be addressed to either of the Secretaries, Bible House, Astor Place, New York.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it that they give none the less money, in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put into the box, while clothing of woollen or linen fabrics, shoes, boots, writing paper, and books will be specially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use in any form in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out.

When articles of clothing are not fitted to the members of the families to which boxes are sent, missionaries are in the way of making such exchanges with each other that almost every thing which a box may contain is turned to good account.

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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COMMUNICATIONS

Relating to the business of the Society generally, may be addressed to either of the Secretaries for Correspondence.

DONATIONS AND SUBSCRIPTIONS,

In Drafts, Certificates of Deposit, or Post-Office Orders, if practicable, may be sent to the Treasurer, Bible House, Astor Place, New York.

A payment of thirty dollars at one time constitutes a Life Member; and of one hundred dollars (or a sum, which, in addition to a previous payment, makes one hundred dollars), a Life Director.

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